Besides and together with a study of the social sciences and philosophy, this author’s intuitive
confidence in this hermeneutic design insights that underlies the arguments and discourse, is
inspired from ‘an intimate and spontaneous idiosyncratic philosophical exercise (praxis) in the
quest for the essence of meaning’, a ‘craft’ that has been nurtured continuously for nearly 25
years now (without conscious planning at the beginning nor at any time thereafter) since his
discovery of ‘philosophical questioning and discourse’ at high school. An exercise that mirrors
the intimate idiosyncratic exercise/praxis allowing an artist like a musician to grasp and develop
memes that latter down the years enable the artist to be more or less ‘consummate with respect
to the personal orientation they give to their arts’. Central to all such idiosyncratic processes is a
continuous idiosyncratic memetic refinement over time of rough-cuttings, internal coherences,
insights, inspirations, intuitive validations, constraining, sense-of-failing, sense-of-succeeding,
confidence, mental inflections and mental projections; of course as per ability and ultimate
pertinence with respect to intrinsic reality!
Abstract

This paper is rather a profound hermeneutic enunciation putting into question our present understanding of psychopathy. It further articulates, in complement, a novel theoretical and methodological conceptualisation for a hermeneutic psychological science. Methodology-wise, it puts into question a traditional more or less categorical and mechanical approach to the social and behavioural sciences as it strives to introduce a creative and insightful approach for the articulation of ideas. It rather seeks to construe the scientific method as being more about falsifiability and validation but driven by a sense of creative understanding and insight of notions laid out as open-ended conceptualisations. Theory-wise, it sees continuity between anthropology and psychology as anthropopsychology behind an entropic construct of human psychology based on a recurrent re-institutionalisation mechanism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

Keywords: psychopathy, hermeneutic, theory, meaning, ontology
Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be
undertaken over it. Such a hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojecting/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as ‘a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’, more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes more-or-less similar-to-those-of-the-song construed as constituting the song). As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while
many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-
mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at their apathetic threshold as these rather develop into denaturing wooden-language-(imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-

imperatives/axioms/registry-teleology ) stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-
anticipation recognises prior human cumulated knowledge as enabling institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-

eventfulness /ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>} right up to the present, it also cognisant that at a certain point the ‘prior knowledge-as-of-mechanical-
knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification–gesturing-<in-

prospective-psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity –educed–existentialising/contextualising/textualising-contiguity }—
in-dimensionality-of-desublimating-lack-of \{\langle\text{amplituding/formative}\rangle\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-
ralationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\} as rather
reverting to eliciting ‘untransvaluated–temporal-intemporality’\textsuperscript{52} values’ (being passed for
knowledge-reification–gesturing–in-
prospective\textsuperscript{89} psychologismic\textsuperscript{70}–apriorising\textsuperscript{71}–axiomatising\textsuperscript{1}–referencing\textsuperscript{72}–{of-attendant–ontological-
contiguity—educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in\{\text{preconverging-disentailment–by–postconverging-entailment}\} while
undermining the prospective ‘relative-ontological-incompleteness’/relative-ontological-
completeness—{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness } /\text{formative–supererogating- } \langle\text{projective/reprojective—aestheticising-re-motif–}
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normaley/postconvergence}\} (as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89} of
dimensionality-of-sublimating—\{\langle\text{amplituding/formative}\rangle\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-
ralationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}). This is
so-manifested for instance when statistics/methods/methodologies/approaches as the outcome
of prior human originariness-parrhesia,—as–spontaneity-of-aestheticisation in resolving prior
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint are turned around ‘mechanically’ to falsely
imply progress occurs anyway to then paradoxically suggest surreptitiously there shouldn’t be
any prospective human originariness-parrhesia,—as–spontaneity-of-aestheticisation in resolving
prospective
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint overcoming/unovercoming, speaking to the issue
of the fundamental lack of dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}; as ‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimaturing so projected and the perceived temporal social-value arising with such imprimaturing and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification–gesturing\<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } — conflatedness \in {preconverging-disentailment–by}–postconverging-entailment> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.

This has developed in our present age of notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} into the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought, as to the relentless expansion of our modern merchandising mentality to which nothing resists; and paradoxically, such a disposition hangs onto the ‘dereifying as to deficient conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of our \<amplituding/formative> wooden-language-\{imbed—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \} it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its \<amplituding/formative> wooden-language-\{imbed—averaging-of-thought–as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
'nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>
(with media-driven imprimaturing increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur). As what becomes critical in such a context is no longer prospective knowledge-reification—gesturing—\(\text{prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of\_attendant\_ontological-}\text{contiguity \_educed\_existentialising/contextualising/textualising-contiguity }\)}—
\(\text{conflatedness in \{preconverging-disentailment-by\}–postconverging-entailment}\) as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification—gesturing—\(\text{prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of\_attendant\_ontological-}\text{contiguity \_educed\_existentialising/contextualising/textualising-contiguity }\)}—
\(\text{conflatedness in \{preconverging-disentailment-by\}–postconverging-entailment}\) as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently projected as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress); in so-doing apparently render human-subpotency/mortality bigger than existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that
knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on (as to wrongly imply that it is veridically in dialogical-equivalence-as-to-psychologistic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment—by—postconverging-entailment,—in-self-becoming/self—conflatedness /formative—supererogating>), as such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity (whether or not, beyond-the-consciousness-awareness—teleology—in-{preconverging-existential-extrication-as-of-existential-unthought}> only leads to a human destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology> which habituates and enculturates/endemises such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity; rendering the supposedly empowering activity of knowledge-reification—gesturing—<in—prospective_psychologistic-apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment—by—postconverging-entailment}> impotent as in many ways such denatured intellection effectively claims openly as of its disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’> inclinations (poorly appreciative of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression implications of transcendence-and—sublimity/sublimation/supererogatory—de-mentativity). In many ways this intellectual falsehood (so-construed herein as to ‘the implausibility of genuine lack of understanding as from a serious intellectual engagement’ but rather ‘strategic/calculated behaviour of mere institutional power even against genuine knowledge’ herein construed as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and
empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public
debate fails and thus leading to public policy defaulting into vested postures and interests. This
is especially manifested when such an intellectual teleological-decadence-⟨in-dimensionality-
of-desublimating-lack-of ⟩{amplituding/formative}supererogatory-de-
mentativeness/epistemic-growth-or-confledness /transvaluative-
rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalitysation
undermines informed insight and requisite human intellectual and emotional sacrifice for
genuine knowledge-reification—gesturing-{in-
prospective.psychologismic—apriorising/axiomatising/referencing— ⟨of-attendant—ontological-
contiguity —uced—existentialising/contextualising/textualising-contiguity —⟩—
confledness —in-[preconverging-dentailment—by—]—postconverging-entailment> and
prospective progress involving the authentic self and social transformation rather than
‘gimmicks instilling a merchandising mentality of ideas’ (whether by mystifications—that-are-
vague-and-imprimaturing-driven outside attendant—ontological—contiguity —uced—
existentialising/contextualising/textualising-contiguity {⟩—
confledness —in-[preconverging-disentailment—by—]—postconverging-entailment> in a-
dumbing-down-posturing—that-implies-that-the-present—is—unchangeable-as-of—
presencing—absolutising-identitive-constitutedness}, etymological-flouting as of mere conceptual-
patterning-{as-devoid-of—attendant—ontological—contiguity —uced—
existentialising/contextualising/textualising-contiguity ‘s—reifying—or-elucidating-of-
contiguity -educed–existentialising/contextualising/textualising-contiguity }

conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> pertinence.

It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7; speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness }-in: {preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> but a fundamental question of ontological-bad-faith/inauthenticity<ed on the naïve mental reflex that ‘anyway dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness }-in: {preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> is ever always assumed’ to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness }-in: {preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity<ed, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity<ed or ontological-bad-faith/inauthenticity<ed (beyond-the-consciousness-
awareness-teleology\(^\d\)−in-\(\text{preconverging}\)−existential-extrication-as-of-existential-unthought\(^\d\)−as of underlying \(\text{attendant ontological contiguity}\)−educated−existentialising/contextualising/textualising-contiguity\(^\d\) elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating−referencing/registering/decisioning−as-self-becoming/self-conflatedness /formative−supererogating−<projective/reprojective—aestheticising-re-motif−and−re-apriorising/re-axiomatising/re-referencing−in-perspective−ontological-normalcy/postconvergence>\(\})\) as to human-and-social−expectations/anticipations—metaphoricity ‘−as-rede-mentating/restructuring/reparadigming−psychologism’\(\(\)\) (as so-construed necessary herein in overriding ontologically-flawed apriorising/axiomatising/referencing as of presencing−absolutising-identitive-constitutedness in relative-ontological-incompleteness\(\)\) that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification−gesturing−<in-

prospective psychologismic−apriorising/axiomatising/referencing−{of-attendant ontological−contiguity−educated−existentialising/contextualising/textualising-contiguity\(\})\)

conflatedness \(\text{in-}\{\text{preconverging-disentailment−by}\}−\text{postconverging-entailment}\)\(\>\) implications as of existential-reality\(\)’. We can appreciate that while many a subject-matter especially of nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness−reference-of-thought−devolving> will often seem to imply that dialogical-equality−as-to-psychologismic−apriorising/axiomatising/referencing−{of-

attendant ontological-contiguity−educated−existentialising/contextualising/textualising-
contiguity — conflatedness — in {preconverging disentailment by} postconverging entailment, in self-becoming/self-conflatedness /formative–supererogating> is just assumed ‘as to the fact of merely engaging as of logical coherence without questioning the underlying apriorising/axiomatising/referencing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity’, the fact is this is rather the consequence of their historically achieved universal-transparency — {transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of the-Good/understanding/notional~knowledge-reification~gesturing — in-prospective psychologismic—apriorising/axiomatising/referencing — {of-attendant—ontological-contiguity — educed—existentialising/contextualising/textualising-contiguity} — conflatedness — in {preconverging disentailment by} postconverging entailment</amplituding/formative–epistemicity>causality as-to-projective-totalitative—implications-of-prospective—nonpresencing, for explicating ontological-contiguity rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency — {transparency-of-totalising-entailing, as-to-entailing — <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} subjection to prediction. Such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one temporal interest or another. But the reality of that universal-transparency — {transparency-of-totalising-entailing, as-to-entailing — <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-
conceptualisation not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting both human constructiveness-of-ontological-performance and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance~-{including-virtue-as-ontology}. The fact is knowledge-reification–gesturing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—conflicatedness –in-{preconverging-disentailment–by}–postconverging-entailment is of ‘existential <amplituding/formative–epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating and then be considered as ontological/scientific; and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of inherent existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification–gesturing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—conflicatedness –in-{preconverging-disentailment–by}–postconverging-entailment~ and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of
‘its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity\textsuperscript{69} construal as of existence’; as can thereof be validated as from strong prediction arising as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} establishing its \textsuperscript{10} universal-transparency\textsuperscript{10}—\{transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness \}. This reflects the fact of human ⟨amplituding/formative–epistemicity⟩totalising~thrownness-in-existence \textsuperscript{15}—imbued-projective-arbitrariness/waywardness—\{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–‘⟨amplituding/formative–epistemicity⟩totalising~conceptualisation’\}, and speaks to the reality that logic is rather the inner working coherence/contiguity of any human apriorising/axiomatising/referencing construct; and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ (as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—⟨as-to-postconverging-or-dialectical-thinking—apriorising-psychologism⟩’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—⟨as-to-preconverging-or-dementing —apriorising-psychologism⟩’ as so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—⟨as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’⟩ as to human transversality⟨for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\}. 


However, the universal-transparency generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency so-reflected as positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism underlying our present positivism/rational-empiricism apriorising/axiomatising/referencing—psychologism’ first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition. But this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence-as-to-psychologism—apriorising/axiomatising/referencing—of-attendant—ontological-continuity—educed—existentialising/contextualising/textualising-ontological-completeness conflatedness—in-[preconverging-disentainment–by]—postconverging-entailment,—in-self—becoming/self-conflicatedness /formative—supererogating) doesn’t ‘technically’ exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing—meaningfulness-and-teleology as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity) or ontological-good-faith/authenticity but equally ontological-bad-faith/inauthenticity (in spirit). In this regards, the idea of ‘putting in question
dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness/formative-supererogating by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing meaningfulness-and-teleology pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic-philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his epistemic-projection of universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in-the-very-first-place in the face of what he could see positively/rational-empirically through the telescope with respect to the ‘imaginary pedantic machinations’ of his medieval-scholasticism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought–and–reference-of-thought-devolving-meaningfulness-and-teleology apriorising/axiomatising/referencing
prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^6\), putting into question the \(<\text{amplituding/formative}>\) wooden-language\(\langle\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology}\rangle\) of the prior registry-
worldview’s/dimension’s \(^7\) presencing—absolutising-identitive-constitutedness\(^8\)
superseded/transcended. With such teleologically-decadent–as-in-dimensionality-of-
desublimating-lack-of \(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation}\rangle\) spirit of intellectualism, it can difficultly be
fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinnian
physics in early 20\(^{th}\) century prompting great excitement and curiosity among physicists
recasting the contributions of prior physicists, and then eliciting the work of many other
physicists and mathematicians in the subsequent decades leading in-between to the superseding
of Einsteinnian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-
potency\(^9\)–sublimating–nascence,—disclosed-from-prospective-epistemic-digression
constraining, can be contemplated as of such a rather impoverished conception of genuine
intellection which poorly recognises the pre-eminence of existence-potency\(^9\)–sublimating–
nascence,—disclosed-from-prospective-epistemic-digression over human-subpotency
(notwithstanding the fact that we are at the backend of human institutional-
cumulation/institutional-recomposure\(<\text{as-to—historiality/ontological-
eventfulness } /\text{ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’}>\)); and so because
in many ways it is hardly the case that the priority is obsession with such intellectual
emancipation rather than obsession with institutional-being-and-craft muddlement. While the
natural sciences are ‘naturally’ constrained by the stronger manifestation for prediction, there is nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s

wooden-language-{-imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-dragnatured/preconverging-or-dementing
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology}

with asceticism does exist as has existed throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-{perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’} since even the natural sciences practices arose out of the profound asceticism stances against their initial societal predispositions of {presencing—absolutising-identitive-constitutedness}. Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification—gesturing-{in-
prospective_psychologismic—apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment> rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression as to intemporality purposes, as so-reflected in the supposed intellection values conferred in many a press operation with such vague catchphrases as ‘the-greatest/most-influential thinker of our times’ as of mere influence peddling and poorly advancing the inherent importance of prospective knowledge-reification—gesturing-{in-
prospective_psychologismic—apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> as addressing the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }|= conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of  |= \langle\text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluated-rationalising/transepistemicity/anamnetic-residuality/spirit-drivenness–equalisation)} mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowning has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency\textsuperscript{10}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }|= conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> with
stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipating implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as to a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant_ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in- {preconverging-disentailment-by}–postconverging-entailment> exercise!

Actually the projection of values including intellectual values in such <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> ; given that virtue is rather as of the-Good/understanding/notional–knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant_ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in- {preconverging-disentailment-by}–postconverging-entailment>/ <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity conceptualisation as to transcendental-enabling/sublimating/supererogatory-de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology }
in human-subpotency social-aggregation-enabling. We can grasp in this respect that the value conception as from the non-universalising sophistry perspective construed as decadent the prospective Socratic-philosophers universalising-idealisation just as did medieval-scholasticism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification–gesturing requires

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\text{prospective\_psychologismic\_apriorising/axiomatising/referencing\{-of-attendant-ontological-contiguity\}—educed\_existentialising/contextualising/textualising-contiguity—conflatedness—in-[preconverging-disentailment\_by]–postconverging-entailment> requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification–gesturing. In any case, ultimately the reality of human knowledge-reification–gesturing involves}
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\[
\text{‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-}
\]

\[
\text{and-integration of prospective relative-ontological-completeness meaningfulness-and-}
\]

\[
\text{teleology’, and so in the transvaluation of prospective human aporeticism overcoming/unovercoming; as for instance, it can hardly be imagined that the reference-of-thought of the non-positivism/medievalism mindset as of its de-}
\]

\[
\text{mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-}
\]

\[
\text{ontology is apt as of its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-}
\]

\[
\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for—}
\]
prospective-deprocripticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocripticism-dissemination). We can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendence-and

sublimity/sublimation/supererogatory-de-mentativity because these involve human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint aporeticism overcoming/unovercoming; as putting in question the old valuation as to requisite human limited-mentation-capacity-
deeplening. In this regards the transcendental/transvaluating conception of aporeticism overcoming/unovercoming is of existential comprehensiveness and cannot be just about the

physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs epistemic-projection by the underlying

fact that these are the very same human-subpotency sublimation implications as to overall

reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \{(imbued-and-

hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-

relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-

re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation\}; as inevitably

the apparently socially innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception

of the material world as of positivism/rational-empiricism in superseding their human-

subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural

conceptualisation of material world/things as of the universalising but non-positivism–

medievalism preclusive-consciousness’ have constructive implications about corresponding

requisite prospective positivism/rational-empiricism social-values (in superseding the human-

subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural
conceptualisation of the social-construct as of the universalising but non-positivism–medievalism preclusive-consciousness’), and the possibility for the further advancement of such ‘material sciences as to cumulating/recomposuring positivism/rational-empiricism’ rather arises from the corresponding effectively enabling ‘cumulating/recomposuring positivism/rational-empiricism social-values’ like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from the possibility of social and social-organisational advancement as of prospective human aporeticism overcoming/unovercoming as to the prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology and so over our present procrypticism–or–disjointedness-as-of- reference-of-thought occlusive-consciousness; and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war. Basically, dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as such reflects the successively induced originariness-parrhesia,–as–spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of human ontological-performance’–<including-virtue-as-ontology>’ so-construed as of notional–protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness) implications; and as eliciting any such prospective specific construction-of-the-Self and its

(⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ so- reflected in the shiftiness-of-the-Self’s


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conflatedness –in– {preconverging-disentailment–by}–postconverging-entailment> and/or
defferenential-formalisation-transference) for prospective secondnatured institutionalisation as of
renewed prospective reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated
herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual
break/schism/estrangement is effectively that the possibility for prospective 5(meaningfulness-
and-teleology) is associated with a renewed framework of ontologisation/ontological-
veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
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conceptualisation’ to the superseded framework of prior ontologisation/ontological-
veracity/aestheticisation-towards-ontology prospectively disontologising as
unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating—
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) prospectively, disentangled from ‘prior knowledge-as-of-mechanical-
knowledge predisposition and its developed temporal institutional self-serving predisposition’.
After many years of formative contemplation this author is rather dedicated to writing
henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially,
whatever cometh, hopefully over the next half a century, and thinks any human who genuinely
feels strongly about the need for profound human thought should be able to do likewise, as
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intradimensional–ontologising’–imbued <contextualising/existentialising–attendant-ontological-
contiguity>–in-shallow-supererogation <as-to-disontologising-perverted-outcome-sought-
precedes-existentially-verification–attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness>〉 or ‘compulsive-dementing’ .............................................................................2197

it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-
compulsing–nonconviction/madeupness/bottomlining 〈<decontextualising/de-existentialising–of-
attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
’attendant-intradimensional–ontologising’–imbued <contextualising/existentialising–attendant-ontological-
contiguity>–in-shallow-supererogation <as-to-disontologising-perverted-outcome-sought-
precedes-existentially-verification–attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness>〉 and the notion of a lie which is in manifest
prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>-precedes-disontologising-
logical-outcome-arrived-at> .........................................................................................................2204

we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-
threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence--<implicated-
nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness> and
metaphysics-of-absence-<implicated-epistemic-veracity-of-nonpresencing–<perspective–
ontological-normalcy/postconvergence> representations ...........................................................2215

rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its
more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and
more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human
psychological growth disposition (‘postconverging-or-dialectical-thinking–psychology or
psychology-of-mentation-dynamics or natural-~psychological-dynamics’) ..................................2224

wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘attendant-ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity’ rather than reflect the
reality of its ‘formulaic meaningfulness-and-teleology’ .................................................................2837

The underlying fact about meaningfulness-and-teleology is that the apriorising–registry (as the
individual grounding of the reference-of-thought of the social-construct registry-
worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic
......................................................................................................................................................2842

‘social protraction of psychopathy across individuals and society’ ..............................................2852

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-
procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical
motivation of a supplanting–conviction-as-to-profound-supererogation—of–’attendant-
intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism or prelogic
mental-disposition ...........................................................................................................................2852

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ .................................2857
‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-
teleology’..................................................................................................................................................2858

social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically
a ‘protracted manifestation’ of notional–procrystalism/notional-disjointedness-as-of-reference-of-
thought........................................................................................................................................................................2861

‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’, contrasted to the
psychopath’s compulsing–nonconviction/madeupness/bottomlining{〈decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-
disontologising’–of-the–attendant-intradimensional–ontologising’–imbued–
<contextualising/existentialising–attendant-ontological-contiguity>–in-shallow-supererogation-
<sas-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’–logical-dueness>⟩ or compulsively-
dementing ..............................................................................................................................................................2864

the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-
themselves first and over the intrinsic attributive essence of meaning like overemphasising the
toning form (toning triggering) and the supposition form (presumptuousness) in their expressed
deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised
spontaneously when naturally expressing profound/deep conviction.................................................................2868

mechanism of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at the point of lack of
social universal-transparency–〈transparency-of-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness〉 about the
psychopathic postlogism/slantedness compulsing–nonconviction/madeupness/bottomlining
{〈decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–attendant-

mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–
conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism interlocutors, and so along five
factors...........................................................................................................................................................................2877

psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (as prior intemporal
reference-of-thought–categorical-imperatives/axioms/registry-teleology) of the various
institutionalisation/intemporalisation levels ....................................................................................................................2887

‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is
what creates ‘a sounder scientific foundation’ for ‘a
hermeneutic/reprojecting/supererogating/zeroing psychological science’ termed
‘anthropopsychology’ or the ‘anthropological continuity’ .................................................................2890

transcendental analysis (institutional-cumulation/institutional-recompose{as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing←perspective–ontological-

34
The very specific nature of the deprocryptic transcendence-and-sublimity/sublumity/sublimation/supererogatory~de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>‘—existentialism-form-factor

Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register—meaningfulness—and-teleology) but rather a transcendent-existentialism maturing of thought (intemporality as longness-of-register—meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually

The conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness notion

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology

a registry-worldview/dimension defect is one of systematic defect of reference-of-thought


Soundness—or-ontological-good-faith/authenticity—of-reference-of-thought on the other hand implies being—or-ontological—or-existential—or—meaningfulness-and-teleology disposition as of supplanting—conviction—of—profound-supererogation—of—’attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism

The ‘de-mentation—supererogatory~ontological—de-mentation—dialecal—de-mentation—stranding—attributive—dialectics’ of reference-of-thought

with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm


potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis

implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging–de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension

Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding

‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions

‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as being ontologically-driven

fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’

grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’ ontological-normalcy/postconvergence reality construct

hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any <amplituding/formative—epistemicity>totalising—self-referencing-syncrétising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension

the reason why a prospective/transcending/superseding registry-worldview/dimension needs its
own knowledge-construct reference-of-thought psychologism has to do with the fact that every
registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing—of-
attendant-ontological-contiguity—constitutedness—in-preconverging-entailment/concatlon
psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined

‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and
collective human possibilities, like prior developed culture, language, skills, etc. available for
individual and collective intersolipsistic exploitation and renewal)

an incidental study like psychopathy and social psychopathy with respect to the grander
notional—deprocrypticism institutionalisation level within the treatment of the institutional-
cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected‘epistemicity—
relativism—determinism’) meta-conceptual frame

Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy—or-contiguity—or—
ontological-preservation) involves

the psychopath’s and other postlogic articulations have a nefarious effect, on social
meaningfulness-and-teleology particularly in ‘spheres of extended-informality‘(susceptible-to-
effecting-parsimony—as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology

a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather
syncretises/is-circular in its failing/not-upholding—(as-of-apriorising/axiomatising/referencing>
reference-of-thought—categorical-imperatives/axioms/registry-teleology—,for-intemporal-
preservation-entropy—or-contiguity—or—ontological-preservation rather than implying prospective
ones for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation

no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that
there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal

transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal
psychology as anthropopsychology, involved in all successive institutional-
cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected‘epistemicity—
relativism—determinism’) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation

intemporal-disposition is rather about emphasising institutionalisation/intemporalisation
percolation-channelling—(in-deferential—formalisation—transference> as the means and basis for
progressive institutionalisation/intemporalisation

the teleology of human de-mentation—(supererogatory—ontological—de-mentation—or—dialectical—de-
mentation—stranding—or—attributive—dialectics) reflects the human-subpotency for attaining
crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with

BODMAS characters and character A (Addition) as the additionality defect character
dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring)

de-mentation.(supererogatory—ontological—de-mentation or dialectical—de-mentation—stranding— or-attributive-dialectics), in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involving the transcended and the transcending dimensions

uninhibited/decomplexified and forward-looking perspective imbued in a notional—deprocrypticism institutionalisation/intemporalisation with respect to procrypticism


‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendental institutionalisation/intemporalisation of notional—deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism)


‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy—or-contiguity—or—ontological-preservation as ontological-veridicality/ontological—contiuguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or—notional—projective-perspective).

technical point-of-departure-of-construal of reference-of-thought for distractive-alignment-to—reference-of-thought <of-apriorising/axiomatising/referencing> with respect to the


as-to-shallow-supererogation> (as prior intemporal reference-of-thought—categorical—imperatives/axioms/registry-teleology) to prospective ones which are intemporal-preservation, the institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological—eventfulness/ontological-aesthetic-tracing <perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism-determinism’) process will not occur and be regenerative...

reference-of-thought—categorical-imperatives/axioms/registry-teleology—intemporal—preservation-entropy—or-contiguity—or—ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence).
new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions .................................................................3104

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ..........3107

human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic,–as-derived-from—transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’>’ .................................................................................................3109

our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality


when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species) .................................................................3132

de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool).........................................................................3137

soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence) .................................................................................................................3138


contrasting ontological-normalcy/postconvergence as to potential human ontological-performance–<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-
of–meaningfulness-and-teleology) and the reality of human temporal-dispositions at all
institutional-cumulation/institutional-recomposure¬(as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing¬<perspective—ontological-normalcy/postconvergence-
reflected—epistemicity-relativism-determinism>) uninstitutionalised-threshold
perverting/undermining ontological-normalcy/postconvergence ..................................................3146
peculiarity for achieving all the institutional-cumulation/institutional-recomposure¬(as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing¬<perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism>) is about bringing the
prior registry-worldview/dimension perversion-of-reference-of-thought¬<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> to its placeholder-setup/mental-devising-
representation/mentation¬{cumulated/recomposured}-consciousness-awareness-teleology
awareness for the collective-mind to psychoanalytically-unshackle/memetically-
reorder/institutionally-recomposure ..................................................................................................3158

a psychological science which is more comprehensive, timeless and unbounded by its
conceptualisation as it emphasises psychological-representation/mental-devising-representation as
more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’ ..........................................................3169
deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as
‘ontological-reconstituting—as-to-conflatedness’, has to do with the fact that the full implications of
‘ontological-reconstituting—as-to-conflatedness’/deconstruction is that it prospectively calls for
suprastructuring or construal beyond-the-consciousness-awareness-teleology¬<sin-preconverging–
existential-extrication-as-of-existent-unthought> of prior registry-worldview mindset/reference-
of-thought .................................................................................................................................3183

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science
(before even worrying about the abnormal)? ..................................................................................3188

notional~deprocrypticism institutionalisation will imply a superseding psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further
extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic
formalisation’ into the extended-informality¬{susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to–meaningfulness-and-teleology} ..................................................................3194
comprehensive postconverging-or-dialectical-thinking—apriorising-psychologism—by—
preconverging-or-dementing—apriorising-psychologism dialectical representation involves
articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-
prioritisation-of-reference-of-thought’—as-conflatedness-or-ontological-reprojecting ..................3198
intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation postconverging—de-
mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological
preconverging—de-mentating/structuring/paradigming resolution fundamentally implies putting into
question a registry-worldview’s/dimension’s reference-of-thought ..................................................3203

reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to
and have nothing to do inherently with human mental-devising-representation incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation and notional~disjointedness3205
knowledge-notionalisation is about ‘a deterministic and operant construct preserving
intemporality/longness as ontology’ ..................................................................................................3205
fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ .................................................................3209


preconverging- or-dementing–apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology ..........................................................3218

fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity<<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema>) as then one is just in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable.........................................................3224

‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-reference-of-thought ........................................3226

we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations .................................................................3231

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation ........................................................................................................3233

articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism ..........................................................3235

ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organisation (organic-comprehension-thinking).................................................................3236


Entropy as defined (‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the
preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions

‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics

‘Intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought—categorical-imperatives/axioms/registry-teleology

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality


virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity—or-ontological-preservation

a defect of postlogism/psychopathy compelling—nonconviction/madeupness/bottomlining

it is de-mentation—(<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics> that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)—representation of the registry-worldview’s/dimension’s/uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect> as perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in construing unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought

Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions
‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentation/structural/paradigmatic construct

Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring


two dilemma with respect to the conceptualisation of virtue

intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation

‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence

Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation)

There is no reason for de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold

ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’

notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation

‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supercerogatory–de-mentativity as this highlights <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity

it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism—of-social-functioning-and-accordance’ in humans
the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad

The use of ‘human mental-dispositions/individuations’ as of notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals

‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction)

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-accordance’

‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions teleologies of meaning is accounted for

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise

the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-registration-worldview’s/dimension’s reference-of-thought—categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior <amplitudating/formative>wooden-language-(imbued—temporal—mere


Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging—dementating/structuring/paradigmning

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former
The application of the universal technique of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity to procrypticism-notional-deprocripticism
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can be basically be
articulated as follows (the ontological entrapment)................................................................3353

Institutionalisation and formalisation are based exactly on the fact that we don’t have a universal
intemporality/longness or the-good disposition, but rather according to the mediocrity principle of
science we are solipsistically temporally-to-intemporal in our mental-disposition with respect to
’socially-perceived-value as of social-stake-contention-or-confliction’.................................3355

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic
reality/ontological-veridicality)...........................................................................................................3356

By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given
(ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’
(metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic
nature................................................................................................................................................3357

how can meaningfulness-and-teleology be represented in ‘a prospective apriorising–registry state’
which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as
meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-
threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal?
......................................................................................................................................................3364

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-
recompose-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>) going by a recurrent emanance/becoming template.................................3367

There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate
temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation) are doing nothing but providing the anchoring for the endemisation and
enculturation of the vices-and-impediments associated with such temporal registry-
worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-
existential–defect>........................................................................................................................3379

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-
of-compulsing–nonconviction/madeupness/bottomlining-{‘decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation-
as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness}> is associated with all the
institutional-cumulation/institutional-recompose-{as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-
reflected–‘epistemicity-relativism-determinism’>} by its eliciting of ‘protracted slantedness’ in
temporal-dispositions ........................................................................................................................3385

distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> (mental-
slantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-
faith/authenticity-of-reference-of-thought/candor)........................................................................3387

the articulation of reality as referentially of ontological-normalcy/postconvergence enables and
allow creative projective-insights thought possibilities that the all too common ‘fixated traditional
categorisation conceptualisation of reality’ doesn’t allow.......................................................................3392
the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft ..................................................3398

Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimenional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existent-depth-implications personhoods-and-socialhood-formation)........3400

ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’.................................3402

The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities........3410

Meaningfulness of notion-al-firstnaturesed—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions..........................................................3411

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling...............................................................3417

the perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct ...............................................................3427

transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive) .................................................................3430

Meaning (defined previously as what defines/predicates value, thought and action).................................3430

all the vices-and-impediments of the <cumulating/recomposing–attendant-ontological-contiguity>-successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold ..........................................................3433

‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition..................................................................................3436

preconverging-or-dementing–apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational) .................................................................3440

why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are
defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s
this insight in transcendental analysis is that by its very nature in that it puts into question ways,
assumptions and traditions of thought and practices, the possibility of truly profound insights that
go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-
existential-implications/existentialism of transcendental-meaningfulness—
apriorising/axiomatising/referencing/intelligibility-setup/measuringinstrument .........................................................3458
dialectical <cumulating/recomposuring—attendant-ontological-contiguity>—succession of registry-
worldviews/dimensions as the successive/snowballing institutional—cumulation/institutional-
recomposure ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism⟩} ..................................................................................................................................................3459
‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as meaning
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‘dynamic-cumulative-afteffect of subontologisation’ .......................................................................................3464
‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-
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‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect—of—logical-
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‘postconverging—or—dialectical—thinking—psychology or psychology—of—mentation—dynamics or
natural—psychological—dynamics’ psychoanalytic—unshackling/memetic—reordering/institutional-
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at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-
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distortion of ontologically-thermical-meaningfulness from postlogism and conjugated-
postlogism/preconverging—or—dementing—integration leading to temporal—preservation—as—
pseudointemporality—preservation occurs at the three levels of contextualisation as individuation,
intradimensional and transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

The vocation of the intemporal-disposition (intemporalITY/ontological-construct/longness-of-register-of—meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging—de-mentating/structuring/paradigming

with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsickness/essence/ontological-veridicality

derived—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations


incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere-formulaicity—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising) and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is non-transcendental

intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality

solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of 
notional–firstmaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
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sublimity/sublimation/supererogatory–de-mentativity.................................3561

‘ontological implications’ of the Derridean conceptualisations of Différance, Répétition, Altérité 
and Iterabilité..........................................................3564

the exercise of institutionalisation/intemporalisation is not about transforming temporal-
dispositions as of dimensionality-of-sublimating<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> exercise but
rather institutionalisation/intemporalisation or secondnaturing..........................3569

the philosophical pessimism of many a philosopher stems from this confusion about the 
achievement of human emancipation and virtue ..................................................3572

postdication (as metaphysics-of-absence-{implicit-epistemic-veracity-of-nonpresencing-
perspective–ontological-normalcy/postconvergence}) highlights that ontological-
normalcy/postconvergence is rather conceptualised more effectively with the present-considered-
as-being-in-epistemic-Abnormalcy/preconvergence-perspective-{preconverging-or-dementing–
apriorising-psychologism-reference-of-thought}-and-hence-suprastructural by 'metaphysics-of-
absence-{implicit-epistemic-veracity-of-nonpresencing-{perspective–ontological-
normalcy/postconvergence}}'-perspective-{postconverging-or-dialectical-thinking–apriorising-
psychologism'-reference-of-thought} which is then actually prospective (to-resolve-the epistemic-
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apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
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constitutedness poorly appreciative of dimensionality-of-sublimating-
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
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faith or authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion or ontological–fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> and thus 
operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a 
profound superseding–oneness-of-ontology..................................................................3586

de-mentation<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics> of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and 
preconverging-or-dementing–apriorising-psychologism is never about generating a prospective 
‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (with respect to the present as
‘postconverging-or-dialectical-thinking–apriorising-psychologism’), but such de-mentation
(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding–or-attributive–
dialectics) is rather about decentering and preconverging–or-dementing–apriorising–
psychologism/oblongating the placeholder-setup/mental-devising–
representation/mentation/consciousness-awareness-teleology of the present as preconverging–or–
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psychologism– and supplanting–conviction-as-to-profound-supererogation—of–‘attendant–
intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’ is actually central
to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence–
(implicitd ‘nondescript/ignorable–void’–as-to-presencing—absolutising-identitive–
constitutedness) and metaphysics-of-absence—(implicitd-epistemic-veracity-of-nonpresencing–
perspective–ontological-normalcy/postconvergence) ..........................................................3606
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notional–firstnatur edness—temporal-to-intemporal-dispositions—so-construed-as-from–
perspective–ontological-normalcy/postconvergence), however, the notion of ‘consciously-spoken’
as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows
the requisite ‘postconverging–or-dialectical-thinking–psychology or psychology–of-m entation–
dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic–
reordering/institutional-recomposuring .............................................................................3611
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understanding is much more than about grasping the ideals but equally preemptively construing the
possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of
knowledge construct .................................................................................................................3614
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mentiveness/epistemic-growth-or-conflatedness/transvaluative–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) in the


the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies......................................................3623


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faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging–de–mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending–to/resolving all such and other incidental issues as it is suprastructural to all such incidenatals ........................................................................................................3670

Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal–to–
intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’


a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition

Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency-

mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence–{implicit-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>}) conceptualisation)

It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’

with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional–teleology of ontology’ construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process

why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context

need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations

The notion of temporality/shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions
a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology


readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormale-or-preconvergence

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews


‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—dementating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—dementating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold

not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-reference-of-thought’

a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery

humans actually come into existence which avows an ‘attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’ of imbricated-becoming-transitioning within which they come to grasp rules and principles...

knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’


ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value

‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism

‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade

incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-dispositions


Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’

decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding

ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulding’ of its proponents and corresponding social construct

the Social is much more than aggregativity (social-aggregation)

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’

**Long-form of Terms and their Elucidations**

Useful Tips for seamlessly/interactively navigating throughout the document for elucidation of terms:

- ‘Ctrl + Click’ (on any hyperlinked superscript) for the elucidation of the given term

- ‘Alt + Left-Arrow’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)

- ‘Alt + Right-Arrow’ to go in the reverse direction again

- Also the darkened and/or strikedthrough text elaborates upon the immediately prior or succeeding text and is darkened and/or strikedthrough (to point out its interjecting nature) in order to ease the ‘continuity readability’ of long phrases/sentences while at the same time striving herein for ‘a most profound and extended articulation of exactifying/precisioning–of-sublimation—as-to-entailing-theoretical,-conceptual-and-operant-implications’
absolving/fleeting/escaped-reflex–logic

preter-gonism

-as-of-contuition,-in-profound-supererogation

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing–‘logical-dueness-precedes-
disontologising-logical-outcome-arrived-at>-mental-disposition’-as-of-
circumstantial-extremes-of-‘vague-rhyming-or-copiedmimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging

’-in-a-circularity-of-‘contemptuous-
deceptive-elicitation’,-‘contemptuous-engagement’-and-‘contemptuous-
disengagement’,-within-the-scope-of-‘the-registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-
and-accordance’

accreting-

accreting-substitutive-subsumption-as-futural-différance-freeplay-

(subtranscendental-futural-différance-freeplay-that-produces-ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism-determinism’>-of–meaningfulness-
and-teleology

–epistemic-totalisation-sublimity,-as-of-‘ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality,-protracted-dynamics-of-ontological-correspondence’,-in-
superseding-the-successive-registry-worldviews/dimensions–reference-
of-thought-temporality-as-of-neuterisation

/relative-ontological-
incompleteness

/preconverging-existential-extrication-as-of-existential-
unthought")

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for~conceptualisation with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for~conceptualisation with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative~epistemicity>totalising~purview-of-

nt³~for~

construal as of affirmation/projection/assertion/dueness-validating-

logicising/suitable-measuringinstrument-validating-measuring~as-to-

postconverging-or-dialectical-thinking~apriorising-psychologism~over relative-ontological-incompleteness~as-dissingularisation~as-the-

disjointedness/disentailment-of-presencing—absolutising-identitive-

constitutedness

/epistemic-nonimmanence/flawed-epistemicity-

relativism-determinism construal as of unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-

measuringinstrument-invalidating-measuring~as-to-preconverging-or-

dementing~apriorising-psychologism~(thus in both cases establishing

their inherently-determinable~‘apriorising-teleological-thresholding—as-

teleological-framework/narrative-framework

of contextualising/existentialising/instantiative-devolving-meaningfulness

with relative-ontological-incompleteness prospectively deneutered from

its
syncretising/circularity/interiorising/akrasiatic-drag \(^1\) in pseudo-edginess/pseudo-incisiveness), underlying a postconverging-or-dialectical-thinking \(^2\) –apriorising-psychologism representation over a preconverging-or-dementing \(^3\) –apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal, wherein for instance as of relative-ontological-completeness \(^4\) theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking \(^5\) –apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing \(^6\) –apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring-for-relative-ontological-completeness \(^7\) —unenframed-conceptualisation of 'the very same physics<br>\(<amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' with human limited-mentation-capacity-deepening \(^8\) and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness \(^9\) —enframed-conceptualisation, and the same elucidation extends to the overall human<br>\(<amplituding/formative–epistemicity>totalising~thrownness-in-existence \(^10\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal wherein our present
positivism/rational-empiricism as postconverging-or-dialectical-thinking as–apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism as preconverging-or-dementing as–apriorising-psychologism representation or wherein prospective deprocrypticism–or–preempting–disjointedness-as-of reference-of-thought as postconverging-or-dialectical-thinking as–apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’ as preconverging-or-dementing as–apriorising-psychologism representation;¶ such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism is rather ‘sparing to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation as of prospective notional–deprocrypticism full construal’ relative to our ‘positivism–procrypticism shiftiness-of-the-
Self\textsuperscript{1} dereifying-gesturing perspective', and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional-deprocrypticism in prospective relative-ontological-completeness from our relative-ontological-incompleteness\textsuperscript{8} ‘positivism–procrypticism shiftiness-of-the-Self\textsuperscript{1} perspective’ as if as of postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism representation whereas in reality such perspectival enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) is rather flawed-and- untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms–as-of-axiomatic-construct with the causality as-to-projective-totalitative–implications-of-prospective nonpresencing—for-explicating-ontological-contiguity of prospective notional-deprocrypticism as a perspective that is prospectively-unenframed-to/edgily-and-incisively-spills-over-our–‘positivism–procrypticism shiftiness-of-the-Self\textsuperscript{1}’, such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset
more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective / deprocrypticism–or–preempting—disjointedness-as-of-’reference-of-thought as of its ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self’ as of mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reifying-gesturing’

amplituding supererogatory–de-mentative–amplituding–
(exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in–
<amplituding/formative–epistemicity> totalising-as-from–
‘existence’s–effusing/ecstatic–inlining’;–as–‘interlay/organicalism/aestheticising-handle–manifest–
supererogatory–de-mentative–amplituding–or–mental-aestheticising–
asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness


aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of \( \frac{1}{2} \) reference-of-thought
as of its destructuring-threshold \( \langle \) uninstitutionalised-threshold /presublimating–desublimating–decisionality \( \rangle \) of ontological-performance \( \langle \) including-virtue-as-ontology \( \rangle \) to integratively contemplate of the prospective registry-worldview’s/dimension’s Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology, institutional-development–as-to-social-function-development
and living-development–as-to-personality-development by dispensing-
with-immediacy-for-relative-ontological-completeness \( \langle \) by-
reification/contemplative-distension \( \rangle \) (as of human self-surpassing—
existentialism-form-factor–in-overcoming–notionally–collateralising-
beholding-protohumanity’–to–’attain-sublimating-humanity’–as-to-
existence-potency ~sublimating–nascence, disclosed-from-prospective-
epistemic-digression to supersede human temporality \( \langle \) shortness
<amplituding/formative> wooden-language–(imbued—averaging-of-
thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void’–
with-regards-to-prospective-apriorising-implications \( \rangle \) as it rather enters into <amplituding/formative–epistemicity> totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag \( \langle \) of its prior registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment—for—conceptualisation to any such prospectively implied meaningfulness-and-teleology\textsuperscript{89} and thus all human transcendence-and-sublimity/sublimation/supererogatory—dementativity can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that is re-dementating/restructuring/reparadigming (in the face of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{89}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{87, 83} reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation—ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation—non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism—procrypticism to perceive deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising—
idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring afterthought/reasoning-from-results instigated by Socratic-philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our ⁸¹ procrypticism—or—disjointedness-as-of-reference-of-thought disposition with respect to ¹ deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought prospective meaningfulness-and-teleology⁷⁹; and fundamentally the notion of ‘asceticism as implying value-ricocheting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁰’ cannot be explained to any prior registry-worldview/dimension construed as a wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁸⁰; on the basis of its relative-ontological-incompleteness⁸⁰ aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology⁷⁹ from its prior deficient/ontologically-impertinent supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation since the asceticism is rather as of the prospective registry-worldview’s/dimension’s supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-of-
apidorsing/axiomatising/referencing/intelligibilityset-up/measuringinstrument –for–conceptualisation

aposteriorising/logicising/deriving/intelligising/measuring of

meaningfulness-and-teleology and this explains why the asceticism in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional-deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism


psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism; in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing–qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness
registry-worldviews/dimensions conventional constructs as of human
finite aspirations whether socially, professionally, family-wise, hedonic,
etc., their implications as of the destructuring-threshold
\((\text{uninstitutionalised-threshold}^{12}/\text{presublimating–desublimating–}
\text{decisionality})\)-of-ontological-performance \(-\langle\text{including-virtue-as-}
\text{ontology}\rangle\) in relative-ontological-incompleteness\(^{88}\) is bound to
teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of\(^{97}\)
\((\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic–}
\text{growth-or-conflatedness }/\text{transvaluative–}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–}
\text{equalisation}\rangle\text{ vices-and-impediments}^{105}\) and likewise regarding the same
case context their overlooking/foregoing/dispensing-with-immediacy-for-
relative-ontological-completeness\(^{87}\)-by-reification/contemplative-
distension \((\text{as of human self-surpassing—existentialism-form-factor–in–}
\text{overcoming–’notionally–collateralising-beholdening-protohumanity’-to–}
\text{’attain-sublimating-humanity’-as-to-existence-potency }/\text{sublimating–}
\text{nascence,-disclosed-from-prospective-epistemic-digression to supersede}
\text{human temporality}^{79}/\text{shortness} \langle\text{amplituding/formative}\rangle\text{ wooden–}
\text{language–(imbued—averaging-of-thought–)}\langle\text{as-to–}
\text{leveling/ressentiment/closed-construct-of– meaningfullness-and–}
\text{teleology -as-of–’nondescript/ignorable–void ’-with-regards-to–}
\text{prospective-apriorising-implications}\rangle\rangle\) as of transvaluation for
prospective relative-ontological-completeness\(^{87}\) constructiveness-of-
ontological-performance\(^{72}.\langle\text{including-virtue-as-ontology}\rangle\text{ brings about}
prospective emancipating/teleologically-elevated ontological-performance\textsuperscript{77} -<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness\textsuperscript{77} transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic wooden-language\textsuperscript{-}imbued average-of-thought -<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void \textsuperscript{-}with-regards-to-prospective-apriorising-implications>\textsuperscript{105}) are effectively associated with vices-and-impediments as to preconverging-existential-extrication-as-of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness’ /relative-ontological-completeness \textsuperscript{(sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative–supererogating <projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{-}as-rede-mentating/restructuring/reparadigming–psychologism’; \textsuperscript{106} the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior <amplituding/formative–epistemicity> totalising–self-referencing-
synchronising/circularity/interiorising/akrasiatic-drag can be contemplated as of reference-of-thought-level induced universalising-idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising-idealisation over sophist/pedantic apparently congruous non-universalising’ developing into ‘Plato’s perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification–gesturing-in-prospective.psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }— conflatedness –in–{preconverging-disentailment–by}–postconverging–entailmen And so-reflecting the reality that the ordinariness as wooden-language–(imbued–averaging-of-thought–<as–to-leveling/ressentiment/closed-construct–of–meaningfulness-and-teleology –as–of–‘nondescript/ignorable–void ‘ with-regards–to–prospective-apriorising-implications>\) disontologising framework lacks the requisite dispensing-with-immediacy–for-relative-ontological-completeness\–by-reification/contemplative-distension\ as
of human self-surpassing—existentialism-form-factor—in-overcoming-

notionally—collateralising-beholdening-protohumanity’-to-’attain-
sublimating-humanity’-as-to-existence-potency—sublimating—nascence,
disclosed-from-prospective-epistemic-digression to supersede human

temporality/shortness <amplituding/formative> wooden-language

(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of—

’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-
implications’)) for profound knowledge-reification—gesturing—

prospective_psychologismic—apriorising/axiomatising/referencing—
attendant—ontological-continuity—educed—
existentialising/contextualising/textualising-continuity—

conflatedness—in—[preconverging-disentailment—by]—postconverging-

entailment> as of human limited-mentation-capacity commitment induced
disinterest/indifference/apathy and thus ‘veridical knowledge-reification—


gesturing—

prospective_psychologismic—apriorising/axiomatising/referencing—
attendant—ontological-continuity—educed—
existentialising/contextualising/textualising-continuity—

conflatedness—in—[preconverging-disentailment—by]—postconverging-

entailment> is postconvergingly—de-mentated/structured/paradigmed
out-of-profoundly-developed-interest/concern/care-induced-
institutionalising as of deferential-formalisation-transference for its
requisite appropriate dispensing-with-immediacy—for-relative-
ontological-completeness’—by-reification/contemplative-distension’), to
influence Dionysus I of Syracuse along the philosopher-king postconverging–de-mentating/structuring/paradigming’ and ‘Aristotle’s expansive approach to philosophical and knowledge inquiry along the universalising-idealisation postconverging–de-
mentating/structuring/paradigming, setting up the Lyceum together with the tutoring of Alexander the Great’ along the same lines of reasoning as Plato, as well as latter post-Socratic philosophical perpetuation like the Stoics, Cynics, etc. and their institutional influence on Greek and Roman leadership and society;¶ this same asceticism ideal can be recounted with budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social emancipating thought (highlighting the incontrovertible necessity for asceticism as of its broader meaning as to human originariness-parrhesia,–as–spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation to overcome the <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of any prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/suberogatory–de-mentativity) 
attitude/mental- 
attitude/mental-disposition/care–and–episteme construed as of "de-
disposition/care–and–episteme\textsuperscript{5} mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-}
\textsuperscript{mentation—stranding-or-attributive-dialectics}) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual
meaningfulness-and-teleology', institutional-development–as-to-social-function-development and living-development–as-to-personality-
development'), so-implied as of contrastive ‘postconverging-or-dialectical-thinking’ as-of-assertion’ attitude/mental-disposition/care–and–episteme over ‘preconverging-or-dementing’ as-of-deassertion’ attitude/mental-disposition/care–and–episteme, in apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, for-aposteriorising/logicising/deriving/intelligising/measuring–
meaningfulness-and-teleology\textsuperscript{99}

beyond-the-consciousness-awareness-teleology\textsuperscript{60} –\textsuperscript{in–preconverging–
existential-extrication-as-of-existential-unthought} implies ‘conscious’
and/or ‘unconscious’ as of threshold-of–
teleology\textsuperscript{11} –\textsuperscript{in–
preconverging–
existential–
extrication-as-of–
existential-unthought}\textsuperscript{6} as-to–‘attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing –apriorising-psychologism
\textsuperscript{6} at the uninstitutionalised-threshold of a registry-worldview/dimension
whether with regards to retrospective or prospective transcendental implications
blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to
supposed knowledge articulation as of existential-reality’ wherein a given
human-subpotency registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstra-
ment–for–conceptualisation so-construed as of reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation is rather wrongly construed in >-presencing—
absolutising-identitive-constitutedness as superseding ecstatic-
existence/intrinsic-reality at its prospective destructuring-threshold
{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance –<including-virtue-as-
ontology> and so as of a lack of insight about <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective– nonpresencing—for-explicating-ontological-contiguity as
of ‘relative-ontological-incompleteness’/relative-ontological-
completeness {sublimating–registering/decisioning,—as-
self-becoming/self-conflicatedness }/formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism’, and blurriness
is reflected aporetically with such conundrums as existence-in-existence,
disparateness-of-conceptualisation–<unforegrounding-disentailment–
¶ blurriness thus fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-of-knowledge’ wherein the human Self is wrongly construed as of a presencing—absolutising-identitive-constitutedness reference for the conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in ‘epistemic-conflatedness construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing—psychologism) will only end up ‘complexifying the mechanical outcome of positivism “meaningfulness-and-teleology” on the basis of its non-positivism as animism or as medievalism
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ as implied in an animistic God-of-plane type of articulation and
this applies likewise with our positivism–procrypticism with respect to
prospective deprocripticism, as this is exactly what explains the
disparateness-of-conceptualisation of all registry-worldviews/dimensions as to the fact that cumulating/recomposing–attendant-ontological-contiguity-successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening grasp of existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression at their destructuring-threshold(uninstitutionalised-threshold /presublimating−desublimating−decisionality)−of-ontological-performance <including-virtue-as-ontology>; blurriness at the destructuring-threshold (uninstitutionalised-threshold /presublimating-desublimating−decisionality)-of-ontological-performance <including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in presencing—absolutising-identitive-constitutedness terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside−attendant-ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity), because going by ecstatic-existence as it reflects human historiality/ontological-
‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity educed—existentialising/contextualising/textualising-contiguity reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality) of ontological-performance <including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very fact that prospective relative-ontological-completeness changes the
prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism 57 reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic-philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness 58 gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness 97 on the basis of human-subjectemancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing 59; blurriness as of disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-‘immanentontological-contiguity 62’ highlights that the destructuring-threshold-(uninstitutionalised-threshold /presublimating-desublimating-decisionality)-of-ontological-performance 71 <including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology 99 with the implication that without originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of
reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation there is basically no chance for non-
universalising Ancient-sophists ever getting to universalising-
idealisation, medieval-scholastics pedantic dogmatism ever getting to
positivism/rational-empiricism, and just as well with our positivism–
procrusticism ever getting to prospective deprocrusticism, and in all
these instances as ‘foregrounding__entailment-(postconverging–
narrowing-down~sublimation-as-to-'existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
‘immanent-ontological-contiguity ’;–as-operative-
notional~deprocrusticism) as of construction-of-the-Self”, as involving
the respectively implied base-institutionalisation, universalisation,
positivism/rational-empiricism and prospectively
notional~deprocrusticism (‘relative-ontological-completeness’—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying,-ontological-commitment

<implied—self-assuredness-of-ontological-good—
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality>) ‘foregrounding__entailment-(postconverging–narrowing-
down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;–as-operative-notional~deprocrusticism).’
blurriness is ultimately associated with lack of dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)-by-reification/contemplative-distension\(^7\) (as of human self-surpassing—existentialism-form-factor\(^7\)-in-overcoming-'notionally—collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality /shortness
to a mechanical/mere-form disposition for reproducibility—
mathesis/motif/thrownness-disposition,–as—reproducibility-of-
aestheticisation that do-not/poorly-appreciate dimensionality-of-
sublimating{(amplituding/formative) supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisirt/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation});¶ and finally blurriness is associated with
sophistic/pedantic induced equivalence of teleologically-elevated
knowledge-reifying 55 meaningfulness-and-teleology 55 (as to
55 maximalising-recomposuring-for-relative-ontological-completeness— 
unenframed-conceptualisation) and teleologically-degraded
(amplituding/formative) wooden-language—(imbued—averaging-of-
thought—(as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of—‘nondescript/ignorablevoid’—with-
regards-to-prospective-apriorising-implications>) 55 meaningfulness-and-
teleology 55 (as to 55 incrementalism-in-relative-ontological-
incompleteness 55 —enframed-conceptualisation) as of social-stake-
contention-or-confliction perversed inclination;¶ unblurriness as
construed from the ontologically-veridical perspective of ontological-
normalcy/postconvergence (as from prospective 61 nonpresencing-
(perspective–ontological-normalcy/postconvergence) reflection of
(amplituding/formative–epistemicity) causality—(as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity of relative-ontological-incompleteness 55 /relative-
ontological-completeness)
(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>)).

highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument (so-construed as dimensionality-of-sublimating—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)) intimately associated with its prospective
meaningfulness-and-teleology/knowledge as to institutional-cumulation/institutional-recompose—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—

determinism’> so-implied in the ontological-contiguity/of-the-human-institutionalisation-process’, as of an underlying human epistemic-ricocheting/transepistemicity
foregrounding entailment/postconverging—narrowing-down—sublimation—as-to—‘existence—as—
sublimating-withdrawal,—eliciting-of-prospective-supererogation’—in—
reflecting—immanent-ontological-contiguity’;—as-operative—
notional—deprocrypticism) (that speaks more of human limited-mentation-capacity-deepening’ in its becoming ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing.<perspective—ontological—
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;‘as-operative-notional–deprocrypticism’.
likewise ’foregrounding__entailment-‘(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;‘as-operative-notional–deprocrypticism’), as
from *universalisation–non-positivism/medievalism (as of ontological-
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) to positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed ‘meaningfulness-and-teleology’/knowledge ‘based on prior
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’) to then induce
prospective ‘positivism/rational-empiricism
’foregrounding__entailment-‘(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;‘as-operative-notional–deprocrypticism’), and
likewise ’foregrounding__entailment-‘(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;‘as-operative-notional–deprocrypticism’), as
from *positivism–procrypticism (as of ontological-

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normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to notional~deprocrypticism as preemitting—disjointedness-as-of’ reference-of-thought,-as-to-
‘<amplituding/formative—epistemicity> growth-or-conflatedness’/transvaluative-
rationalis/in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism (excludes all other
supposed ‘meaningfulness-and-teleology’/knowledge ‘based on prior
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’) to then induce prospective ‘notional~deprocrypticism
foregrounding _ entailment _(postconverging—narrowing—
down—sublimation-as-to—‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation ’-in-reflecting—‘immanent-
ontological-contiguity ’;—as-operative-notional~deprocrypticism)’, and
in all such cases the idea is ever always to move from a
<amplituding/formative> wooden-language-(imbued—averaging-of-
thought<_as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology _as-of—’nondescript/ignorable—void’._
with-regards-to-prospective-apriorising-implications>_}

Rulemaking-over-non-rules, universalisation-directed-
rulemaking-over-non-rules, positivising/rational-empiricism-based
universalisation-directed-rulemaking-over-non-rules, and preempts—
disjointedness-as-of reference-of-thought, as-to—
\langle \textit{amplituding/formative–epistemicity} \rangle \text{ growth-or-
conflatedness}^1 / \text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness'} — in superseding mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules

\textit{foregrounding}_\textit{entailment} \langle \textit{postconverging–narrowing–
down–sublimation-as-to–'existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘in-reflecting–‘immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism⟩ \textit{while}
superseding any \textit{presencing—absolutising-identitive-constitutedness}^1 (failing to imply this ontological-normalcy/postconvergence in reflecting
holographically \langle \textit{conjugatively-and-transfusively> \ the ontological-
contiguity }^7 \text{—of-the-human-institutionalisation-process }^8 \text{ as from ‘non-
rules, rulemaking-overnon-rules, universalisation-directed-
rulemaking-over-non-rules, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules, and preempts—
disjointedness-as-of reference-of-thought, as-to—
\langle \textit{amplituding/formative–epistemicity} \rangle \text{ growth-or-
conflatedness}^1 / \text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness'} — in superseding mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules

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which by its very token elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity(9) rather wrongly
supersedes ecstatic-existence as of existence—as-the-absolute-a-priori-
of-conceptualisation—and—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation—as-to-perspective—
onological-normalcy/postconvergence-implied—prospective-aporeticism—
overcoming/unovercoming(9), with foregrounding entailment—
(postconverging—narrowing-down—sublimation-as-to—existence—as-
sublimating-withdrawal—eliciting-of-prospective-supererogation—in-
reflecting—immanent—ontological-contiguity;—as-operative—
notional—deprocrypticism) ‘de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
meaningfulness-and-teleology(9)’ implying for instance that there can be
no conception/theory/idea of positivism/rational-empiricism devolving
meaningfulness-and-teleology(9) that is not rational-empirical like
mentioning say magical or supernatural causes and effects, and likewise
prospectively with notional—deprocrypticism any conception/theory/idea
in disjointedness that fails to reflect ‘attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity(10) as of
parrhesiastic and reproducibility—mathesis/motif/thrownness-disposition,—as—reproduciability-of-aestheticisation organic coherence and as ultimately reflecting all human knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
t(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing
‘herein-specifically-relevant_human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing~conceptualisation),
furthermore with regards specifically to say the ‘positivism/rational-empiricism
reference-of-thought—devolving level of meaningfulness-and-teleology’ we can factor in that any ‘supposedly
deepening/profound’ conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails
d‘foregrounding__entailment—(postconverging–narrowing-
down—sublimation-as-to—existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation —in-reflecting—immanent-ontological-contiguity ;—as-operative-notional—deprocrypticism) (as of ontological-normalcy/postconvergence prospective aporeticism—overcoming/unovercoming implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can
demonstrate a further 'foregrounding__entailment—(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —in-reflecting—}
biological hereditary meaningfulness-and-teleology (the overall implications of unblurriness reflected as from ‘amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity>educed-existentialising/contextualising/textualising-contiguity

attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> is not of ‘mere imprimatur totalisingly-disentailing—
discretion/whim-of-thought that fails to justify abstractively-and-
systematically any such entailing.<amplituding/formative-
epistemicity–totalising–in-relative-ontological-completeness' epistemic-
ricochetting/transepistemicity implications of aetiologisation/ontological-
escalation’, and thus ‘superseding-and-resolving the epistemic
aporeticism overcoming/unovercoming of prospective knowledge-
reification–gesturing-<in-
prospective_psychoLogismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment>’ with regards to ‘determining intrinsic-reality/ontological-
veracity’ as the latter is ever always caught up, given human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnatures—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor, in human
ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality

between
‘intemporalising/ontologising ontological-good-faith/authenticity’ ~postconverging–de-
mentating/structuring/paradigming ’ and ‘temporalising ontological-
bad-faith/inauthenticity’ ~preconverging–de-
mentating/structuring/paradigming ’, beyond-the-consciousness-
awareness-teleology (~in preconverging existential-extrication-as-of-
existential-unthought)

~categorical-imperatives/axioms/registry-teleology (as to the epistemic-
totalising) operance of human ‘meaningfulness-and-teleology’

underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, so-construed-as–categorical-imperatives/axioms/registry-

~teleology underlies human conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

~panintelligibility ~(imbued-and-

~hermeneutically/reprojectively/supererogatingly/zeroingly~educing

‘herein specifically relevant human subpotency’–epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation) (so-

reflected as to ‘human Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology, institutional-development–as-to-social-
function-development and living-development–as-to-personality-

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reference-of-thought–categorical-imperatives/axioms/registry-teleology) as reflecting the `<amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing,-for-explicating-
epistemicity>ontology–contiguity as of ‘foregrounding–entailment-
liity’~as-to-
projective–
totalitative–
implications-of-
prospective–nonpresencing,-for-explicating-
on-tological–contiguity”~as-operative-
holo-
nonpresencing,-
for-explicating-ontological-contiguity ‘formativeness in existence as `<amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating-ontological-contiguity’ is rather reflected as of the teleologies (‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’) of phenomenal/manifest–subpotencies~(in-
transitive-conflatedness ~reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence) as so-underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and-
thermeneutically/reprojectively/supererogatingly/zeroingly/educing-
‘herein-specifically-relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation), with the supererogatory implication that ‘the epistemic-projection perspectives of preconverging/dementing –apriorising-psychologism and postconverging/dialectical-thinking –apriorising-psychologism’ are of ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation”—to—profound-supererogation”( such that the ontological-contiguity”—of-the-human-institutionalisation-process is ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation”—to—profound-supererogation”’ thus reflecting the fact that the ‘ontological-normalcy/postconvergence of the full-potency of existence’ as the absolute epistemic-projection perspective of profound-supererogation is ‘not of referenced/registered/decisioned presence/constitutedness” but rather ‘of referencing/registering/decisioning becoming/conflatedness/’/formative-supererogating’ and by extension the ‘epistemic-abnormalcy/preconvergence of phenomenal/manifest-subpotencies—in-transitive-conflatedness—
manifestation/phenomenality of phenomenal/manifest–subpotencies (in
transitive-conflatedness –reflexivity, in-the-full-potency-of
existence’s–sublimating–nascence)); ‡ <amplituding/formative–
epistemicity> causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing, for-explicating-ontological-contiguity /
totalitative-accruing–relative-cause-and-effect-predicative-effectivity–
sublimation (as-to-underlying, ontological-commitment <implied–
self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
/ operatives-of-ontologically-hegemonising-narrative²: implicating ‘the-
specific-human-subpotency-panintelligibility’–reflexivity-in-ecstatic-
existence’–as-of-its-knowledge-reifying-and-empowering-conflatedness’–
construal-of-existence/intrinsic-reality-and-so-reflected-as-of attendant–
ontological-contiguity”–educed–
existentialising/contextualising/textualising-contiguity”–{as-the-
panintelligibility ’–insight-about-ecstatic-existence-epistemically-
deflates ‘existence-in-existence-constitutedness’–construal’}, and this
speaks to the fact that any implied ‘meaningfulness-and-teleology’ (as
knowledge-reification–gesturing <in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity })
–conflatedness in–{preconverging-disentailment by}–postconverging-
entailment> ) ‘epistemic-veracity as well as its induced human
the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-
reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-
theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and
perceptivity-as-of-factoring-in-
hermeneutically/reprojectively/supererogatingly/zeroingly:-
socioeconomic,-education,-information,-environmental,-gender-and-
power-relations-issues-underlying-healthcare-and-medical-delivery
reflects the ‘epistemic-veracity of human
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-
contiguity }–conflatedness in {preconverging-disentailment by}–
postconverging-entailment/projective-conflating apriorising’ towards
construing the ontological-normalcy/postconvergence of ecstatic-
existence-as-transcendental-signifier speaking of ‘ontological-
primemover-totalitative-framework as causality as of construction’,
whereas a "presencing—absolutising-identitive-constitutedness" will
naively equate any one of the registry-worldview’s/dimension’s given
perceptivity of ‘health epiphenomenon of existence’ in which it projects-
mentally-by-its-reference-of-thought as the ‘absolute basis for
construing, defining and refining the conception of causality’ failing to
factor-in that it is rather in an ‘epistemic situation as of epistemic-
abnormalcy/preconvergence in relative-ontological-incompleteness’
requiring not such an apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness\textsuperscript{14} in preconverging entailment

apriorising/axiomatising/referencing but rather an
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity}—conflatedness—\textsuperscript{in-{preconverging-disentailment–by}–}
postconverging entailment/projective-conflating

apriorising/axiomatising/referencing in relative-ontological-
completeness\textsuperscript{87} in reflecting the ontological-normalcy/postconvergence of
ecstatic-existence-as-transcendental-signifier (this ontological-
primemovers-totalititative-implications insight about causality as reflected
with the health epiphenomenon can be extended to all domains construed
as for-human-studies/for-humanconstructs for the simple reason that all
such domains are of ‘epistemically manifest “historiality/ontological-
eventfulness”/ontological-aesthetic-tracing\langle\textsuperscript{perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’}\textsuperscript{> in} in attendant–ontological-contiguity—\textsuperscript{educed–}
existentialising/contextualising/textualising-contiguity\textsuperscript{91} as of human
limited-mentation-capacity-deepening\textsuperscript{23}). and this explains why a
registry-worldview/dimension is a \langle\textsuperscript{amplituding/formative}\textsuperscript{8} wooden-
language\langle\textsuperscript{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–} meaningfullness-and-
teleology as-of-‘nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications\textgreater\rangle} with the state of relative-
ontological-incompleteness\textsuperscript{85} just as well aspiring for progress just as the
state of relative-ontological-completeness\textsuperscript{27} but the former failing to
for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology in existence, such that even such budding-positivists like Newton or Descartes while making breakthroughs as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism apriorising/axiomatising/referencing respectively with Newton’s interests in alchemy and in the case of Descartes lingering religious sacrality/inviolability influence/grip on his thoughts; causality as herein construed as <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for–explicating-ontological-contiguity can thus be understood as the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, as so constructively implied herein, as to the reality that ‘a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence’ is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of ‘human-subpotency construal of causation
is one of apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—conflatedness—in—preconverging-disentailment-by—postconverging-entailment/projective-conflating

apriorising/axiomatising/referencing about the already given existence’
and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—imbued-and—
hermeneutically/reprojectively/supererogatingly/zeroingly—educing—
‘herein-specifically-relevant-human-subpotency’—epistemic-perspective—of-projective/reprojective—aestheticising-re-motif—and—re—apriorising/re-axiomatising/re-referencing—conceptualisation), speaking
to the fact that existence is rather about ecstatic reflexivity as all
phenomena/manifestations in existence (so-construed as
phenomenal/manifest-subpotencies—in-transitive-conflatedness—
reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) are
as of their specifically/notionally enabled reifying and empowering;
finally it is just as important to grasp also here that the ‘articulation as
human-causative-construction’ of the notions of ‘temporal individuations
or temporal-dispositions’ and ‘intemporal individuation or intemporal
disposition’ are rather conceived epistemically as of their de-
mentative/structural/paradigmatic implications from the perspective of
the ontological-normalcy/postconvergence of ecstatic-existence-as-
transcendental-signifier and thus are construed as of their ‘de-
mentative/structural/paradigmatic implications of relative-ontological-completeness’in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness\textsuperscript{13}, reflecting a human-causative-construction conception in

\begin{quote}

apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-
contiguity}-conflatedness\textsuperscript{21} \text{in \{preconverging-disentailment-by\}–
postconverging-entailment/projective-conflating

apriorising/axiomatising/referencing about existence as ontologically-
veridical (as it is the ‘totalitative epistemic-or-notional-projective-
perspective’ that points out the veridical conception of causation) and so
over a traditional reflex construal of human causation in

\begin{quote}

apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-
contiguity}-constitutedness\textsuperscript{14} \text{in \{preconverging-entailment as of
presencing—absolutising-identitive-constitutedness

apriorising/axiomatising/referencing (wherein for instance with regards
to prospective human-causative-construction, as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligence

\textsuperscript{15}

\textsf{imbued-and-}

\text{\{hermeneutically/reprojectively/supererogatingly/zeroingly\}educing-
‘herein specifically relevant human-subpotency’—epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing–conceptualisation},

prospective aetiological/ontological-escalation say with respect to a
temporal-disposition for accusing others of sorcery in a social-setup

\textsuperscript{13}

\textsuperscript{14}

\textsuperscript{15}
cognisant-and-integrative of notions-and-accusations-of-sorcery in
conjugation and protraction of other temporal dispositions, speaks to the
de-mentative/structural/paradigmatic implications of ‘non-positivism
notional–procrypticism/notional–disjointedness-as-of—reference-of-
thought’ induced vices-and-impediments\(^\text{16}\) as destructuring-threshold-
\((\text{uninstitutionalised-threshold} \text{//presublimating–desublimating-}
\text{decisionality})\)–of-ontological-performance’ \(-\langle\text{including-virtue-as-}
\text{ontology}\rangle\) requiring prospective intemporal-disposition projection as of
the ‘specific notional–deprocrypticism or
\langle\text{amplitudining/formative}\rangle\text{notional–preempting—disjointedness-as-of—}
\text{reference-of-thought of positivism/rational-empiricism’ ontological-
performance}’ \(-\langle\text{including-virtue-as-ontology}\rangle\) as prospective
constructiveness-of-ontological-performance’ \(-\langle\text{including-virtue-as-}
\text{ontology}\rangle\), and this fundamental conception of
aetiologisation/ontological-escalation applies in reflecting
holographically-\(<\text{conjugatively-and-transfusively}>\text{the ontological-}
contiguity} —\text{of-the-human-institutionalisation-process} \text{8 with respect to}
\text{human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, including prospectively}
say as of our present positivism–procrypticism requiring the de-
mentative/structural/paradigmatic implications of prospective
\langle\text{deprocrypticism–or–preempting—disjointedness-as-of—reference-of-
thought aetiologisation/ontological-escalation}\rangle\)
circularity/recurrence with regards to the-very-same\langle\text{amplitudining/formative—\rangle\}
ce/repetition/repeat epistemicity>totalising-purview-of-construal-as-immanent-ability

prospective-institutionalisation/supratransversality<-in-sublimating–existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing’)

compulsing–compulsing–nonconviction/madeupness/bottomlining

nonconviction/mad

‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
ng’

‘attendant-intradimensional–ontologising’–imbued-

‘<decontextualising/existentialising–attendant-ontological-contiguity >;-

in-shallow-supererogation -<as-to-disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>\) <as-existential-decontextualised-transposition,-falsely-projected-
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
and-performance>-
-induced-
disontologising’-
of-the-`attendant-
intradimensional-
ontologising’–
imbued-
<contextualising/e
existentialising–
attendant-
onological-
contiguity >:*in-
shallow-
supererogation–-
<as-to-
disontologising-
perverted-
outcome-sought-
precedes-
existentially-
veridical–
`attendant-
intradimensional-apriorising/axiomatising/referencing-logical-dueness

12-conjoining-looping-set-of-narratives

conflatedness or apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity

postconverging-entailment or effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology

<amplituding/formative-

epistemicity>totalising/circumscribing/delineating epistemic conflating of motif-and-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-

conceptualisation with-and-as-the-precedence-of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-

digression in attendant-ontological-contiguity-educed-
disentailment existentialising/contextualising/textualising-contiguity, as of
by}–
postconverging- entailment nonpresencing projected epistemic-immanence/veridical-
epistemicity-relativism-determinism in reflecting the ecstatic singularity
of
existentialising/contextualising/textualising-contiguity

as of the absolute, a priori, of
conceptualisation and existence as sublimating-withdrawal, eliciting-
of-prospective-supererogation

as veridical epistemicity-relativism-determinism as it is effectively underscored by
difference-confoundedness-as-to-totalitative-reification-in-singularisation

as to the nondisjointedness/entailment-of-prospective-
nonpresencing

as veridical epistemicity-relativism-determinism as veridical
epistemicity-relativism-determinism in reflecting the ecstatic singularity
of
existentialising/contextualising/textualising-contiguity

confoundedness in preconverging-dissimilation-by

postconverging-entailment

is

demen tatively/structurally/paradigmatically validated by the underlying
reality of human limited-mentation-capacity (speaking of human
epistemic-abnormalcy/preconvergence to the human-subpotency-
 aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of any given moment) thus
in a state of prospective relative-ontological-incompleteness in need for
prospective human limited-mentation-capacity-deepening to achieve
relative-ontological-completeness, and so as of the-very-same-
<amplituding/formative-epistemicity>totalising-purview-of-construal-

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as-immanent-existence/intrinsic-reality/ontological-veridicality; and by that token as apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness-
in-{preconverging-disentailment–by}–postconverging-entailment aspires for relative epistemic-normalcy it becomes reflective of the ‘ontological-normalcy/postconvergence of existence-potency’—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity —of-the-human-institutionalisation-process apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination as of 8 reference-of-thought—meaningfulness-and-teleology, marked by the successive transepistemicity/epistemically-conflatedness of registry-worldviews/dimensions in relative-ontological-completeness giving warranty to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness-
in-{preconverging-disentailment–by}–postconverging-entailment epistemic-veracity as to human ontological-performance—<including-virtue-as-ontology> with regards to human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so—
constitutedness or apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-}

ontological-contiguity -educed-

apriorising/axiomatising

existentising/contextualising/textualising-contiguity -

{of-attendant-ontological-contiguity -educed–existentising/contextualising/textualising-contiguity -}

existentising/contextualising/textualising-contiguity -conceptualisation as to falsely imply their existence-in-

ontological-contiguity -

existentising/contextualising/textualising-contiguity -is thus-
inherently-not-construed-as-to-its <amplituding/formative-

constitutedness-in-

epistemicity-totalisingly-preceding-and-redefining') as of

preconverging-entailment

presencing—absolutising-identitive-constitutedness>

/epistemic-

nonimmanence/flawed-epistemicity-relativism-determinism by such

misconception in <amplituding/formative-epistemicity-totalising-self-

referencing-syncretising/circularity/interiorising/akrasiat-drag" and

logocentrism, failing to reflect the ecstatic singularity of existence—as-

the-absolute-a-priori-of-conceptualisation—and-existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation" -<as-

to-perspective–ontological-normalcy/postconvergence-implied-

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'prospective-aporeticism-overcoming/unovercoming' as
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity )—constitutedness-in-preconverging-entailment is rather falsely underscored by identitive-constitutedness-as-'epistemic-totality': 'dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>-as-flawed-epistemicity-relativism-determinism-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity )—constitutedness-in-preconverging-entailment is de-
mentatively/structurally/paradigmatically flawed given the underlying reality of human limited-mentation-capacity at any given moment (speaking of human epistemic-abnormalcy/preconvergence with respect to the human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such that apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity )—constitutedness-in-preconverging-entailment poorly construes of 'relative-ontological-incompleteness'/relative-ontological-completeness-(sublimating-referencing/registering/decisioning—as-
self-becoming/self-conflicatedness/formative-supererogating-
<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—
expectations/anticipations—metaphoricity\(^57\) as-rede-
mentating/restructuring/reparadigming—psychologism’\(^59\) (beyond-the-
consciousness-awareness-teleology’\(^58\) in preconverging existential-
extrication-as-of-existential-unthought’\(^58\) as it is in an underlying state
of homelessness (as failing to grasp that homeliness as to the possibility
of attaining originariness/origination—\(\text{so-construed-as-to-ontological-}
normalcy/postconvergence-perspective-scalarising-construal-of-
existence\)) can only arise as human-subpotency pursues-and-achieves
relative epistemic-normalcy as of prospective human limited-mentation-
capacity-deepening\(^1\) to achieve relative-ontological-completeness\(^67\) so-
reflected as \(^61\) nonpresencing-\(<\text{perspective–ontological-
normalcy/postconvergence}\>) since the state of human limited-mentation-
capacity implies that ‘human understanding has-ever-and-is-ever-always
about attaining apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity}—re-
originariness/re-origination conception of the-very-same—
\(<\text{amplituding/formative–epistemicity}\>\text{totalising–purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality as it}
strives to reflect as from relative epistemic-normalcy the ‘ontological-
normalcy/postconvergence of existence-potency’ \(\sim\) sublimating—
nascence,-disclosed-from-prospective-epistemic-digression, but then the
apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity -educated-existentialising/contextualising/textualising-
contiguity}—\text{constitutedness in preconverging entailment epistemic}
stance in perspective epistemic-abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) as of the absolute a priori that is existence as to the-very-same-<amplituding/formative–epistemicity>totalising-purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality and as so-validated with causality as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity

\[15\text{de-mentation—}\text{de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)—as-to—'prior-preconverging/dementing—qualia-schema’—and—'prospective-postconverging/dialectical-thinking’—qualia-schema’—(rescheduling-of-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology) as to human—'limited-mentation-capacity-deepening—'—construal-of—'superseding—oneness-of-ontology’—in-successive-registry-worldviews/dimensions-uninstitutionalised-threshold—superseding-or-suprastructuring, and as in association with de-mentative/structural/paradigmatic, de-]
mentatively/structurally/paradigmatically, de-
mentating/structuring/paradigming, de-
mentate/structure/paradigm, de-
mentated/structured/paradigmed, rede-
mentating/restructuring/reparadigming, rede-
mentate/restructure/reparadigm, rede-
mentated/restructured/reparadigmed rather points to the veracity of an
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity-educed–existentialising/contextualising/textualising-
contiguity}—conflatedness—in-{preconverging-disentailment-by}–
postconverging-entailment conception (and not an
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity-educed–existentialising/contextualising/textualising-
contiguity}—constitutedness—in–preconverging-entailment conception)
as to perspective ontological-normalcy/postconvergence epistemic
conception in conceptualising de-mentative, de-mentatively, de-
mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-
mentated so-reflected counterintuitively as rather moving towards or
recovering what is ‘mentatively normal’ as towards/recovering
ontological-normalcy/postconvergence by human-‘limited-mentation-
capacity-deepening’ as so-underlying ‘relative-ontological-
incompleteness’/relative-ontological-completeness
⟨sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative–supererogating–projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-
institutionalising,—and-Being-ontologising/infrastructure-of—
meaningfulness-and-teleology\(^{(59)}\) of prospective human-subpotency—
aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint—imbued—
‘notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological—
normalcy/postconvergence>’—existentialism-form-factor’)

denaturing\(^{16}\)
denaturing/usurping/arrogating/perverting—in-constitutedness\(^{16}\)
deneuterising\(^{17}\)
deneuterising—\{\textit{disambiguation of intemporal-as-sound/postconverging-
or-dialectical-thinking}\(^{16}\) and temporal-as-denaturing /preconverging-or-
dementing , so-construed-as-binarity-of—categorical-
imperatives/axioms/registry-teleology —as-respectively-in-ontological-
contiguity —and—‘notional-discontiguity/epistemic-discontiguity —
<shallow-supererogation —of-mentally—
aestheticised—preconverging/dementing —qualia-schema>’, —as-of-the-
very-same—<amplituding/formative—epistemicity> totalising—purview-of-
construal-as-immanent-existence/intrinsic-reality/ontological-
veridicality); hence deneuterising—referentialism/deascriptivity—as-of—
ontological-reconstituting—as-of-conflatedness\(^{(14)}\)—différance/internal—
dialectics/difference-deferral-of\(^{(51)}—reference-of-thought—
devolving
highlighting the dynamics of limited-mentation-capacity-deepening\(^{(53)}—
inducing deneuterising of motif-and-apriorising/axiomatising/referencing
over shallow limited-mentation-capacity relative 'neuterising of motif-and-apriorising/axiomatising/referencing

\[ \text{deprocrypticism–deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought, as to–}' \]

\[ \text{<amplituding/formative–epistemicity>growth-or-conflatedness/}\]

\[ \text{transvalutive–rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'} \]

\[ \text{―in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—} \]

\[ \text{apriorising/axiomatising/referencing–psychologism, and so as of apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity \}–conflatedness in \{preconverging-dissentailment by\}–postconverging-entailment of the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective ontological-normalcy/postconvergence over the} \]


\[ \text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and across the <cumulating/recomposuring–attendant-ontological-contiguity >–successive registry-worldviews/dimensions as} \]
of such upholding of intemporal-preservation as to perspective ontological-normalcy/postconvergence as so-reflecting all the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity instigation over their prospective uninstitutionalised-threshold\(^{102}\) (that is, as successive notional-deprocrypticism—or—notional—preempting—disjointedness-as-of—reference-of-thought and so-construed epistemically/notionally as dimensionality-of-sublimating

\[(\text{amplituding/formative} \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residualuity/spirit-drivenness—equalisation})\], so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced maximalising-recomposing-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation ‘reification gesturing for prospective knowledge’ arising as from attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(^{10}\) <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for—explicating-ontological-contiguity of prospective relative-ontological-completeness\(^{87}\)
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation)
destructuring-transitoriness\textsuperscript{19} destructuring-transitoriness\textsuperscript{19} (construed-as-of-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness> /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism-induced-deratiocination-or-deratiocontiguity)

preconverging-or-dementing\textsuperscript{20} dementing-<as-of-preconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-{as-to-the-'preconverging-stranding/attribution'-of-the-'de-mentation'> (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}),-induced-disposedness/psychologismic-construct–and–entailing,-of-ontologically-flawed ‘teleology\textsuperscript{99} of leveling-down/equating’ so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{99} perspective of notional-deprocrypticism>

postconverging-or-dialectical-thinking\textsuperscript{21} dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-{as-to-the-'postconverging-stranding/attribution'-of-the-'de-mentation'> (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}),-induced-disposedness/psychologismic-construct–and–entailing,-of-ontologically-sound ‘teleology\textsuperscript{99} of unleveling/disambiguating’ so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{99} perspective of notional-deprocrypticism>

difference-conflatedness\textsuperscript{13} -as-to-totalitative-reification-in-


narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
'immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) wherein as to ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’
human limited-mentation-capacity-deepening variously attains differing ontological-performance
<including-virtue-as-ontology> so-reflected as the
<cumulating/recomposuring—attendant-ontological-contiguity >-
implying that human meaningfulness-and-teleology can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of meaningfulness-and-teleology as validated with predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigm —as-being-as-of-existential-reality>)
127
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) which is just as decisive for prospective human limited-mentation-capacity-deepening in the sense that ‘human intelligibility ever always projects of an underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity/ perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstructing of intelligibility in existence)’ and this facet de-mentatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ which surpassing enables further sublimation-overdesublimation of ‘meaningfulness-and-teleology’ as validated with predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment’-<implied—self-assuredness-of-ontological-good-faith/authenticity -postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) (as to the fact that it is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively’as reflecting the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn-(as-‘unaccounted-for’-leftover-orresiduality-or-spirit-of– meaningfulness-and-teleology -so-construed-
as-metaphoricity , -informing-prospective-

difference-in-kind/difference-in-aposteriorising-or-logicising-
difference-in-kind/difference-in-aposteriorising-or-logicising-
aestheticised-postconverging/dialectical-thinking –qualia-schema>–of-thevery-same-mutually-abstract-apriorising-or-axiomatising-or-referencing-conceptualisation>

difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing-{difference-in-apriorising-or-axiomatising-or-referencing-as-to-mutually-constrastive- ‘notional-contiguity/epistemic-contiguity’} <profound-supererogation –of-mentally-

supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>–of-abstract-conceptualisation, as ‘rendering-irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-exercise’, given that the validity or invalidity as to the ontological-veracity of any given existential-instantiation is aposteriorised or-logicised or derived from the more profound apriorising-or-axiomatising-or-referencing-conceptualisation, so construed as the-supratransversality <in-sublimating–existential–

eventuating/denouement~of-motif-and-
apriorising/axiomatising/referencing-and-rendering-ontologically-irrelevant/impertinent-the-subtransversality <in-desublimating–

existential-eventuating/denouement~of-motif-and-
apriorising/axiomatising/referencing>

dimensionality-of-sublimating'

dimensionality-of-sublimating<amplituding/formative>supererogatory–de-mentativeness/epistemic

pistemicity/anamnesis
estic-ness
residuality/spirit-drivenness–
equality

dispensing-with-immediacy-for-relative-ontological-completeness

reification/contemplative-distension

(as ‘dispensing-with-shallow-reproducibility-mathesis/motif/thrownness-disposition’)

for-relative-ontological-completeness

by-reification,-so-construed-insightfully-as-
of-human-limited-mentation-capacity-successive-re-originary-
projections/anticipations-about-the-

amplituding/formative–

epistemicity>totalising-purview-of-construal-as-existence/intrinsic-reality/ontological-veridicality-for-articulation-of–

meaningfulness-and-teleology

-that-in-that-succession-are-‘as-from-relative-ontologically-flawed-to-relative-ontologically-veridical-articulation-of–

meaningfulness-and-teleology

-but-then-as-the-‘preceding-originary-projection/anticipation-of-relative-ontologically-flawed-articulation-of–

meaningfulness-and-teleology

-construed-as-habit-and-tradition’–is-

‘de-mentatively/structurally/paradigmatically-defining-as-reference-to-be-superseded’

-by-dialectically-successive-‘re-originary-

projections/anticipations-of-relative-ontologically-veridical-articulation-of–

meaningfulness-and-teleology’

(as to ‘human Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
dispositions and as prodded by sophistic/pedantic distraction inclinations in \textsuperscript{incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation) wrongly implying a propensity to construe ‘preconverging-existential-extrication-as-of-existential-unthought as more of life as to the supposed precedence of human shallow-supererogation over profound-supererogation’, but rather dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension speaks of ‘a more profound intemporal solipsistic contemplative appreciation of life as of the precedence of human sublime potential reflected in a projective disposition to rethinking human \textsuperscript{meaningfulness-and-teleology} infrastructure’, and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such ‘dimensionality-of-sublimating \textsuperscript{amplituding/formative} supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) reasoning-through/messianic-reasoning for human secondnatured institutionalisation for \textsuperscript{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development’ against the torrent of ‘\textsuperscript{amplituding/formative} wooden-language–imbued—averaging–of–
thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-
with-regards-to-prospective-apriorising-implications⟩ and as prodded
by sophistic/pedantic distractive reasoning-from-results/afterthought
imbued incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation’ that is ever always ‘parrhesiastically
wanting’ for the prospect of prospective ‘dimensionality-of-sublimating
⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvalutative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation⟩ reasoning-through/messianic-reasoning’ transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity, as it can be
appreciated that de-mentatively/structurally/paradigmatically every
presencing—absolutising-identitive-constitutedness registry-
worldview/dimension as of its ⟨amplituding/formative⟩ wooden-
language–imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology-as-of-‘nondescript/ ignorable-void’—with-regards-to-
prospective-apriorising-implications⟩ and as prodded by its given
notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation ⟨blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing ⟨amplituding/formative–
epistemicity⟩ totalising—in-relative-ontological-completeness⟩ is
paradoxically disinclined to its prospective reasoning-through/messianic-
totalitative–implications-of-prospective–nonpresencing.–for-explicating–
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onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating–
onpresencing–implications-of-prospective–nonpresencing.–for-explicating

dissingularisation
amplituding/formative–epistemicity causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing.–for-explicating-
onontological-contiguity of relative-ontological-incompleteness'/relative-
onontological-completeness
(sublimating–referencing/registering/decisioning.–as-self-becoming/self-
conflatedness/formative–supererogating–projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing.–in-perspective–ontological-normalcy/postconvergence )
 rather as ‘preconverging-or-dementing’–apriorising-teleological-thresholding–as-
represented by ‘prospective parrhesiastic–aestheticisation of prior reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation as
preconverging/dementing’–qualia-schema’, reflecting the contrastive
apriorising-teleological-thresholding–as-
teleological framework/narrative-framework of ‘prior preconverging-or-
dementing’–apriorising-teleological-thresholding temporal underpinning–
suprasocial-construct,–amplituding/formative/wooden-language
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of
‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-
implications )–and-sophistry reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’
undermined/preconverging-or-dementing – apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking’ – apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition, as reproducibility-of-
aestheticisation’
distractive- ‘distractive-alignment-to’ reference-of-thought-of-
alignment to-
apriorising/axiomatising/referencing’ as destructuring or of-
reference of-
constitutedness over conflatedness
thought of-
apriorising/axioma
tising/referencing>
30

epistemic- epistemic-abnormalcy/preconvergence <preconvergence-as-
abnormalcy/preconvergence as-
vergence
‘preconverging-or-dementing – apriorising-psychologism
representation-as-of-preconverging-aestheticisation’, and not-
postconvergence as ‘postconverging-or-dialectical-thinking’ –
apriorising-psychologism representation-as-of-postconverging-
aestheticisation’

<amplituding/formative–epistemicity> growth or-
conflatedness / transvaluative-
epistemicity > growth rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness
th or-
(construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-

140
conflatedness /transvaluative-rationalising/transepicistemicity/anamnestic-residuality/spirit-drivenness


(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formative–supererogating–projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)} as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism’ and so-reflected as of the epistemic construal from existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’, and is contrasted with the notion of
totalitarian as ‘being-all-defining-and-determining-rather-by-human-subpotency obstinacy/ideology-overt-projection/assertion that ignores-and-overlooks the epistemic construal from existence-potency’~sublimating–nascent/epistemic-digression epistemic-or-notional-projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’;¶ such that the notion of <amplituding/formative–epistemicity>totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given <amplituding/formative–epistemicity>totalising–thrownness-in-existence registry-worldview/dimension ‘in effect <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘meaningfulness-and-teleology’ as reflected by the fact that apriorising/axiomatising/referencing/intelligibility/setup/measuring/strument by a positivistic mindset is <amplituding/formative–epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given ‘meaningfulness-and-teleology’ with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity
ative—synergising/circularity/interiorising/akrasiatic-drag—as-wrongly-implying-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
referencing—trumenting-as-of-prior-relative-ontological-incompleteness-of-syncretising/circularity/interiorising/akrasiatic-drag

<amplituding/formative—epistemicity>totalising—thrownness-in-existence
refers to the fact that human limited-mentation-capacity mindset as of construction-of-the-Self is inherently of a given “determinable relative-ontological-completeness”/incompleteness apriorising-teleological-thresholding—teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as reflected in its given <amplituding/formative—epistemicity>totalising—thrownness-in-existence registry-worldview/dimension
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/axiomatising as to epistemic-totalising—resubjecting or totalising—entailing—reconstrual of existence (so-construed successively as the <amplituding/formative—epistemicity>totalising—thrownness-in-existence of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation–ununiversalisation warped-consciousness, universalisation—non-positivism/medievalism preclusive-consciousness, our present positivism–procrypticism

epistemic-totalitative⁶² is rather ‘of the nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic/notional projective evaluation of ontological-performance⁶²-<including-virtue-as-ontology> as to existence-potency⁶⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and so with regards to the conception of all the relevant ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitative is articulated herein as the underlying ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ reflected in the epistemic <cumulating/recomposuring–attendant-ontological-contiguity >.
whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent

\(<\text{amplituding/formative-epistemicity}>\) totalising/circumscribing/delineating of \(<\text{meaningfulness-and-teleology}>\), epistemic-totalitative (as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

\(<\text{supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness}>\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human \(<\text{meaningfulness-and-teleology}>\) of any such


\(<\text{supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness}>\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation; with the implication that the totalising/circumscribing/delineating attendant-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start postconverging-or-dialectical-thinking—apriorising-psychologism in positivism or notional—deprocrypticism terms—as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’—sublimating—nascence, disclosed-from-prospective-epistemic-digression epistemic/notional projective construal/evaluation’ that can allow for the mental-projection out of any given registry-worldview/dimension wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to—prospective-apriorising-implications—to reflect-and-contemplate of prospective postconverging—or-dialectical-thinking—apriorising-psychologism representation as of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity over prior preconverging—or-dementing—apriorising-psychologism representation, hence such an epistemic-totalitative causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological-contiguity construal is intimately associated with dispensing-with-immediacy-for-
epistemicity>totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology in existence so-reflected in epistemic-
totalising ~resubjecting or totalising-entailing-reconstrual of existence
(as of apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity} reduced existentialising/contextualising/textualising-
contiguity } conflatedness in {preconverging disentailment by
postconverging entailment}) for human limited-mentation-capacity-
deepening, with this <amplituding/formative–
epistemicity>totalising/circumscribing/delineating varying as from
‘relative-ontological-incompleteness’ to relative-ontological-completeness’
reference-of-thought <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing.-for-explicating-ontological-contiguity,
such that human Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology conception and thereof-its-devolving-
institutional-and-living-conceptions-in-existence are reflected-as-of-its-
‘<amplituding/formative–epistemicity>totalising–thrownness-in-
existence ’, educing <amplituding/formative–
epistemicity>totalising–and-internally-coherent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology in existential-instantiations; and
epistemic-totality as such further speaks of the <amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human
reference-of-thought-which-varies-as-of ‘relative-ontological-incompleteness’/relative-ontological-completeness’

(sublimating-referencing/registering/decisioning.—as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>
⟩ as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’,
| as-so-

liable-to-metaphoricity—as-of reference-of-thought-evolving-and-devolving-teleological—de-mentating/structuring/paradigming—of-meaningfulness, and we can consider in this regards ‘the very same physics

<amplituding/formative–epistemicity>totalising-devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein existence-potency—sublimating—
nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-
notional–projective-perspective of human ontological-performance
</including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness’ variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs

event (as to event-construed-as-the-prospective-ontology-origination or evental-instigation) speaks of ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion—as-
meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development transformation of meaningfulness-and-teleology as of ‘aetiologisation/ontological-escalation implications’ of metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness—of-reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as dementatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness—of-reference-of-thought, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity of the human-institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing—apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-
suprasocial-construct/sophistry wooden-language-imbued—averaging-of-thought-\langle\text{as-to}\rangle leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology-as-of-'nondescript/ignorable—void '—with-regards-to-
prospective-apriorising-implications\rangle) induced false pretence of an issue of ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing—apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in \langle\text{incrementalism-in-}\rangle
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ thus ‘ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of prospective deprocrypticism—or–preempting—disjointedness-as-of–reference-of-thought

existence-potency existence-potency—sublimating—nascence,—disclosed-from-prospective—epistemic-digression-as-of—as-to-the-ontological—normalcy/postconvergence-projective-perspective,—to-which-latter
39—sublimating—nascence,—epistemicity totalising—renewing-realisation/re-perception/re-thought,—
disclosed-from—in-supererogatory—epistemic-conflatedness — as-to-the-ontological—
prospective—human-subpotency-projectively-conflates-to-in-order-to-overcome-our—
digression

prospective-epistemic-abnormalcy/preconvergence

tagmented-ontological-contiguity

ontological-

existentialising/contextualising/textualising-contiguity is ‘the notionally
educed human conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism as to nonpresencing-perspective-ontological-
existentialising/co normalcy/postconvergence> epistemic projective-equalisation of human
ntextualising/textu limited-mentation-capacity-deepening as so-educed upon the inherent
alising-contiguity⁴⁰ ontological-contiguity⁶⁷ that is the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality’, and attendant–
ontological-contiguity⁶⁷-educed–
existentialising/contextualising/textualising-contiguity refers to
meaningfulness-and-teleology⁹⁹ projective epistemic-veracity and thus
ontological-veracity construed de-
mentatively/structurally/paradigmatically as of
apriorising/axiomatising/referencing-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-
contiguity = conflatedness in (preconverging-disentailment-by)
postconverging-entailment-with-existence or conflatedness⁶⁷-of-
construal-alongside-existential-sublimating-manifestation’, so-implied as
attendant-ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity reifying-or-
elucidating-of-prospective-relative-ontological-completeness of-
reference-of-thought- devolving-as-of-instantiative-context or
logical-dueness-rather-as-of-prospective-relative-ontological-

completeness of reference-of-thought or relative-ontological-veridicality-as-of-prospective reference-of-thought;\[\text{attendant-ontological-contiguity -edued-}

existentialising/contextualising/textualising-contiguity as
‘apriorising/axiomatising/referencing -of- attendant-ontological-contiguity -edued- existentialising/contextualising/textualising-contiguity\[\text{conflatedness in (preconverging-disentailment by)}\]
postconverging-entailment with-existence as to existence-potency\[\text{sublimating-nascence,-disclosed-from-prospective-epistemic-digression construal of <amplituding/formative-epistemicity>causality \text{as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity /conflatedness of-construal-alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness /relative-ontological-completeness}’\]

(sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative-supererogating-<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>\[\text{as to human-and-social—expectations/anticipations—metaphoricity \text{as-rede-mentating/restructuring/reparadigming—psychologism’ of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening}, and thus the corresponding knowledge-reification—gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-[of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity ]—
conflatedness’-in-[preconverging-disentailment-by]-postconverging-
entailment> capacity towards singularisation<-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-
determinism as implied with the ontological-contiguity —of-the-human-
institutionalisation-process ‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology’;¶ such that attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity
<amplituding/formative–epistemicity>causality —as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity apriorising/axiomatising/referencing-[of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity ]—
conflatedness’-in-[preconverging-disentailment-by]-postconverging-
entailment highlights that abstract notions/conceptualisations are only as
pertinent as reflexive of existential sublimating manifestation which de-
mentatively/structurally/paradigmatically precedes (‘not the
unforegrounding-disentailment or vague-foregrounding/vague-entailment
as background’ implied with such abstract notions/conceptualisations,
but rather as the foregrounding—entailment(postconverging—
narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) which is so-construed as: ‘attendant-ontological-contiguity ’-educed—
existentialising/contextualising/textualising-contiguity as to existence-potency ’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ underlying causality with regards to <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity )
any such abstract notions/conceptualisations thus avoiding any elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity ’-educed—
existentialising/contextualising/textualising-contiguity and reflecting the epistemic-veracity of human knowledge-reification–gesturing-<in-prospective.psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ’-educed—
existentialising/contextualising/textualising-contiguity }——
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>/ontological-veracity rather as of the <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity so-imbued in difference-conflatedness/’-as-to-
totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing

veridical-epistemicity-relativism-determinism, and so contrary to
atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }

constitutedness in preconverging entailment of poor projective
epistemic countenancing of 'relative-ontological-incompleteness' /relative-ontological-completeness

{sublimating-referencing/registering/decisioning,--as-self-becoming/self-
conflatedness /formative--supererogating-<projective/reprojective--
aestheticising-re-motif--and--re-apriorising/re-axiomatising/re-
referencing,-in-perspective--ontological-normalcy/postconvergence> } as
to human-and-social--expectations/anticipations—metaphoricity as-
rede-mentating/restructuring/reparadigming—psychologism of
apriorising/axiomatising/referencing’ as of their ontologically-flawed
reflection of <amplituding/formative--epistemicity>causality as-to-
projective-totalitative--implications-of-prospective--nonpresencing,--for-
explicating-ontological-contiguity given their <amplituding/formative--
epistemicity>totalising--self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-
and-teleology of presencing—absolutising-identitive-
constitutedness /identitive-constitutedness ‘as--epistemic-totality’

dereification-in-dissingularisation <as-to-the-
disjointedness/disentailment-of presencing—absolutising-identitive-
constitutedness > as--flawed-epistemicity-relativism-determinism
thus attendant-ontological-contiguity-educed-

eexistentialising/contextualising/textualising-contiguity

<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective–nonpresencing—for-explicating-
onontological-contiguity as of its implied epistemic maximalising-
recomposuring-for-relative-ontological-completeness unenframed-
conceptualisation veridically implies the ‘(<amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective–nonpresencing—for-explicating-ontological-contiguity)

foregrounding_entailment_(postconverging–narrowing–
down–sublimation-as-to—existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ’—in-reflecting—immanent–
onontological-contiguity ’;—as-operative-notional—deprocrypticism)

‘meaningfulness-and-teleology’ as of the existential reflexivity of
epistemic causality with regards to overall reifying-and-empowering–
reflexivity-of-ecstatic-existence-as-panintelligibility imbibed-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–
‘herein-specifically-relevant_human-subpotency’—epistemic-perspective–
of-projective/reprojective—aestheticising-re-motif—and–re–
appriorising/re-axiomatising/re-referencing–conceptualisation) (as
attendant-ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity is rather about
human-subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnatures—temporal-to-intemporal-dispositions—<so–
construed-as-from-perspective–ontological-normalcy/postconvergence⟩′–existentialism-form-factor for human self-surpassing—existentialism-form-factor, in-overcoming′notionally—collateralising-beholdening-protohumanity′to′attain-sublimating-humannity′as-to-existence-potency ∼sublimating–nascence, disclosed-from-prospective-epistemic-digression), and this point is important to preempt the ′ontologically-flawed unforegrounding-disentailment′ of attendant–ontological-contiguity ′educed—existentialising/contextualising/textualising-contiguity by way of vague and naïve elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—attendant–ontological-contiguity ′educed—existentialising/contextualising/textualising-contiguity as can be wrongly/unwittingly be projected with flawed used of ′human conceptual-tools′ like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and ′not superseding/overriding existential-reality in presencing—absolutising-identitive-constitutedness′/constitutedness′/ (even as such conceptual-tools of formulation and representation can rather be of valid ′foregrounding—entailment′(postconverging—narrowing-down—sublimation—as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ′in-reflecting—’immanent-ontological-contiguity ′(as-operative—notional—deprocrypticism) as to their epistemically-construed phenomenal/manifest—subpotencies—in-transitive-conflatedness′ —
reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence) but not epistemically overriding/superseding inherent existence which is ever always absolutely the foregrounding__entailment-(postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 'in-reflecting-'immanent-ontological-contiguity ';—as-operative-notional-deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that 'the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place' as it is existence in its foregrounding__entailment-(postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation 'in-reflecting-'immanent-ontological-contiguity ';—as-operative-notional-deprocrypticism) as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency-constitutedness ’ doesn’t inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening)
(as starkly manifested with such epiphenomenon like quantum entanglement);¶ further knowledge-reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity

conflatedness —in-[preconverging-disentailment—by]—postconverging-entailment> as of attendant-ontological-contiguity —educed—

(imbued-and—)

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘herein—specifically—relevant—human—subpotency’—epistemic-perspective—of-projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation) reflecting the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest—subpotencies—(in-transitive-conflatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)’ as enabling human existential analysis as of transverse epistemic-conception phenomenal/manifest—subpotency—(in-transitive-conflatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) and
outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity as of attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, as is the case with ‘thought–experiments of mere common/comparative patterning’ thus inducing blurriness of meaningfulness-and-teleology as to disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity, which do not project an entailing dynamics unlike thought–experiments of veridical attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity such as Einsteinian relativity conceptualisations as to their foregrounding—entailment—postconverging—narrowing—down—sublimation—as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—in-reflecting—immanent-ontological-contiguity;—as-operative-notional—deprocrypticism) and so since thought–experiments reflecting attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity because of their awareness of ‘relative-ontological-incompleteness/relative-ontological-completeness’ (sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/—formative—supererogating—<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism’ don’t fall into the ontological-flaws of equating/levelling-down everything across space and time associated with presencing—absolutising-identitive-constitutedness when it comes to reflecting ontological-contiguity projection in relative-ontological-completeness as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation given that existence—is-the-absolute-a-priori-of-conceptualisation enabling sublimation-over-desublimation, and this differentiation between veridical knowledge-reification–gesturing→in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated} existentialising/contextualising/textualising-contiguity }— conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment} and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for conceptualisation as to sublimating ontological-good-faith/authenticity ~postconverging~de-
mentating/structuring/paradigming ~ remains of the same ontological-congruence across all human notional-knowledge-reification~gesturing
in-prospective psychologism~apriorising/axiomatising/referencing
(of-attendant~ontological-contiguity ~educed
existentialising/contextualising/textualising-contiguity ] —
conflicatedness in {preconverging~disentailment by}~postconverging~
entailment> domains as reflected by the overall registry-worldview’s/dimension’s ~reference-of-thought—and~reference-of-thought developing~meaningfulness-and-teleology implied peculiar
('relative-ontological-completeness' — apriorising/axiomatising/referencing~psychologism
enculturated/constructed social-pragmatics~framing of—predicative-effectivity~sublimation~as-to-underlying~ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging~de-
mentating/structuring/paradigming — as-being-as-of-existential-reality > )
foregrounding entailment (postconverging~narrowing-down~sublimation as to ‘existence—as-sublimating-withdrawal,~eliciting-of-prospective-supererogation ‘in-reflecting ‘immanent-ontological-contiguity ‘;—as-operative-notional~deprocripticism) and this insight will explain why conceptual/axiomatic epistemic-veracity
analyses across subject-matters like physics, chemistry, biology, psychology, the social are not ‘mere conceptualisations of common/comparative patterning’ but speak to an underlying overall reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflect as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of reference-of-thought underlying all these subject-matters) but more thoroughly implicated in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation–as-to-underlying, ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity postconverging—dementating/structuring/paradigming as-being-as-of-existential-reality) and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–disentailment–by}–postconverging–entailment sublimation) but requiring a thoroughly insightful philosophical expliciting and elucidation to induce a more consciously profound epistemic-veracity in the social as well as the overall registry-worldview’s/dimension’s reference-of-thought in enhancing overall human contemplation for knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity /—
conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment>;¶ such a attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity conception of
knowledge-reification–gesturing–<in–
prospective_psycho~ologue~mismic~apriorising/axiomatising/referencing–{of–
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity /—
conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment> unlike the mere aestheticisation of abstract dialecticism or
analogy/mere-analogising makes a most profound claim to being
ontological/scientific by the more profound veracity that it is
epistemically embedded as to existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation (thus averting vague
elaboration-as-to-mere–
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation–
outside—attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity) and construes of
existence—as-the-absolute-a-priori–
conceptualisation–and–existence—as-sublimating-withdrawal–eliciting–
of-prospective-supererogation –<as-to-perspective–ontological–
normalcy/postconvergence-implied–‘prospective-aporeticism–
overcoming/unovercoming> enabling sublimation-over-desublimation,
that is, the attendant–ontological-contiguity –educed–
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism’ and that then equates/level-down everything across space and time failing to reflect "historiality/ontological-eventfulness"/ontological-aesthetic-tracing

perspective–ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism-determinism’ associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell’s equations, etc. do not speak to ‘a soulless eclectic gathering of such conceptions’ but rather priorly a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional~deprocrypticism-prospective-sublimation) drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogueing) with attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity speaking thus of
overall human sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming—as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
existence’—, and we can consider in this regards for instance the
veridicality that the convolutedness of say modern-day DNA genetics
knowledge-reification—gesturing—

prospective_psychologismic~apriorising/axiomatising/referencing—of-
attendant_ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—

conflatedness—in—preconverging-disentailment—by—postconverging-
entailment—in—attendant_ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity cannot be
construed as of mere conceptual-patterning—(as-devoid-of-attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity’s—reifying-or-
elucidating-of—‘prospective-relative-ontological-completeness’—so-
rather-enabled—by—a—nonpresencing-divulging-of-momentous—
historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism-determinism’> as say in terms of Mendelian
hereditary (as conceptual-patterning can be so-elicited with the mere
aestheticisation of abstract dialecticism or analogy/mere-analogising)
since such a conceptual-patterning conception will be
existentially/ontologically elusive by its poor reflection of relative—
from the insight garnered from say modern-day DNA genetics with a poor
capacity to discern their respective ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism⟩’ implications as to the overall huma prospective
knowledge-reification–gesturing⟨in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educated–
existentialising/contextualising/textualising-contiguity ⟩—
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment⟩ project of sublimation and human emancipation) and this
insight underlies the contention herein to overcome blurriness of
meaningfulness-and-teleology of our positivism–procrypticism
uninstitutionalised-threshold for the prospective relative-ontological-
completeness, and so-reflected as the deprocrypticism—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation–(as-to-underlying,-ontological-commitment
⟨implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality⟩)
⟨preempting—disjointedness-as-of- reference-of-thought,-as-to-
‘amplituding/formative–epistemicity⟩ growth-or-
conflatedness⟩/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’) with regards to its
given ‘relative epistemicity’ totalising/circumscribing/delineating attendant—
onological-contiguity ‘educed—
existentialising/contextualising/textualising-contiguity

‘foregrounding _entailment {postconverging–narrowing}
down–sublimation-as-to ‘existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation ‘in-reflecting ‘immanent–
onological-contiguity ‘as-operative-notional–deprocrypticism) in
elucidating ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective> as to its prospectively induced scalarising as of human
supererogatory/messianic intemporal and secondnatured socially-optimal
instigative potency’ at its given/defined institutionalisation ontologically-
pertinent epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation’ (and so over prior positivism–
procrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation—(as-to-underlying–ontological-commitment
<implied—self-assuredness-of-ontological-good—
faith/authenticity _postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>.)
construed-as ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-of-preempting—disjointedness-as-of-reference-of-thought,-as-to-
epistemicity > totalising/circumscribing/delineating

ontological-contiguity > attended

existentialising/contextualising/textualising-contiguity

fore grounding _ entailment (postconverging–narrowing–down–sublimation-as-to–existence—as-sublimating-withdrawal,

eliciting-of-prospective-supererogation ’-in-reflecting–immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity <as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective’ ; blurriness as to the very nature of the social will often lead to the naïve ‘epistemic obviating of the inherent attended–ontological-contiguity > attended

existentialising/contextualising/textualising-contiguity


fore grounding _ entailment (postconverging–narrowing–down–sublimation-as-to–existence—as-sublimating-withdrawal,

eliciting-of-prospective-supererogation ’-in-reflecting–immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) statistics over the effectively veridical and potent social-domain
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity’ thus ‘ignoring the
social-domain attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity effective
originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-its-
institutionalisation responsible for the resolution of underlying human-
subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint’ as prospectively
accounting for the manifestation of the statistical outcomes in the very
first place (consider for instance that the statistical outcomes arising from
past social aporia-resolving transformational initiatives like the New
Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure
and technology investments, etc. accounting-for/as-the-true attendant–
ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity
foreground/operantly-entailing-conception for the growth of the U.S.
middle-class specifically as well as the statistical outcomes associated
with both international organisations public policies and countries-
specific public policies worldwide are paradoxically being raised-and-
foregrounded-over-the-ontological-veracity-of-the social
attendant–
ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity to ‘surreptitiously’
implicate that the need for such social aporia-resolving transformational
initiatives in the future as advocated by many is unwarranted as ‘the
statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them universalising-idealisation thinkers in both instances as to their foregrounding—entailment—
(postconverging–narrowing-down—sublimation—as-to—’existence—as-
sublimating-withdrawal—eliciting-of-prospective-supererogation—’—in-
reflecting—’immanent-ontological-contiguity’—as-operative-
notional—deprocrypticism) social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipating limitations and social-vestedness/normativity—<discretely-implicated-functionalism> of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our presencing—absolutising-identitive-constitutedness to wrongly imply ours is the era that ‘would hardly harbour any such critiquing for its further aporia-resolving emancipation and growth’ as to a ‘humanism’ that hardly grasp the attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity ontological-verbatim in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of human self-surpassing—existentialism-form-factor—in-overcoming—’notionally—collateralising—beholdening—protohumanity’—to—’attain—sublimating—humanity’—as-to—existence—potency—sublimating—nascence—disclosed—from—prospective—epistemic—digression), likewise as manifested for instance in the economics domain the extensive use of mathematics as
a conceptual-tool often takes on a purpose all of its own that overrides/unforegrounds/conceptually-disentails the socioeconomic-domain attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity elucidation of veridical economic phenomena as it is often uncritically skewed in the direction of vested political and big-business interests perception of things bound to overlooked the underlying aporeticism overcoming/unovercoming concerns associated with the recurrence of economic and financial crises and weak income growth and redistribution; all such cases of blurriness that unforegrounds/conceptually-disentails attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity are intimately related to the poor capacity of such blurry domains-of-study to naturally (as of their underlying supposedly coherent ontological-commitment-implied—self-assuredness-of-ontological-good-faith/authenticity-postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> with regards to the ‘full-conflatedness of apriorising/axiomatising/referencing—conceptualisation as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression) and clearly define their human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-
normalcy/postconvergence’→existentialism-form-factor
framework/cadre (as to keep tab of the perpetual
‘≪amplituding/formative-
epistemicity≫totalising/circumscribing/delineating attendant–
ontological-contiguity’→educed–
existentialising/contextualising/textualising-contiguity
’→foregrounding_entailment’→(postconverging→narrowing→
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,’
eliciting-of-prospective-supererogation ’→-in-reflecting-‘immanent-
ontological-contiguity ’→–as-operative-notional→deprocrypticism) in
elucidating ontological-contiguity’→≪as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional→projective-
perspective≫’ and preempting its unforegrounding-disentailment with
flawed use of conceptual-tools), as such blurry domains rather adopt a
’→presencing—absolutising-identitive-constitutedness’→ disposition
construed social-vestedness/normativity≪discretely-implied-
functionalism≫ for their supposed
originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-
itsinstitutionalisation;¶ whereas in many ways there is relatively more
profound 1/ universal-transparency’→{transparency-of-totalising-
entailing—as-to-entailing’→amplituding/formative-
epistemicity≫totalising—in-relative-ontological-completeness} in the
natural sciences as to their very strong constraining of human-
subpotency—aporia/undecidability/dilemma/ought—

$\langle$ foregrounding _ entailment (postconverging–narrowing–down–sublimation–as–to–‘existence–as–sublimating–withdrawal,–eliciting–of–prospective–supererogation ’–in–reflecting–‘immanent–ontological–contiguity ’–as–operative–notional–deprocrypticism $\rangle$ ‘as served by the conceptual–tools’ while the former (with the manifestation of mystification complexes of conceptual–tools) often end up overlooking their very own socioeconomic attendant–ontological–contiguity ~ educed–existentialising/contextualising/textualising–contiguity

ontological-contiguity "as-operative-notional-deprocuristion) ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity-discretely-implied-functionalism construal of things bent on ‘collateralising other critically aporeticism overcoming/unovercoming things’

existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-

iterability-trace-of-narratives-as-existentialising/contextualising/textualising-contiguity-educed-

dots_or_attendant-oneness-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-ontological-contiguity-educed-

ontological-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-oneness-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-ontological-contiguity-educed-

existentialising/coexistentialising/cocontextualising/contextualising/textualising-contiguity-educed-

ontological-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology-contingentness-of-ontology-deconstruction-realterations-for-ontologically-veridical-narratives

existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-

iterability-trace-of-narratives-as-existentialising/contextualising/textualising-contiguity-educed-

ontological-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-oneness-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-ontological-contiguity-educed-

existentialising/coexistentialising/cocontextualising/contextualising/textualising-contiguity-educed-

ontological-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology-contingentness-of-ontology-deconstruction-realterations-for-ontologically-veridical-narratives
falsifiability refers to epistemic-veracity ‘determinable as from existence-potency−sublimating−nascence−disclosed-from-prospective-epistemic-digression construal of <amplituding/formative-epistemicity> causality −as-to-projective-totalitative−implications-of-prospective−nonpresencing−for-explicating-ontological-contiguity as reflecting existential-reality/ontological-veracity’ as so-construed as from nonpresencing−<perspective−ontological-normalcy/postconvergence> epistemic-conception in prospective reflection of relative-ontological-completeness−of-apriorising/axiomatising/referencing and so over naïve presencing−absolutising-identitive-constitutedness epistemic-conception prospectively in relative-ontological-incompleteness−of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨sublimating−registering/decisioning−as-self-becoming/self-conflicatedness/formative−supererogating−<projective/reprojective−aestheticising-re-motif−and−re-apriorising/re-axiomatising/re-referencing−in-perspective−ontological-normalcy/postconvergence⟩⟩ as to human-and-social−expectations/anticipations−metaphoricity−as-re-dem-mentating/restructuring/reparadigming−psychologism (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness is-educed−and−avails−and−re-avails with human limited-mentation-capacity-deepening’ so-reflected with the ‘effective-and-relative theorising supererogatory−acuity/perspicacity/astuteness/edginess/incisiveness−of−
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ by the Corpenicuses/Galileos/Pasteurs, etc. up to our modern-day scientific standards ‘wherein the very sublimating—nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability’ and so as to dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)), and thus the broader implication of falsifiability is construed basically as ‘epistemic-veracity for determining existential-reality/ontological-veracity as of <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological-contiguity’;

with the implication that since existence is the absolute a priori, the ‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological-contiguity,

and where ecstatic-existence manifestation is rather as of an ‘overall singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-nonrecurring unfolding manifestation’ as implied with the ambit of such theories as the big bang theory, string theory, the ontological-contiguity—of-the-human-institutionalisation-process etc., falsifiability is reflected by determining the coherence-as-of-ontological—
congruence and incoherence-as-of-ontological-incongruence of any such ambit implied ‘overall singular ecstatic-existence unfolding manifestation model-theory’ as reflected by ‘the falsifiability of its underlying-and-subsumed-phenomena’ with regards to the epistemic-veracity of their <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity going by their specifically relevant repeatable/recurring methodological evaluations or observations or experiments, whereas where ecstatic-existence manifestation is about just a ‘repeatable/recurrent ecstatic-existence manifestation phenomenon’ then such an ecstatic-existence manifestation phenomenon is falsifiable as of the epistemic-veracity of its <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism

corrupt-mentation

faulty-mentation-procedure-deception-or-urge-{as-of:

postlogic-backtracking<-iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>with-succeeding-shifting-of-the-narratives-and-

acts-foci-as-deception-of-successively-shifting-or-non-cohering-

narratives-and-acts}

flawed-existence

flawed-existential-elevation-of-reference-of-thought-{of-preconverging-
or-dementing–apriorising-psychologism,-‘denaturing- postlogic-

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backtracking-towards-social-aggregation-enablers’ over postconverging-
or-dialectical-thinking ‘-intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity’

foregrounding _ entailment (postconverging–narrowing-
entailment)
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,’
eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent
ontological-contiguity ‘;–as-operative-notional–deprocrypticism).

as-to–‘existence’
epistemicity > totalising/circumscribing/delineating
ontological-contiguity ‘-educed–
epistemicity > historical
ontological-contiguity ‘-educed–
existence–
ontological-contiguity ‘-educed–

perspective>’ so-construed as the knowledge-reification–gesturing-
in elucidating
prospective _psychologism~apriorising/axiomatising/referencing{-of-
ontological-contiguity ‘-educed–
ontological-contiguity ‘-educed–
ontological-contiguity ‘-educed–

normalcy/postconvergence-epistemic-or-notional–projective-
supererogation ‘- in reflecting–

‘immanent-

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existentialising/contextualising/textualising-contiguity —
conflatedness" in (preconverging-disentailment-by) postconverging-
entailment’ with regards to prospective knowledge and its overall
coherence with the relevant relative-ontological-completeness²
reference-of-thought’s—nested-congruence/running-
through/deflating—cogent-unifying-operant-dynamics—unification-of-
explanations,—with-such-explanations-reflected-as-of-ontological-
contiguity”-and-inducing-corresponding-prospective-sublimity, and so as
to dimensionality-of-sublimating —
(<amplitunding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutational-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) involved in the dispensing-with-immediacy-for-relative-
ontological-completeness⟨⟩-by-reification/contemplative-distension⁷ for
such prospective knowledge-reification—gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-[of-
attendant–ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity ]—
conflatedness —in-(preconverging-disentailment-by) postconverging-
entailment⟩;¶ and with regards to ‘the                                                                         —of-the-
successive registry-worldviews/dimensions in their successive relative-
ontological-completeness⁶ as so-construed in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁷ —of-the-
human-institutionalisation-process⁶⁸’ implied knowledge-reification—
gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity-educed--
existentialising/contextualising/textualising-contiguity}-{—
conflatedness-in-{preconverging-disentailment-by}-postconverging-
entailment–, the foregrounding–entailment–(postconverging-
-narrowing-down–sublimation-as-to–‘existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
‘immanent-ontological-contiguity ’;-as-operative-
notional~deprocrypticism) of meaningfulness-and-teleology is rather
as of ‘the successive reference-of-thought in relative-ontological-
completeness apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity-educed--
existentialising/contextualising/textualising-contiguity}-{—
conflatedness in {preconverging-disentailment-by}-postconverging-
entailment-construal-of attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity-as-of-
<amplituding/formative–epistemicity>causality-as-to-projective-
totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity ’;"it can also be appreciated for instance that the
natural sciences aspire for comprehensive foregrounding–entailment-
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–immanent-ontological-contiguity ’;-as-operative-
notional~deprocrypticism) in other to reflect deeper and deeper
ontological-contiguity and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification–gesturing

prospective_psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
conception in attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity;¶

foregrounding__entailment-(postconverging–narrowing-down–sublimation-as-to–’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–’immanent-
ontological-contiguity ’;—as-operative-notional—deprocrypticism’, as-to-
<amplituding/formative—
epistemicity>totalising/circumscribing/delineating attendant—
ontological-contiguity ‘—educed—
externalising/contextualising/textualising-contiguity’ in elucidating
ontological-contiguity ‘<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective-
perspective> speaks to the fact that existence can only truly epistemically
be construed as of phenomenal/manifest—subpotencies—(in-transitive-
conflatedness —reflexivity,—in-the-full-potency-of-
existence’s—sublimating—nascence) so-reflected as
‘foregrounding—entailment—(postconverging—narrowing—
down—sublimation—as-to—‘existence—as-sublimating-withdrawal—,
eliciting-of-prospective-supererogation ’—in-reflecting—‘immanent-
ontological-contiguity ’;—as-operative-notional—deprocrypticism) as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility —imbued-and—
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein—specifically—relevant—human—subpotency’—epistemic-perspective—
of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation’, and this
potency-driven epistemic-conception of existence’s
foregrounding—entailment—(postconverging—narrowing—
down—sublimation—as-to—‘existence—as-sublimating-withdrawal—,
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrysticism)

reflects ‘the relativeness to originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) of epistemic-situations as to phenomenal/manifest-subpotencies-and-their-corresponding-manifest-teleological-aporeticism in the full-potency of existence (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective)’, and so with regards to the fact that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and desublimation in existence is preconvergingly/postconvergingly–de-mentated/structured/paradigmed around phenomenal/manifest-subpotencies–(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)

(such that there is a notional–symmetrisation of phenomenal/manifest-subpotencies-and-theircorresponding-phenomenal/manifest-teleological-aporeticism that is equally reflected in ‘the human-subpotency consciousness phenomenal/manifest epistemicity in existence with regards to its notional–symmetrisation–<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking –by–preconverging-or-dementing–perspectives-of-human–meaningfulness-and-teleology–> underlying human ontological-performance –<including-virtue-as-ontology>’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-
construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing at the very center of Foucault and Derrida contentions, instead misconstrued by their critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity-functionalism posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining presencing—absolutising-identitive-constitutedness conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness /relative-ontological-completeness (sublimating—referencing/registering/decisioning.—as-self-becoming/self-
conflatedness/formative-supererogating-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence⟩ as to human-and-social-expectations/anticipations—metaphoricity as rede-mentating/restructuring/reparadigming—psychologism as to human subjection to the sublimating possibilities of existence as herein fully-and-otherwise conceptualised as to the full implications of the notion of (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of human
conception is very much unlike entailment as of vague elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity caught up in
presencing—absolutising-identitive-constitutedness in distorted-originariness/distorted-origination failing to reflect
‘phenomenal/manifest-subpotencies-as-to-their-drivenness-and-their-corresponding-teleological-aporeticism in the full-potency of existence’
as from the ontological-normalcy/postconvergence epistemic-projection perspective), in the sense that ‘existence is the overall originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) of ontological-contiguity’, construed as overall ecstatic-existence-supervening-conflicatedness with the implication that supervening phenomenal/manifest-subpotencies (in-transitive-conflicatedness—reflexivity, in the full-potency of existence’s sublimating—nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly)educing—‘herein-specifically-relevant human-subpotency’ epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation are all in originariness/origination-(so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence): this further undermines naïve physicalism that ‘fails to perceive the comprehensive supervening of phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness – reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence⟩ which is exactly what existentially avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies) as to varied phenomenal/manifest~subpotencies-corresponding-teleological-aporeticism overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness – reflexivity, -in-the-full-potency-of-existence’s~sublimating–nascence⟩’ so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and ⟨hermeneutically/reprojectively/supererogatingly/zeroingly⟩educing ‘herein-specifically-relevant_human-subpotency’ –epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩, and there is no veracity for a superseding physical epistemic-conception of the chemical, of the chemical of the biological, and of the biological of the psychological or social (and not even mathematics as of its transverse epistemic-conception phenomenal/manifest~subpotency ⟨in-transitive-
conflatedness – reflexivity, in-the-full-potency-of
existence’s~sublimating–nascence\) substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest-subpotencies
\{(in-transitive-conflatedness – reflexivity, in-the-full-potency-of
existence’s~sublimating–nascence) as to the comprehensive supervening of phenomenal/manifest-subpotencies \(\{\text{in-transitive-conflatedness – reflexivity, in-the-full-potency-of
existence’s~sublimating–nascence}\) so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(\{\text{imbued-and-}
\) hermeneutically/reprojectively/supererogatingly/zeroingly]educing-
‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation\}),
explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination–(so-construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence) is ‘the ontological-contiguity to the comprehensive supervening of phenomenal/manifest-subpotencies \(\{\text{in-transitive-conflatedness – reflexivity, in-the-full-potency-of
existence’s~sublimating–nascence}\)’ as that is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenological-phenomenal/manifest-subpotencies \(\{\text{in-transitive-conflatedness – reflexivity, in-the-full-potency-of
existence’s~sublimating–nascence}\)\} it
existence), and the same can be said of any other inherent subject-matter epistemic-conception with regards to the ontological-contiguity of existence, and just as the same can be said even of inherent mathematics transverse epistemic-conception phenomenal/manifest~subpotency (in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence), but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest~subpotencies (in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) with regards to the ontological-contiguity of existence (as even the social and socio-psychological phenomenal/manifest~subpotencies (in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) as of human living/institutional/Being implications do have transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest~subpotencies (in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) even as the former don’t substitute for the inherent natural sciences phenomenal/manifest~subpotencies (in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) in elucidating the natural sciences); rather the valid epistemic-conceptions of
phenomenal/manifest~subpotencies\(\text{in-transitive-conflatedness} \quad \text{reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence}\) as to their peculiar transverse epistemic-conception

phenomenal/manifest~subpotencies\(\text{in-transitive-conflatedness} \quad \text{reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence}\) should not lead to naïve reductionist interpretations in

apriorising/axiomatising/referencing-\{of-attendant–ontological–contiguity \(\text{reduced–existentialising/contextualising/textualising–contiguity}\}\quad \text{constitutedness} \quad \text{in–preconverging entailment} \quad \text{that pretend to then substitute for the other}

phenomenal/manifest~subpotencies\(\text{in-transitive-conflatedness} \quad \text{reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence}\) (as it can be noted not only with the naivety of physicalism reductionism or

universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest~subpotencies\(\text{in-transitive-conflatedness} \quad \text{reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence}\) induced sublimation (so-reflected as

overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility“-(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly)educing-
‘herein-specifically-relevant_human-subpotency’–epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)) that is the
‘defining and superseding epistemic-conception of
originariness/origination-(so-construed-as-to-ontological-
ormalcy/postconvergence-perspective-scalarising-construal-of-
existence) of the ontological-contiguity7 of existence’ as to the possibility
of human limited-mentation-capacity-deepening13 induced epistemic-
conceptions of phenomenal/manifest-subpotencies-(in-transitive-
conflatedness) –reflexivity,-in-the-full-potency-of-
existence’s-sublimating–nascence) (and this actually allows for the
epiphenomenal-manifest~subpotencies-(in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) that
are not as of yet divulged as to their correspondingly inducible
sublimation in existence), and so over all such reductionist epistemic-
conceptions wrongly construing peculiar transverse epistemic-conception
phenomenal/manifest-subpotencies-(in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) in
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity-reduced–existentialising/contextualising/textualising-
contiguity — constitutedness — in-preconverging entailment as substituting for other phenomenal/manifest—subpotencies — (in-transitive—conflatedness — reflexivity, in-the-full-potency—of—existence’s—sublimating—nascence) (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions — meaningfulness-and-teleology, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency — sublimating—nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations)

historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected>
epistemicity-relativism-determinism’> of apriorising/axiomatising/referencing as to reference-of-thought—and—
logical-aesthetic—tracing
<perspective—
momentousness for prospective transcendence-and—
ontological-normalcy/postconvergence-projective-totalitative implications-of-prospective-'nonpresencing-for-explicating-ontological-contiguity',-as-reflecting-'amplituding/formative-

sublimity/sublimation/supererogatory-de-mentativity induced as from human limited-mentation-capacity-deepening' in perspective ontological-normalcy/postconvergence-projective-totalitative-impllications-of-prospective-'nonpresencing-for-explicating-ontological-contiguity',-as-reflecting-'amplituding/formative-


\(^{4}\)human-subject-emancipating-relativism-driven-recomposuring
\(^{5}\)human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-
\(^{6}\)nondisjointedness/entailment-of-prospective—nonpresencing—
\(^{7}\)implied-as-of-human-limited-mentation-capacity-deepening—
\(^{8}\)construal-of-existential-reality/ontological-veridicality-and-human-emancipating-potential—and-so-as-of-prospective-relative-ontological-
singularisation

<as-to-the-

completeness

of-apriorising-or-axiomatic-construct-or-

reference-of-

thought)

nondisjointedness/

entailment-of-

prospective-

nonpresencing>

identitive-

identitive-constitutedness

<as-to-the-

dissingularisation

as-'epistemic-

constitutedness'

-epistemic-totality-

dereification-in-

dissingularisation

<as-to-the-disjointedness/disentailment-of-

as-'epistemic-

totality’-

dereification-in-

dissingularisation

identitive-

identitive-constitutedness

constitutedness

<as-to-the-

disjointedness/disentailment-of-

presencing—absolutising-identitive-constitutedness

as-flawed-

epistemicity-relativism-determinism,-as-not-immanent-or-lacking-

dereification-in-

internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-

<as-to-the-

neuterising-of"-dynamic-temporal-to-intemporal-ontological-

disjointedness/disentailment-of-

presencing—

absolutising-

identitive-

constitutedness

<as-flawed-

epistemicity-

relativism-

determinism

<as-of-'no-differentiated-or-disambiguated-tracing-

neuterising-of"-dynamic-temporal-to-intemporal-ontological-

performance

<including-virtue-as-ontology>,-thus-falsely-implying-all-

as-rather-dialectical-thinking)

50)ignorance/afforda

ignorance/affordability/opportunism/exacerbation/social-chainism-or-
bility/opportunism/social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social-enculturation-or-temporal-endemisation-as-to-attendant-ontological-
-chainism-or-social-contiguity-educed/existentialising/contextualising/textualising-
discomfiture-or-negative-social-contiguity-mere-forms/reprisings-by-psychopathic-postlogism-
-aggregation/temporal-enculturation-or-temporal-endemisation-
-ral-enculturation-or-temporal-supererogation-as-from-prelogism-as-of-conviction,-in-profound-
-endemisation-supererogation-existentially-veridical-attendant-intradimensional-
apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-
logical-outcome-arrived-at-mental-projection-then-followed-by-muddled-reference-of-thought-in-cohering-to-postlogism-
-set-of-narratives-in-denaturing-prelogism-as-of-conviction,-in-profound-supererogation-existentially-
-actual-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness-
-precedes-disontologising-logical-outcome-arrived-at}

as arising as a result of the ‘registry-worldview relative-ontological-incompleteness-of-
reference-of-thought (beyond-the-consciousness-awareness-teleology-in-
-preconverging-existential-extrication-as-of-existential-unthought)
epistemic-projection’ and corresponding ‘lack of constraining social
universal-transparency-transparency-of-totalising-entailing-as-to-
entailing-amplituding/formative-epistemicity-totalising-in-relative-
ontological-completeness то, and so-construed more precisely not on the
basis of our positivism–procrypticism (or any given self-presence/self-
constitutedness)-in-perspective-epistemic-
abnormalcy/preconvergence \textit{\textbf{\textgreater}})
\textit{amplituding/formative–epistemicity\textgreater; totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag for elucidative
ontological-veracity (with regards to such ‘individuations
\textit{amplituding/formative–epistemicity\textgreater; totalising–‘intervalist-as-categorising—implicit_\textit{attendant–ontological-contiguity}\textsuperscript{\textsuperscript{67}}’–
phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’–
enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of positivism–procrypticism
\textit{attendant–ontological-contiguity}\textsuperscript{\textsuperscript{67}}–educed–
existentionalising/contextualising/textualising-contiguity\textsuperscript{\textsuperscript{67}}–\textit{reifying-or-
elucidating-of-prospective-relative-ontological-completeness\textsuperscript{\textsuperscript{67}}–of-
\textit{reference-of-thought–devolving-as-of-instantiative-context}\textsuperscript{\textsuperscript{67}}
categorisation) but rather veridically evaluated on the
notional–deprocrypticism basis of the ontological-contiguity\textsuperscript{\textsuperscript{67}}–of-the-
human-institutionalisation-process\textsuperscript{\textsuperscript{68}} as ‘individuations candidity/candour
capacity’ in perspective ontological-normalcy/postconvergence notional
elucidative ontological-veracity of ‘temporality/shortness-to-
dementating/structuring/paradigming ontological-performance
\textit{\textless; including-virtue-as-ontology\textgreater;’

\textsuperscript{61}incrementalism–akrasiatic–incrementalism-in-relative-ontological-incompleteness\textsuperscript{\textsuperscript{61}}—
enframed-conceptualisation as to dimensionality-of-desublimating-lack-of-enframed-conceptualisation


as to ‘implied human limited-mentation-capacity-deepening inducing de-mentation

(supererogatory-ontological-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) so-reflecting lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence

limited-mentation-capacity-deepening<sup>53</sup> totalisingly—as-to-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation }-as-recomposuring-of-
apriorising/axiomatising/referencing-as-of-existence-
potency\footnote{\textsuperscript{13}} \sim sublimating–nascence–disclosed-from-prospective-epistemic-digression, -as-of\footnote{\textsuperscript{14}} human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation\footnote{\textsuperscript{15}} as to the-

nondisjoinedness/entailment-of-prospective–nonpresencing \footnote{\textsuperscript{16}} (as of
relative apriorising/axiomatising/referencing\{of-attendant\-ontological-
contiguity \dash educed\-existentialising/contextualising/textualising-
contiguity \atem dash constitutedness \footnote{\textsuperscript{17}} in \{preconverging-entailment \atem dash towards
relative apriorising/axiomatising/referencing\{of-attendant\-ontological-
contiguity \dash educed\-existentialising/contextualising/textualising-
contiguity \atem dash conflatedness \footnote{\textsuperscript{18}} in \{preconverging-disentailment \atem dash by\–
postconverging-entailment\}\footnote{\textsuperscript{19}} limited-mentation-capacity-deepening

fundamentally speaks of human knowledge-reification–gesturing\footnote{\textsuperscript{20}} in-
prospective_psychologismic~apriorising/axiomatising/referencing\{of-
attendant\-ontological-contiguity \ dash educed–
existentialising/contextualising/textualising-contiguity \atem dash conflatedness \footnote{\textsuperscript{21}} in \{preconverging-disentailment \atem dash by\–
postconverging-entailment\} as from time immemorial so-construed as involving human
projective conceptualising beyond animality (as from human recurrent-
utter-uninstitutionalisation trepidatious-consciousness, base-
institutionalisation–universalisation warped-consciousness,
universalisation–non-positivism/medievalism preclusive-consciousness,
our present positivism–procrypticism occlusive-consciousness and
prospective notional–deprocrypticism protensive-consciousness),

speaking of human teleology\footnote{\textsuperscript{22}} so-construed as ‘human

}\footnote{\textsuperscript{23}}
phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valua­tion–and–derived-parameterising) and <amplituding/formative>entailment (as-to-totalising-contiguous/coherent–factuality-of-variability))’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ -(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
with-immediacy-for-relative-ontological-completeness\textsuperscript{27}-by-reification/contemplative-distension\textsuperscript{27} to ever always preserve human meaningfulness-and-teleology\textsuperscript{27} cross-fertilising ‘generativity potential’ and ‘ontological-performance\textsuperscript{27}-<including-virtue-as-ontology> potential’ as so-socially-and-institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human \textsuperscript{70}meaningfulness-and-teleology\textsuperscript{70}, and in this respect ‘the philosophical as straddling both aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> potential) of human \textsuperscript{70}meaningfulness-and-teleology\textsuperscript{70}’ speaks to the ‘epistemic successes and failures of human aestheticising’ as to human ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> potential) such that the philosophical notionally reflects ‘human solipsistic impulse/intuition for prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with prior social-emanance (society) already developed-and-developing formulaic institutionalisation conception of intelligibility-and-knowledge’ implying that the philosophical thus necessarily permeates all human subject-matter as to their prospective re-originariness/re-origination possibilities (even though as to a practical division-of-labour the philosophical covers the upper ontologies of human \textsuperscript{50}meaningfulness-and-teleology\textsuperscript{50} including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and social sciences) is thus but the
exactifying/precisioning–of-sublimation as-to-entailing-theoretical, conceptual-and-operant-implications of the philosophical from which it emerges as of natural philosophy (and ‘human-nature philosophy as to human self-reflexive construal of the human and social’ so-associated with aspiring human and social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming, while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a notional~pedantising/muddling/formulaic-hollowing-out—inal
subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing, as-to-entailing amplituding/formative–epistemicity totalising—in-relative-ontological-completeness) in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising resubjecting or totalising-entailing–reconstrual to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation that can establish the \( ^{4} \) historiality/ontological-eventfulness/ontological-aesthetic-tracing perspective–ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’ of philosophical
knowledge to avoid its degeneracy into a poor and relic/artifactual prior_knowledge-reification–gesturing in-

prior_psychologismic~apriorising/axiomatising/referencing–of–
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }–
constitutedness in–preconverging entailment in a pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of ‘relative-ontological-incompleteness’/relative-ontological-completeness as
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–in-perspective–ontological-normalcy/postconvergence> ) as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism as to a conception of cumulative/recomposing knowledge allowing for future knowledge-reification–gesturing in-

prospective_psychologismic~apriorising/axiomatising/referencing–of–
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }–
conflatedness in {preconverging-disentailment by} postconverging-
entailment beyond a naïve institutionalised social-
vestedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-
true especially when it adopts disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect–‘immanent-

220
ontological-contiguity '>* over 'foregrounding__entailment-
(postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ':-in-
reflecting-'immanent-ontological-contiguity ':-as-operative-
notional−deprocrypticism) 'meaningfulness-and-teleology') that
sublimatingly projects requisite
<amplituding/formative>disposedness/psychologismic-construct (as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment (as-to-totalising-
contiguous/coherent–factuality-of-variability) as herein
implied/ambitioned), with the implication that the philosophical epistemic
attitude gives a leeway for aestheticising inexactitude/tolerances for
further aestheticising possibilities of human thought different-
from/completemeny-to an exactifying/precisioning–of-sublimation-
<as-to-entailing-theoretical,-conceptual-and-operant-implications>
scientific/ontological epistemic attitude that may by naivety utterly shut
down alternate human aestheticising possibilities (as more radically
manifested today with many a science-ideology approach) even as such
alternate human aestheticising possibilities ‘inducible
exactifying/precisioning–of-sublimation<as-to-entailing-theoretical,-
conceptual-and-operant-implications> elucidations’ may be required for
science’s very own further development in its prospective aporeticism-
overcoming/unovercoming (as increasingly appreciated with a
postmodern influence and conception of science) and so given that human
thought at any given moment as of its aestheticisation—and-aestheticisation-towards-ontology is not absolutely determinative/certain as so-reflected by the veracity of the metaphoricity
or enframed—unenframed or enframed-overflowing or re-originarity-as-unenframed/unbeholdening/outlier-conceptualisation—imbued—postconverging/dialectical-thinking—‘projective-insights’/epistemic—projection-in-conflatedness—‘of-notional—deprocrypticism-prospective—sublimation)—that truly underlies all human “meaningfulness-and-teleology” thus enabling the prospective possibility for human emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning—of-sublimation—as-to-entailing-theoretical,—conceptual—and-operant-implications> scientific accounts, will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the possibility for pseudo-analysis or later retraction, and generally in this respect science at its ‘breakthrough-level of scientific accounts’ is rather of relatively high inexactitude/tolerances as nascent scientific conceptions even within say the physics domain are contested, with the critical notion of science-in-practice rather being about ultimate aspiration to continually converge towards more and more
exactifying/precisioning–of-sublimation as-to-entailing-theoretical, conceptual-and-operant-implications scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation—and—aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence—(implicated–nondescript/signorable–void—as-to presencing—absolutising-identitive—constitutedness notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation—and—aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics very own originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-the specifically-aestheticised-incrusting/plating/coating—as-institutional-manifestation)
and furthermore such a misnomer as to its metaphysics-of-presence
(implicit/non-descriptive/ignoreable–void ’-as-to- presencing–
absolutising-identitive-constitutedness ') seem to supersede the more
fundamental notion of human underlying ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~post-converging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
(as instigatively driving the human out of animality) as to the more
pivotal/critical human-subpotency ’fatedness-of-sublimation-over-
desublimation, to existence-potency —sublimating—nascence,—disclosed-
from-prospective-epistemic-digression (as reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process beyond any identitive conception as
Western or non-Western or even differentiation internal to any such
Western conception or non-Western conception), thus overlooking the
dynamic underlying human constructive and cultural diffusionary process
critically leading to various social set ups dynamics of relative-
ontological-completeness in renewing of human ’meaningfulness-and-
teleology’); human limited-mentation-capacity-deepening thus implies
that ultimately the actual knowledge attitude is that of the creative
generation, elucidation and exactifying/precisioning —of-sublimation—
as-to-entailing-theoretical,—conceptual-and-operant-implications> of human
’t meaningfulness-and-teleology’ and so as to the requisite originariness-
parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance -<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning–of-sublimation-<as-
to-entailing-theoretical,-conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation; and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of ‘presencing—absolutising-
identitive-constitutedness’<sup>14</sup> <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and–aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically ‘implicated philosophy’ whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicitly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-completeness – reference-of-thought devolving actually point to an overall reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification–gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural
philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning–of-sublimation\textsuperscript{\textless}as-to-entailing-theoretical, conceptual-and-operant-implications\textsuperscript{\textgreater} framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory\textsuperscript{-acuity/perspicacity/astuteness/edginess/incisiveness\textsuperscript{-of- apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrumentation\textsuperscript{-for-conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest\textsuperscript{-subpotency\textsuperscript{-in-transitive-conflatedness\textsuperscript{-reflexivity,-in-the-full-potency-of-existence’s\textsuperscript{-sublimating–nascence})\textsuperscript{-pertinence to which any such scientific methods/methodologies/approaches are rather subjected});\textsuperscript{¶ human
limited-mentation-capacity-deepening as reflecting both overall knowledge-reification–gesturing—prospective_psycho logically_apriorising/axiomatising/referencing—of_total_attendant_ontological_contiguity—conflatedness—existentialising/contextualising/textualising-contiguity—orientation associated with the overall philosophical and exactifying/precisioning—of_sublimation—conceptual_and_operant_implications—orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological_escalation purpose so-reflected in the succession of ‘relative_ontological_completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social_pragmatics_framing_of—predicative_effectivity—sublimation—as_to_underlying_ontological_commitment—implied_self-assuredness_of_ontological_good—faith/authenticity_postconverging—de-mentating/structuring/paradigming—as_being—as_of_existential-reality’ as narrowing-down selectivity of the intemporal_disposition as of ontological_pertinence for prospectively secondnatured institutionalisation (as from recurrent_utter-uninstitutionalisation, base_institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our positivism/rational_empiricism manifestation of procrypticism—or_disjointedness—as_of_reference_of_thought and prospectively deprocrypticism—or_preempting_disjointedness—as_of-
reference-of-thought) and is thus primarily concerned about huma prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{29}\) and thereof the derived prospective institutional-development–as-to-social-function-development and living-development–as-to-personality-development, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension\(^7\) epistemic attitude, such that the philosophical nor the scientific cannot be construed as a self-serving conception (as can be so-construed in modern-day psychology individual augmentation/enhancement notion in pre-converging-existential-extrication-as-of-existential-unthought) but rather ‘a self-development conception de-mentatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional~asceticism\(^1\) implied’ (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic-philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their universalising-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective
projective-insights from all such specific aporeticism overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticism overcoming/unovercoming reflection of human historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective-ontological-normalcy/postconvergence-reflectedin-epistemicity-relativism-determinism while avoiding an epistemically-flawed complex of presencing—absolutising-identitive-constitutedness along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification—gesturing—prospective-psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in—preconverging-disentailment—postconverging—entailment orientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that ‘human-subpotency cannot subject knowledge but is rather subject to knowledge’ such that issues of human ineptness/incapacity arising from dispersateness-of-conceptualisation unforegrounding-disentailment—failing-to-reflect—
‘immanent-ontological-contiguity’ cannot be artificially transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical knowledge’ (failing to attend to prospective existential aporeticism overcoming/unovercoming while ‘naively construing of the framework of human agreeability and agreeing as knowledge’ rather than the ‘construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as the more fundamental purpose of the intellectual enterprise’, and so as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity and not defining it as a point-of-reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual orientation and academic practice of prior_knowledge-reification–gesturing

prior_psychologismic~apriorising/axiomatising/referencing{of-attendant–ontological-contiguity-eneduced–existentialising/contextualising/textualising-contiguity}–constitutedness—in–preconverging-entailment> that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness’ <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability reflecting
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’⟩’ as well as mere conceptual-
patterning ⟨as-devoid-of-attendant-ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity ‘s–reifying-or-
elucidating-of ‘prospective-relative-ontological-completeness ’ː-so-
rather-enabled <by-a- nonpresencing-divulging-of-momentous-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’⟩⟩ with no contiguous knowledge-
reification–gesturing ⟨in-
prospective_psycho logicismic–apriorising/axiomatising/referencing {of-
attendant–ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }⟩

conflatedness {preconverging-disentailment–by}–postconverging-
entailment⟩ (as to when for instance such notions as humanism and
antihumanism, enlightenment and counter-enlightenment, etc. seem to
imply that the latter conceptualisations are against humanity or
enlightenment rather than being more profound conceptions of humanity
and enlightenment over the former as shallow conceptions thus inducing
blurriness of thought) and in a further twisted relic/artifactual approach
the very notion of postmodernism as of ‘postmodern-thought elucidation
of ontologically-flawed desublimating historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition’ is paradoxically
construed as postmodern condition as of the modern’s take prospective
uninstitutionalised-threshold[22] of procrypticism or disjointedness—as-of-reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society’s metanarratives so-articulated by postmodern-thought more like paradoxically qualifying budding-positivists critiquing of the non-positivising medieval-world/medievalism as the medieval condition) with all this contradictory notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

(brurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[96] as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social universal-transparency[104]

(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning[as-devoid-of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-}
contiguity 's–reifying-or-elucidating-of-'prospective-relative-ontological-completeness ',:so–rather-enabled–by-a–nonpresencing-divulging-of-momentous–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism–determinism’> and isms–conceptualisations because of institutional pre-eminence/imprimaturing over relative-ontological-completeness
implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising-purview-of-construal to which the sublimating relative-ontological-completeness\(^8\) has to be epistemically affirmed while the desublimating relative-ontological-incompleteness\(^8\) has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning<as-devoid-of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity's–reifying-or-elucidating-of-'prospective-relative-ontological-completeness':so-rather-enabled<by-a- nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected>'epistemicity-relativism-determinism'> and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic-philosophers as to their universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness failing to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-
as to human-and-social—expectations/anticipations—metaphoricity—as-redem-mentating/restructuring/reparadigming—psychologism—isms—conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven pop-intellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving—equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness—presublimation-construct—of meaningfulness-and-teleology value-construct and shallow—
supererogating methodologising/mutualising/organising/institutionalising
<preconverging~ ‘motif-and-apriorising/axiomatising/referencing’>
imbuings—existentialising—enframing/imprintedness—\(\text{as-to- historicity-}
\text{tracing—}\text{in-presencing—}\text{hyperrealisation/hyperreal-transposition}\) as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by ‘default of institutional status/pre-eminence’ without profound questioning and reflection for corresponding prospective sublimation as to
\[\text{nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}>\]
epistemic-projection);¶ and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human’<sub>amplituding/formative–epistemicity</sub>totalising-purview-of-
construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity\(^{17}\), knowledge-reification–gesturing-\(<\text{in}-
\text{prospective}_\text{psychologismic~apriorising/axiomatising/referencing-}\{\text{of-}
\text{attendant-ontological-contiguity educed–}
\text{existentialising/contextualising/textualising-contiguity }\}\)—
\text{conflicatedness}-\text{in-}\{\text{preconverging-disentailment–by-}\text{postconverging-}
\text{entailment}\} construed as of interpretation of say a given historical figure’s theory/philosophy/thought is ever always ‘priorly about the interpreter’s relative-ontological-completeness\(^{17}\) constructive construal
as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ such that in reality ‘the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure’s theory/philosophy/thought without involving any relative-ontological-completeness\(^7\) conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal, with existence being exactly the ‘starting/instigative concern (as to relative-ontological-completeness\(^7\) construal) of the interpreter’ and thereof deriving the historiality/ontological-eventfulness /ontological-aesthetic-tracing\(\langle\)perspective–ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism\rangle implictions (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure’s theory/philosophy/thought as to relative-ontological-completeness\(^7\) ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the "historiality/ontological-eventfulness"/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> implications of such prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell’s equations, etc. without adopting any relic/artifactual notion of their interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness7 underlying/organising their comprehensive conceptualisation), and this insight is very much implicated in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and archaeology/genealogy knowledge-reification–gesturing-<in-

prospective_psycho{

logismic~apriorising/axiomatising/referencing-{of-

attendant–ontological-contiguity -educed–

existentialising/contextualising/textualising-contiguity }——

conflatedness -in-{preconverging-disentailment by}-postconverging-

entailment> respectively which by their underlying/organising implicated ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–}
prior_psychologistic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }–
constitutedness–in-preconverging-entailment⟩ posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating 47-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to their relic/artifactual postures equating/leveling-down everything across space and time as of naive absolutising conceptual-patternings> (as-devoid–of-attendant–ontological-contiguity–educed–

and isms–conceptualisations with a poor sense of the projective-insights/epistemic-projection-in-conflatedness\(^{11}\) of apriorising/axiomatising/referencing as of underlying/organising ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^{12}\)


attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity — conflatedness — in — (preconverging-disentailment-by)-postconverging-entailment — but rather institutional imprimaturing wherein re-originary insights arising from new thinking is ‘inferentially-and-selectively reappropriated’ as supposedly enlightened reinterpretation of the given historical figures/schools and ‘so-deducible as inferentially-and-selectively reappropriated’ by ‘such awkwardness-of-thought associated with lack of prospective existentialising sublimation implications as to knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications but for the empty institutional-imprimaturing mystification/solemnity/gravity projected’ and so-fundamentally defeating the fundamental dimensionality-of-sublimating ⟨amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation⟩ that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the ‘development of the mind’ that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to
pass as no longer the most up-to-date), with this
historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism'> insight explicitly reflected and elaborated herein as to the ontological-contiguity—of-the-human-institutionalisation-process imbued historiality/ontological-eventfulness /ontological-aesthetic-tracing
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism” so-
reflected as of notional–deprocurtism or
<amplituding/formative>notional–preempting—disjointedness-as-of-
reference-of-thought dimensionality-of-sublimating
<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) profound dispensing-with-immediacy-for-relative-
ontological-completeness”–by-reification/contemplative-distension”
projected apriorising/axiomatising/referencing–psychologisms) thusly
striving to explain everything as of human-subpotency fatedness-of-sublimation-over-desublimation, to existence-potency sublimating-nascence, disclosed-from-prospective-epistemic-digression (in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process). With human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human amplituding/formative-epistemicity’ totalising-purview-of-construal implying necessarily that the intellectual-and-moral valour in the human knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed- existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment-by} postconverging-entailment exercise is all about articulating its historiality/ontological-eventfulness/ontological-aesthetic-tracing <perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism> as to relative-ontological-completeness ontological-veracity while collectively taking pride in the collective advancement so-arising with the very first commitment of the intellectual being ‘a prior commitment to inherent knowledge above all else’ including above their very own theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-
potential as it is very often a relic/artifactual attachment to institutionally hallowed postures irrespective of the implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{10}\) that brings about the enculturation of strategies of institutional self-preservation over prospective knowledge-reification—gesturing\(\langle\text{in}\rangle\)

prospective\_psychologism\-apriorising/axiomatising/referencing\{-of-attendant-ontological-contiguity\,--educed-\}

existentialising/contextualising/textualising-contiguity \(\rightarrow\)

conflatedness \(\rightarrow\) in\{-preconverging-disentailment-by\}-postconverging-entailment\rangle and in this regards \'re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\text{imbued-}\)

postconverging/dialectical-thinking \'-projective-insights\'/epistemic-projection-in-conflatedness \'-of-notional-deprocrypticism-prospective-sublimation\rangle\(^\text{10}\) \‘relative-ontological-incompleteness\(\langle\text{/relative-ontological-completeness\(\langle\rangle\rangle\rangle\rangle\}

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating\,-\,projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence\rangle\}) as to human-and-social–expectations/anticipations—metaphoricity\(\langle\text{as-}\)

rede-mentating/restructuring/reparadigming–psychologism\(\langle\text{as of the-}\)

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very-same-immanent-existence/intrinsic-reality/ontological-veridicality
prospective sublimating "meaningfulness-and-teleology" as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment implied—self-assuredness-of-ontological-good: faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality-> that then as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring begets the prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-basis/logic,-as-derived-from—transversality<for-
sublimating—existential-eventuating/denouement>~of-affirmative-and-
unaffirmative—disambiguated-'motif-and-
apriorising/axiomatising/referencing’ > (as there is no prior recurrent-
utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, and positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought respective logical-basis/logic,-as-derived-from—transversality<for-sublimating—existential-
eventuating/denouement>~of-affirmative-and-unaffirmative—
meaningfulness-and-teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-bases/logics-<as-to—transversality-<for-sublimating—existential-eventuating/denouement ~of-affirmative-and-unaesthetic—disambiguated—'motif-and-apriorising/axiomatising/referencing’ >) so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God-of-plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as of human underlying ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality’ that as to induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic,—as-derived-from—transversality-<for-sublimating—existential-eventuating/denouement ~of-affirmative-and-unaesthetic—
sophistry or is-of-non-positivising-scholasticism or is-of-disjointed
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation⟨blurring/undermining-of-prospective-
totalising-entailing-as-to-entailing-amplituding/formative–
epistemicity⟩totalising—in-relative-ontological-completeness⟩ in
contempt of ‘relative-ontological-incompleteness’/relative-ontological-
completeness⟨sublimating—referencing/registering/decisioning—as-
self-becoming/self-conflatedness/formative—supererogating-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing—in-perspective—ontological-
normalcy/postconvergence⟩ as to human-and-social—
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism’; human
limited-mentation-capacity-deepening as of organic-knowledge more
critically involves ‘the requisite fundamental knowledge-reification—
gesturing⟨in-
prospective—psychologismic—apriorising/axiomatising/referencing—of-
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity⟩—
conflatedness—⟨in—preconverging-disentailment—by—postconverging-
entailment⟩ point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical-sublimations
⟨blinded-to-their-relative-ontological-completeness—reference-of-
thought—devolving⟩ by ‘their very own sublimating prospective/nascent
relative-ontological-completeness’/reference-of-thought/grandest—

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—

conflatedness ‘in-{preconverging-disentailment–by}-postconverging-entailment’ (as reflecting a rather more fundamental apriorising and psychoanalytic presublimating defect warranting prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede such ‘presencing—absolutising-identitive-constitutedness mental-flex equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—(as-devoid-of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of ‘prospective-relative-ontological-completeness ‘; so-rather-enabled-by-a nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> and isms–conceptualisations and so in lieu of grasping the projective-insights for drawing sublimating ‘relative-ontological-incompleteness /relative-ontological-completeness –(sublimating~referencing/registering/decisioning–as-
self-becoming/self-conflatedness /formative–supererogating–
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity—as-rede-

255
mentating/restructuring/reparadigming–psychologism”), and in many ways such presublimating mental-reflex as of mere institutional preeminence pretense of integrating such nascent-partial/incipient-and-material/technical-sublimations is not beholdening upon existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and speaks to episemicity totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation that projects requisite meaningfulness-and-teleology that orientation/value-construct/valuation–and–derived-parameterising and entailment (as-to-totalising–contiguous/coherent–factuality-of-variability); ultimately, as to the fact that human limited-mentation-capacity-deepening is all about ‘genuine knowledge-reification–gesturing–<in-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity j—
conflatedness -in-\{preconverging-disentailment-by\}-postconverging-
entailment\> framework involving a detour to existence-potency \~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression in epistemic-totalisingly\>—resubjecting the collective and
individual mortals that we are (however the emotional-involvement as
succumbing to temporal impulses is exactly what leads to relic/artifactual
conceptions of knowledge bent on institutional self-preservation rather
than attending to prospective aporeticism-overcoming/unovercoming),
there can't be any pretense as of vague human-subpotency temporal
purposes to compromise knowledge as to the fact that only the
‘affirmation as of sublimating veracity’ or ‘unaffirmation as of
desublimating impertinence’ reflects organic-knowledge as to its
requisite
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstra-
tment–for–conceptualisation rather than any social or institutional
extrinsic-attrtribution decadent crafts perceived as superseding the
requisite intrinsic-attrtribution for genuine knowledge (even to the extent of
temporal institutional or social non-recognition as the primary purpose
of knowledge, especially as it reflects prospective human destructuring-
threshold-{uninstitutionalised-threshold /presublimating–
desublimating-decisionality}–of-ontological-performance \~<including-
virtue-as-ontology>, is to enable the social and institutional attendanc-
to/dealing with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised framework as dispensable/superfluous with regards to prospective knowledge imbued transcendence-and-sublimity/sublimation/supererogatory-de-mentativity parrhesiastic purposes of prospective knowledge-reification-gesturing—\textit{in-prospective_psychologismic~apriorising/axiomatising/referencing—\textit{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness \textit{in—\textit{preconverging~disentailment by}~postconverging—entailment }) and so beyond—presencing—absolutising-identitive-constitutedness \textit{\langle\textit{amplituding/formative}—\textit{epistemicity}\rangle \textit{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}} and blurriness induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness\textit{—enframed-conceptualisation (in lieu of sublimating maximalising-recomposuring-for-relative-ontological-completeness)—unenframed-conceptualisation with the so-induced universal-transparency \textit{(transparency-of-totalising-entailing,~as-to-entailing—\textit{\langle\textit{amplituding/formative}—\textit{epistemicity}\rangle \textit{totalising~in-relative-ontological-completeness }) part-and-parcel of the process of human crossgenerational transformation more critical and important than any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate \textit{\langle\textit{preconverging~'motif-and-}}
apriorising/axiomatising/referencing’–imbuing>existentialising—
enframing/imprintedness (as-to- historicity-tracing—In-presencing—
hyperrealisation/hyperreal-transposition) as to ‘fundamentally skewing
the dynamism in the play of temporal-and-intemporal-dispositions of
social-stake-contention-or-confliction of the social-construct towards
sublimating ontological-good-faith/authenticity’–postconverging–de-
mentating/structuring/paradigming ’ and in this regards knowledge-
reification–gesturing-<in-
prospective_psycho logically~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in-{preconverging–disentailment–by}–postconverging-
entailment> can only extend as far as eliciting human ontological-
commitment ’–<implied—self-assuredness-of-ontological-good-
faith/authenticity –postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
as to existence—as-sublimating-withdrawal and subsequent
secondnatured human institutionalisation from the 102
universal-transparency 103–transparency-of-totalising-entailing–as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness }, but knowledge-reification–gesturing-<in-
prospective_psycho logically~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in-{preconverging–disentailment–by}–postconverging-

entailment> ends/should-not aspire to any ‘convincing’ of ontological-
bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming as the latter is nothing but a
circular process that only ends up degrading knowledge into falsehoods
as individual supererogatory–shallowness or supererogatory–
profoundness inceptively lies with the individual and not knowledge, well
before sublimating knowledge can be of any relevance thereof as to
derived-formulaicity projected reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation

54logical-
processing-or-logical-implicitation—supposedly-apriorising-in
conviction-as-to-profound-supererogation—<construed-as-to-act-
execution-or-logical-implications-of–notion-of-agreement-or-
implication—
supposedly-
apriorising-in-
conviction-as-to-
profound-
supererogation

55maximalising-
antiakrasiatic–maximalising-recomposuring-for-relative-ontological-
recomposuring—for-relative-
ontological-
completeness—unenframed-conceptualisation—<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective–ontological-normalcy/postconvergence-reflected-
completeness—
epistemicity-relativism-determinism’>.
unenframed-conceptualisation ‘hermeneutically/reprojectively/supererogatingly/zeroingly-as-
exteriorising/deneuterising’-of-motif-and-
apriorising/axiomatising/referencing—unenframed-conceptualisation
as to dimensionality-of-sublimating
\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \text{so-reflected in the epistemic-projective-perspective-of-ontological-normalcy/postconvergence-
unwinding-as-
unfolding/dépliage-as-détendre of elucidation-in grasping attendant-
onological-contiguity-educed-
establishing/creating-contextualising/textualising-contiguity-reifying-or-
elucidating-of-prospective-relative-ontological-completeness-of-
reference-of-thought-devolving-as-of-instantiative-context as to existence-potency-sublimating-nascence-disclosed-from-prospective-
epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existential-
reality over wrongly-projected
decontextualising/unimbricatedness/unthreadedness/unrecomposuring-as-
virtuality-or-ontologically-flawed-construal (preconverging-or-
dementing—apriorising-psychologism reference-of-thought in
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation—<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing—apriorising-psychologism>

construed as <amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and—teleology defining any given registry-worldview/dimension in reflection of the fact that there can only be one <amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and—teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human <amplituding/formative—epistemicity>totalising-purview-of-construal’ for inducing intelligibility, such that the reification issue/problem with meaningfulness-and—teleology is rather derivational as of human relative ontological—

as shallowness-of-thought-or-unsophistication-of-understanding})
performance\textsuperscript{24} - <including-virtue-as-ontology> as of ‘various relative-ontological-completeness\textsuperscript{27} - of reference-of-thought’ in reflecting meaningfulness-and-teleology\textsuperscript{29} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ as from existence-potency\textsuperscript{30} - sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective over human-subpotency epistemic-or-notional–projective-perspective (thus inducing successive relative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{29}) as well as the given \textsuperscript{31}reference-of-thought\textsuperscript{32} - devolving temporal-to-intemporal ontological-performance\textsuperscript{22} - <including-virtue-as-ontology> of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology\textsuperscript{29}

metaphoricity\textsuperscript{57} metaphoricity as evolving-and-devolving—<amplituding/formative–epistemicity>totalising~conception-of attendant–ontological-contiguity\textsuperscript{58} - deduced–existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification’, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{56} - meaningfulness-and-teleology\textsuperscript{29} (as to ‘human Being-development/ontological-
aposteriorising/logicising/deriving/intelligising/measuring’ improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment

implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality underlying any society/social-setup conventioning as so reflected by its ‘self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ enabling the relative-ontological-completeness ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence—as-to—
psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness }—preconverging-disentailment-by—postconverging—
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-}
existentialising/contextualising textualising-contiguity—
conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment, in-self-becoming/self-conflatedness/formative—
existentialising/contextualising textualising-contiguity—
conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment, in-self-becoming/self-conflatedness formative—
supererogating> arises because of prior relative-ontological-incompleteness of shiftiness-of-the-Self associated with human sovereign constructs in amplituding/formative epistemicity totalising-self-referencing syncretising/circularity/interiorising/akrasiatic-drag which can naturally be overcomed by human insight of its limited-mentation-capacity implications and ‘as requiring knowledge-construct specialisms’ involving human deferential-formalisation-transference to ‘perceived

prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> of preceding/traditional normativities, conventions, practices, etc. (such as manifested with sophistic/pedantic mediums, shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants and modern-day notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing <amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness }), and hence ultimately with respect to human limited-mentation-capacity
implications sophistry can-and-is only undermined by prospective relative-ontological-completeness’ ‘prospective ‘meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ knowledge-reification—gesturing—<in-
prospective-psychologismic-apriorising/axiomatising/referencing—{of-
attendant-ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity —}
conflatedness—in—{preconverging-disentailment—by}—postconverging-
entailment> in inducing the universal-transparency—{transparency-
of-totalising-entailing—as-to-entailing—<amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness } of the prospective registry-worldview/dimension ‘foregrounder—entailment—
(postconverging—narrowing-down—sublimation-as-to—‘existence—as-
sublimating-withdrawal—eliciting-of-prospective-supererogation’—in-
reflecting—‘immanent-ontological-contiguity’—as-operative-
notional—depocrypticism) as of its construction-of-the-Self’ from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of ‘reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism,
supernaturalism, etc. \textit{amplituding/formative}^8\textit{wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable—void ’with-regards-to-prospective-apriorising-implications}) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional—deprocrypticism as it is prospectively reflective of our present positivism—procrypticism uninstitutionalised-threshold\textsuperscript{02} lies in the fact that it is highly liable to present social-stake-contention-or-confliction \textsuperscript{01}procrypticism—or—disjointedness-as-of—reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence—as-to—psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—\{preconverging-disentailment—by\}—postconverging—entailment,—in-self-becoming/self-conflatedness \textit{formative—supererogating}^8\textit{wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’with-regards-to-prospective-apriorising-implications}) as of present disjointedness-as-of—reference-of-thought’ in undermining the ‘prospective meaningfulness-and-teleology\textsuperscript{09} routing ontologically-
existentialising/contextualising/textualising-contiguity—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> necessarily requires at least the induced universal-transparency\textsuperscript{103}-(transparency-of-totalising-entailing-as-to-entailing,<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) of the ‘deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought ‘foregrounding–entailment’ (postconverging—narrowing-down–sublimation-as-to–’existence—as -sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–immanent-ontological-contiguity ’–as-operative notional-deprocrypticism) as of notional-deprocrypticism construction-of-the-Self’ from whence its implied specialised/profound knowledge-construct can be engaged in deferential-formalisation-transference (without the possibility of sophistic/pedantic undermining like the eliciting of various temporal manifestations of disjointedness-as-of-reference-of-thought as of social-stake-contention-or-confliction implications) even if the vast majority of humans don’t have a thorough
grasp of notional–deprocrypticism implied profound/specialisms
knowledge-construct implications

neuterising

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-
epistemically-flawed—presencing—absolutising-identitive-
constitutedness—or—identitive-constitutedness—as—epistemically-totality—
dereification-in-dissingularisation

neuterisation

<profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema> and temporal-as-prior-notional-discontiguity/epistemic-discontiguity
<shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema>
representations’, but-wrongly-implying-both-are of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—‘human <amplituding/formative—epistemicity>totalising—purview-of—
construal’ imbeded-apriorising/axiomatising/referencing of
meaningfulness-and-teleology

qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness epistemic perspective), as it rather reproduces circularly its ‘prior registry-worldview’/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing–qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing –qualia-schema representation of the prior registry-worldview’s/dimension’s destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance –<including-virtue-as-ontology>, with the implication that the ‘destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance –<including-virtue-as-ontology> preconverging/dementing –qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrypticism–or–disjointedness-as-of- reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension ) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension ) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of
their ontologically-flawed preconverging/dementing 'qualia-schema': and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing 'qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity’—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemic) dimensionality-of-sublimating

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

–for–conceptualisation ‘induced postconverging/dialectical-
thinking’—qualia-schema as from its apriorising-psychologism/mental-
schema implicated value-ricochetting/transvaluation—as-to-prospective-
relative-ontological-completeness superseding of the relative-
ontological-incompleteness prior registry-worldview’s/dimension’s

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

–for–conceptualisation ‘implied prior postconverging/dialectical-
thinking’—qualia-schema which becomes prospectively a prior
preconverging/dementing”—qualia-schema’ (thus grasping the
‘teleologically-determinative

<amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing–for-explicating-ontological-contiguity’ of
the prior registry-worldview’s/dimension’s meaningfulness so-
construable as of its preconverging/dementing”—qualia-schema
reflection of its destructuring-threshold ⟨uninstitutionalised-
threshold /presublimating–desublimating–decisionality⟩–of-ontological-
performance”—<including-virtue-as-ontology>); as the prior registry-
worldview’s/dimension’s destructuring-threshold ⟨uninstitutionalised-
threshold /presublimating–desublimating–decisionality⟩–of-ontological-
performance”—<including-virtue-as-ontology> is construed as a

<amplituding/formative>8 wooden-language—<imbued—temporal—mere-
veridical/ontological-faith-notion-or-ontological-fideism—imbued
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality parrhesiastic seeding-promise of
reasoning-through/messianic-reasoning as meaningfulness-and-teleology
as equivalence/correspondence antiakrasiatic-aspiration ontological-
performance -<including-virtue-as-ontology> over the prior registry-
worldview's/dimension's destructuring-threshold ⟨uninstitutionalised-
threshold /presublimating–desublimating-decisionality⟩-of-ontological-
performance -<including-virtue-as-ontology> presencing—
absolutising-identitive-constitutedness /identitive-constitutedness -as-
‘epistemic-totality’ dereification-in-dissingularisation as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness as flaw-ed-epistemicity-relativism-determinism
induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
fault/inauthenticity’ reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation seeding-misprising of
reasoning-from-results/afterthought as meaningfulness-and-teleology as
covert-pretence-of-equivalence/correspondence–antiakrasiatic-
aspiration-ontological-performance -<including-virtue-as-ontology>’
with the above reflecting the fact that originariness-parrhesia,—as—
spontaneity-of-aestheticisation inducing of prior reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation as outcome/outfit/shell—construed historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation is rather a ‘secondnatured positive-opportunism—of-
performance<sup>72</sup>-<including-virtue-as-ontology>’; and it is herein that the notion of construction-of-the-Self is central as to the implication that meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology> involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness<sup>87</sup> meaningfulness-and-teleology<sup>99</sup>’ in order for the upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency<sup>99</sup>—sublimating—nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview’s/dimension’s prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation <sup>8</sup> wooden-language<sup>8</sup> temporal—mere—form/virtualities/dereification/akrasiatricdrag/denatured/preconverging—or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology at its destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology> cannot uphold/uptake the prospective registry-worldview’s/dimension’s meaningfulness-and-teleology<sup>99</sup> as it rather engages with such prospective knowledge in complexification of its prior
reproducibility—mathesis/motif/thrownness-disposition—as—
reproducibility-of-aestheticisation  
language—(imbued—temporal—mere—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-
impersonalities/axioms/registry-teleology ) which is alien to the requisite
prospective registry-worldview’s/dimension’s parrhesiastic value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness which is alien to the requisite
human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism-as-from-perspective—ontological-
normalcy/postconvergence ;¶ hence the

of a prior registry-worldview’s/dimension’s destructuring-threshold (uninstitutionalised-
threshold /presublimating–desublimating–decisionality)—of-ontological-
performance—including-virtue-as-ontology as its human-subpotency–
indeterminacy/deficiency/limitation/constraint emerges as of ‘asceticism’
consciousness point-of-referencing projection —as-to-projective-totalitative—implications-of-
prospective—nonpresencing—for-explicating-ontological-contiguity )
towards the prospective registry-worldview/dimension’ eliciting the
ontological-contiguity—of-the-human-institutionalisation-process
dimensionality-of-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutive-
rationalisign reproduced/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) as to difference-conflatedness’–as-to-totalitative-
reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> –as-veridical-epistemicity-relativism-
determinism, wherein the ascetically implied metaphoricity as of the
prospective registry-worldview/dimension, by its prospective
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring for the prospective construction-of-the-Self, induces
‘value-ricocheating/transvaluation—as-to-prospective-relative-
ontological-completeness””” meaningfulness-and-teleology”’ thus
overriding the ‘prior registry-worldview’s/dimension’s
nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing—qualia-schema’ with regards to its
destructuring-threshold—(uninstitutionalised-threshold /presublimating-
desublimating-decisionality)—of-ontological-performance<–<including-
virtue-as-ontology>, such that a <amplituding/formative> wooden-
language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical—

unconceal-the-very-ontologically-same-existential-reality;¶

nonpresencing-<perspective–ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

‘both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance)-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-

mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’
supersedes the ‘scalality/immanency of existence’s ontological-normalcy/postconvergence’;¶ this further explains why reductionisms (as to their <amplituding/formative–

epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing-<perspective–ontological-
normalcy/postconvergence as to the requisite human limited-mentation-capacity-deepening\(^3\) knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \(-\)educed-existentialising/contextualising/textualising-contiguity \(_{-}\)} conflatedness in [preconverging-disentailment by] postconverging-entailment and with such reductionisms rather inducing \(^7\) presencing—absolutising-identitive-constitutedness\(^4\) as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\(_{educed-}\) existentialising/contextualising/textualising-contiguity\(^6\) poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening\(^3\) implications, and so as ‘failing to override apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \(-\)educed-existentialising/contextualising/textualising-contiguity \(_{-}\)} constitutedness in preconverging-entailment with apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \(-\)educed-existentialising/contextualising/textualising-contiguity \(_{-}\)} conflatedness in [preconverging-disentailment by] postconverging-entailment as the latter enables ‘relative-ontological-incompleteness /relative-ontological-completeness\(^7\)\) (sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating-s-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}—as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{59} to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{56} ‘both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance\textsuperscript{55}—\langle including-virtue-as-ontology⟩ perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\textsuperscript{52} and desublimating notional-discontiguity/epistemic-discontiguity\textsuperscript{53} as of human limited-mentation-capacity-deepening\textsuperscript{51} implications) and signified-as-to-immanency (speaking of ontological-contiguity\textsuperscript{57} perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ so-construed as reflexivity-in-ecstatic-existence;¶ the failure to adopt such a nonpresencing-\langle perspective–ontological-normalcy/postconvergence⟩ apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}–educted–existentialising/contextualising/textualising-contiguity }–conflatedness\textsuperscript{41} in {preconverging-dis entailment by}–postconverging-entailment construal (underlined by human limited-mentionation-capacity-deepening\textsuperscript{51} as to \langle attendant–ontological-contiguity⟩–educted–existentialising/contextualising/textualising-contiguity }–conflatedness\textsuperscript{41} ‘implied \langle amplituding/formative–epistemicity⟩ totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness\textsuperscript{13} s of ontological-
attendant-ontological-contiguity -educed-
estentialising/contextualising/textualising-contiguity /—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment> ‘implied <amplituding/formative-
epistemicity>totalising-renewing-realisation,-re-perception,-re-thought-
in-epistemic-conflatedness’s of ontological-contiguity”) in construing
of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be conceptually
superseded/overcome in transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as is the case with
all true science/ontology so-reflected in their ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
derminism’> (consider in this regards the
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness -in-{preconverging-disentailment-by}-
postconverging entailment, in reflecting the unchanging immanent-
backdrop of attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity”, of recurrent
aspiration for ontological-contiguity57 across
Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-
theory/loop-quantum-gravity/etc. as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation , ever always being
about conceptually superseding/overcoming the physics epistemic-
conception prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint in producing the
epistemicity>totalising/circumscribing/delineating profound-and-
and in fact one of the most critical/challenging epistemic concern of physicists today given the increasing theoretical abstraction is in preemiting such a development of a conceptualising that poorly aligns with the epistemic-totality of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity, however, difficult the available experimental possibilities for portraying prospective sublimation, and it should further be noted here that the successive sublimating physics across-the-times are of complementary historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism and rather so as successive amplituding/formative-epistemicity-totalising/circumscribing/delineating profound-and-contiguous knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity conflatedness–in–(preconverging-disentailment–by)–postconverging–entailment and ‘not any naïve shallow-minded comparison of commonality of ‘isms–conceptualisations mere conceptual-patterning–
<as-devoid-of-‘attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity>-<reifying-or-elucidating-of-prospective-relative-ontological-completeness’>’ failing priorly to disambiguate the successive knowledge-reification–gesturing-
<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}>—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> across-the-times as preceding-and-framing any given concepts’ like failing to realise that the ‘notion of time in physics’ priorly speaks to different physics ‘knowledge-reification–gesturing-
<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}>—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> in ontological-contiguity in reflection of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity as of ‘relative-ontological-incompleteness /relative-ontological-completeness’
times with respect to physics relative-ontological-completeness\textsuperscript{c7} conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms of spacetime up to present-day physics theories notion of time in terms of further developments as from a big-bang-theory insights reflecting the epistemic-veracity that there is no sound concept and conceptualising without the 'priorly projected ontological-contiguity' in reflection of attendant-ontological-contiguity\textsuperscript{c8} \-educed- existentialising/contextualising/textualising-contiguity\textsuperscript{c9} and as of the relative-ontological-completeness\textsuperscript{c7} implied profoundness' within which any such concept and conceptualising is articulated and 'this effectively contrasts with such apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \-educed- existentialising/contextualising/textualising-contiguity}\textsuperscript{c9} constitutedness\textsuperscript{c8} in preconverging entailment disposition naïve shallow-minded isms–conceptualisations mere conceptual-patterning<-as-devoid-of-'attendant-ontological-contiguity \-educed- existentialising/contextualising/textualising-contiguity\textsuperscript{c9}<-reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{c7}>' that equates/leveledown everything across space and time as to wrongly imply everything is of the same ontological-contiguity\textsuperscript{c8} thus with a poor grasp of 'knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \-educed- existentialising/contextualising/textualising-contiguity}\textsuperscript{c9}
relevant human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint to be superseded and rather often directly/indirectly contravene/disregard such re-originary parrhesiastic insights’ (as so-often instigated with such idle/single ‘isms—conceptualisations mere conceptual-patterning, <as-devoid-of-attendant—ontological-contiguity - educed - existentialising/contextualising/textualising-contiguity ‘s—reifying-or-elucidating-of ‘prospective-relative-ontological-completeness’; -so—rather-enabled—by-a—nonpresencing-divulging-of-momentous—historiality/ontological-eventfulness /ontological-aesthetic-tracing—

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originariness-parrhesia,–as-spontaneity-of-aestheticisation—
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for-conceptualisation’), with ‘foregrounding_entailment-
(postconverging—narrowing-down—sublimation—as-to—’existence—as-
sublimating-withdrawal,–eliciting-of-prospective supererogation’—in-
reflecting—‘immanent-ontological-contiguity’—as-operative-
notional—deprocrypticism) operantly implying ‘drawing out the full
<amplituding/formative—
epistemicity>totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of ontological-contiguity in
reflection of attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity such that there is
hardly any notional—disjointedness of the
assertions/claims/conceptualisations as validating their ontological-veracity’;
¶ on the other hand, the ‘knowledge-reification—gesturing—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—of-
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity J—
conflatedness—in—{preconverging—disentailment—by}—postconverging—
entailment> in ontological-contiguity in reflection of attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity as of ‘relative-
ontological-incompleteness’/relative-ontological-completeness
(sublimating—referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence<⟩ as

to human-and-social–expectations/anticipations—metaphoricity〉 as-
rede-mentating/restructuring/reparadigming–psychologism” implied

with deconstruction, genealogy and other critical theory practices are
meant to articulate meaningfulness-and-teleology /conceptualisations
by their derivation/delineation/disambiguation as from human epistemic-
embeddedness in existence so-construed as <amplituding/formative–
epistemicity>totalising–thrownness-in-existence (as to the
phenomenological aspiration/possibility for overcoming imbued
deficiency construed as metaphysics-of-presence–(implicated-
nondescript/ignorable–void ’as-to– presencing–absolutising–
identitive-constitutedness⟩, and so as defining/given human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—
as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for-conceptualisation) for reflecting ‘relative-ontological-
incompleteness/relative-ontological-completeness ⟨

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism underlying knowledge-reification–gesturing- ⟨in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educated–
existentialising/contextualising/textualising-contiguity ⟩—
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment⟩, such that in many ways the poor appreciation of postmodern-thought is very much associated with their critics fundamentally poor grasp of the precedence of ‘knowledge-reification–
gesturing- ⟨in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educated–
existentialising/contextualising/textualising-contiguity ⟩—
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment⟩ in ontological-contiguity in reflection of attendant–
ontological-contiguity -educated–
existentialising/contextualising/textualising-contiguity as of ‘relative-
ontological-incompleteness’/relative-ontological-completeness⟩
(sublimating–referencing/registering/decisioning.–as-self-becoming/self-
conflatedness /formative–supererogating–⟨projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—metaphoricity as-


(sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative-supererogating-<projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence> } as
to human-and-social-expectations/anticipations—metaphoricity^{75}—as-
rede-menting/restructuring/reparadigming—psychologism^{80} as
reflecting '<amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant-
ontological-contiguity^{68}—educed—
existentialising/contextualising/textualising-contiguity^{69}
^{44}foregrounding—entailment’ (postconverging—narrowing-
down—sublimation—existence—sublimating—withdrawal—
eliciting—prospective—supererogation ’in—reflecting—’immanent-
ontological-contiguity ’—as—operative—notional—deprocripticism) in
elucidating ontological-contiguity <as—from—prospective—ontological-
normalcy/postconvergence-epistemic—or—notional—projective-
perspective’ prompted derivation/delineation/disambiguation of
conceptualisations in apriorising-conflatedness^{44}—as—to—difference (over-
and-undermining apriorising/axiomatising/referencing—of—attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
constitutedness in—preconverging—entailment—as—to—absolutising-
identity) with regards to the conceptual ‘overcoming of metaphysics-of-
presence—{implicit—’nondescript/ignorable—void ’—as—to— presencing—
absolutising—identitive—constitutedness } intermediating—ascriptivity or
neuterising of human \textit{meaningfulness-and-teleology}\textsuperscript{2} apriorising conceptualisation' (so-articulated from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness\textsuperscript{12} of notional-deprocripticism deneuterising\textsuperscript{12}—
referentialism or deascriptivity' as from the ontological-normalcy/postconvergence epistemic-projection perspective and in reflecting 'the temporal-to-intemporal-notional-binarity of human ontological-performance\textsuperscript{12}<-including-virtue-as-ontology> at uninstitutionalised-threshold\textsuperscript{12}', in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ and so-construed as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>-existentia-form-factor), so-underscored by human limited-mentation-capacity-deepening as of 'de-mentation\textsuperscript{12} (\textit{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}) implied

desublimation/sublimation, -as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance -<including-
virtue-as-ontology> at uninstitutionalised-threshold as reflecting both
desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing
⟨perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> possibilities’); thus in the bigger
scheme of things, the more thoroughly profound/fundamental
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought issue is about the ontological-contiguity (as of
⟨amplituding/formative
epistemicity⟩totalising/circumscribing/delineating attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity⟩
⟩foregrounding—entailment⟨postconverging—narrowing—
down—sublimation-as-to—existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation ‘-in-reflecting—immanent-
ontological-contiguity ’—as-operative-notional—deprocrypticism⟩ in
elucidating ontological-contiguity ⟨as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective-
perspective⟩ of assertions/claims articulated in today’s
notional—pedantising/muddling/formulaic-hollowing-out—
subontologisation/subpotentiation ⟨blurring/undermining-of-prospective—

intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity\textsuperscript{67}) substituting for and in many ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency\textsuperscript{10} sublimating-nascence-disclosed-from-prospective-epistemic-digression, so-associated with sycophantic beholdelessness to socially dominant vested-interests/actors reflecting an underlying overall procrypticism-or-disjointedness-as-of-reference-of-thought

\textsuperscript{8} wooden-language-\textsubscript{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing-narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology \textsubscript{;}¶ as the evaluation of assertions/claims as to such a prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought projected ontological-contiguity\textsuperscript{67} overcoming procrypticism—or-disjointedness-as-of-reference-of-thought blurriness of meaningfulness-and-teleology\textsuperscript{10} is rather of foregrounding—entailment—postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation’—in-reflecting—immanent-ontological-contiguity’;—as-operative—

notional—deprocrypticism) and strictly-defined as of notional—deprocrypticism originariness-parrhesia—as-spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ so-reflected as of deprocrypticism—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing–effectivity—sublimation—(as-to-underlying, ontological-commitment
implied—self-assuredness–ontological-good
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being–as-of–existential-reality>)
construed–as ‘preempting—disjointedness—reference–thought.—
as-to—⟨amplituding/formative–epistemicity⟩growth–conflatedness’ /transvaluative-
transrationalising/transanamnestic-residuality/spirit–
drivenness’—in-superseding–formulaic–positivising/rational–
empiricism–universalisation–directed–rulemaking—over–non–rules—
apriorising/axiomatising/referencing–psychologism’ given ‘relative
⟨amplituding/formative–epistemicity⟩totalising/circumscribing/delineating
ontological-contiguity’–~postconverging–narrowing–
existentialising/contextualising/textualising-contiguity’
‘foregrounding—entailment–(postconverging–narrowing–
down—sublimation—as–existence—sublimating–withdrawal–
eliciting–prospective–supererogation ’–in–reflecting–immanent–
ontological-contiguity ’;–as–operative–notional–deprocrypticism) in
perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatures 社会 optima instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so over prior positivism—procrysticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing of—predicative-effectivity—sublimation- (as-to-underlying,-ontological-commitment’ implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
individuals-suboptimal instigative potency as of human notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning—{as-of-varying-individuations-contextually-
transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance-<including-
virtue-as-ontology>\(^2\)} at its given/defined uninstitutionalised-threshold
ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\(^{10}\)), with the ‘deprocrypticism—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—{as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality>\(^3\)} peculiarly/uniquely differentiated from the ‘positivism—
procrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—{as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality⟩) in that notional−deprocrypticism as of its originariness/origination−{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} perspective construes of prospective knowledge-reification−gesturing−<in-prospective_psychologismic−apriorising/axiomatising/referencing-{of-attendant_ontological-contiguity −educed−existentialising/contextualising/textualising-contiguity }—conflatedness −in-{preconverging-disentailment-by}−postconverging-entailment> as of ‘the full ontological implications of full human limited-mentation-capacity-deepening” as to its deepest/most-profound ‘foregrounding_entailment’{postconverging−narrowing−down−sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’:-as-operative-notional−deprocrypticism)’ thus speaking to deprocryticism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity ’-postconverging−de-mentating/structuring/paradigming” underlying intemporal ontological-performance”<including-virtue-as-ontology> (as of dimensionality-of-sublimating”<(amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness−
equalisation) profound dispensing-with-immediacy-for-relative-ontological-completeness°-by-reification/contemplative-distension° projected apriorising/axiomatising/referencing–psychologism)’ and ‘desublimating ontological-bad-faith/inauthenticity°-preconverging--dementating/structuring/paradigming’ underlying temporal ontological-performance°-<including-virtue-as-ontology> (as of dimensionality-of-desublimating-lack-of ° (<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness°-by-reification/contemplative-distension°
projected apriorising/axiomatising/referencing–psychologism)’
associated with any ’° deprocripticism—or–preempting—disjointedness-as-of- reference-of-thought prospective knowledge-reification—
gesturing-<in-
prospective_psycho_lis_mic~apriorising/axiomatising/referencing-{of-
attendant--ontological-contiguity -duced—
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}—postconverging-
entailment> as ever always about preserving the ascendancy of organic-
knowledge in superseding-andoverriding mechanical-knowledge (with the
latter rather associated with <amplituding/formative>° wooden-
language-imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing—narratives—of-the- reference-of-thought—categorical-
Thus involving the anticipation of human temporal-to-intemporal ontological-performance including virtue-as-ontology of prospective knowledge-reification-gesturing-inprospective psychologismic-apriorising/axiomatising/referencing-of-attendant ontological contiguity–educed existentialising/contextualising/textualising-contiguity—conflatedness–in-(preconverging-dis entailment-by)-postconverging entailment> imbued reference-of-thought–categorical-imperatives/axioms/registry-teleology and critically so, as to the fact that


notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\textsuperscript{(blurring/undermining-of-prospective-totalising-entailing.-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-in-relative-ontological-completeness})}\text{ by mere-formulaic–methodologising/mutualising/organising/institutionalising the human-subpotency }
\text{\langle preconverging-'motif-and-apriorising/axiomatising/referencing'–imbuing >\text{existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation, as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation underlies dimensionality-of-sublimating\text{\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\text{\rangle\text{ ontological-good-faith/authenticity\textsuperscript{(postconverging–dementating/structuring/paradigming\textsuperscript{(9)} with regards to the fact that by the inherently implied prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold\textsuperscript{(9)} of any given registry-worldview/dimension as reflecting the preconverging-or-dementing –apriorising-psychologism perspective in shallower teleological depth ‘there is no neutrally sound knowledge in relative-ontological-incompleteness\textsuperscript{(98)} as to when prospective insight about the relative-}
ontological-incompleteness\textsuperscript{88} deficient ontological-performance\textsuperscript{87} - <including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing{-of-
attendant–ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> in relative-ontological-completeness necessitatively about
overriding relative-ontological-incompleteness\textsuperscript{88}
apriorising/axiomatising/referencing–conceptualisation as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring metaphoricity\textsuperscript{7} implications in transversality-<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ such that any ontologically-
flawed engagement as ‘wrongly implying underlying \textsuperscript{5} logical-
processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation deficiency validating logical
re-engagement’ rather leads to the mere complexification of the prior
relative-ontological-incompleteness\textsuperscript{8}
apriorising/axiomatising/referencing–conceptualisation (as to its
deficient ontological-performance\textsuperscript{7} - <including-virtue-as-ontology> and
vices-and-impediments undermining the ontological-good-
faith/authenticity (~postconverging–de-
mentating/structuring/paradigming) and so as analysing-and-
accounting-for the instigative underlying ‘ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–asso-being-as-of-existential-reality
human solipsistic necessitating-drivenness’ either as of ‘parrhesiastic
seeding-promise-of-human-subpotency-ontological-performance’~
<including-virtue-as-ontology>-correspondence-with-the-full-potency-
of-existence’s~sublimating–nascence-as-of-itscoherence/contiguity’ or
‘seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance~<including-virtue-as-ontology>’ (as the latter conception
with regards to the notional–deprocrypticism of the ontological-
contiguity—of-the-human-institutionalisation-process reflects the fact
that meaningfulness-and-teleology is much ‘more profoundly than just
about projected reproducibility—mathesis/motif/thrownness-disposition,—
as–reproducibility-of-aestheticisation, which at uninstitutionalised-
threshold actually involves <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag~
<wooden-language ~(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing –narratives—of-the reference-of-thought– categorical-
imperatives/axioms/registry-teleology), but speaks of instigated and
reinstigated originariness-parrhesia—as-spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^7\) by-reification/contemplative-distension\(^7\) arising from ontological-good-faith/authenticity\(^9\) but rather ‘just responding mechanically to the untenable constraining of social universal-transparency\(^10\)

\(\text{(transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative—epistemicity} \rangle \text{totalising—in-relative-ontological-completeness} \rangle \text{of any prospective knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—} \)

conflatedness—in-{preconverging-disentailment—by}—postconverging—entailment> as to positive-opportunism—of-social-functioning-and-accordance\(^7\)’ as wrongly and seemingly implying that if such prospective knowledge-reification—gesturing—<in-

prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—

conflatedness—in-{preconverging-disentailment—by}—postconverging—entailment> untenable constraining and positive-opportunism—of-social-functioning-and-accordance\(^7\) doesn’t avail then the human-being is
enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the fact that the possibility for all prospective knowledge-reification–gesturing-{in-prospective_psychologism/apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment> arises as of ontological-good-faith/authenticity reasoning-through/messianic-reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance—including-virtue-as-ontology even as it is the apriorising/axiomatising/referencing–psychologism/mental-schema since it is fundamentally about overcoming the latter’s <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification–gesturing-{in-prospective_psychologism/apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment> into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-
desublimation rather implies the possibility for human solipsistic
firstnature superseding and overriding of any given presencing—
absolutising-identitive-constitutedness with re-originary-as-
unenframed/unbeholding/outlier-conceptualisation (imbued-
postconverging/dialectical-thinking 'projective-insights' /epistemic-
projection-in-conflicatedness 'of-notional–deprocrypticism-prospective-
sublimation) intemporal-disposition prospective
apriorising/axiomatising/referencing–conceptualisation (as to existence-
potency ~sublimating–nascence, disclosed-from-prospective-epistemic-
digression) and the corresponding social secondnaturing, as thus
enabling and explaining the succession of registry-worldviews/dimensions
reflecting holographically <conjugatively and transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process
with genuine knowledge ever always about 'adopting an uncompromising
bluntness to solipsistic falsehood and ontological-bad-
faith/inauthenticity as to its self-contained intemporal purpose as of the
very defining tradition of all such historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-
determinism> sublimation-over-desublimation so-construed as
intellectualism with respect to the fact that there can't be any
ontology/science where any mortal by mere status and influence can be
excepted directly or indirectly from ontological analysis implications as
this then de-mentatively/structurally/paradigmatically defines how the
supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendance as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipating vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism psychopathy social implications as to our positivism–procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit wooden-language—imbued—averaging-of-thought—as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorablevoid’—with-regards-to-prospective-apriorising-implications> as of totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag against the requisite dispensing-with-immediacy-for-relative-ontological-
completeness\textsuperscript{87}-by-reification/contemplative-distension\textsuperscript{7} associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;\textsuperscript{9} in this respect, the ‘equalityisation of all historicity/ontological-eventfulness\textsuperscript{92}/ontological-aesthetic-tracing\textsuperscript{93}
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> aestheticisation–and–aestheticisation-towards-ontology’ as to dimensionality-of-sublimating
⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic–growth-or-conflatedness /transvalutive-
mentating/structuring/paradigming’ reflecting the implications of human limited-mentation-capacity-deepening\textsuperscript{9} in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as to the fact that the
intemporal-projection (driven as of ontological-good-faith/authenticity) associated with the \(^{5}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic—methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity) in respectively undermining the attainment of prospective base-institutionalisation, \(^{10}\) universalisation, positivism and notional—deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of presencing—absolutising-identitive-constitutedness relation with prior \(^{5}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology originally meant to address prior human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of Socratic-philosophers universalising-idealisation, medieval scholastics satisfaction with non-positivising notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-blurring/undermining-of-prospective-
notional–deprocrypticism⟩ operant test of ‘drawing out the full ⟨amplituding/formative—epistemicity⟩ totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity” in reflection of attendant—ontological-contiguity”-educed—existentialising/contextualising/textualising-contiguity” such that there is hardly any notional–disjointedness of the
assertions/claims/conceptualisations as validating their ontological-veracity'); and to perfectly understand what is meant by ‘equalisation of all historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism’ aestheticisation-and-aestheticisation-towards-ontology’ as to dimensionality-of-sublimating-
\langle amplituding/formative supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle, the idea is that as of underlying maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-
for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—<including-virtue-as-ontology>’ which manifested in inducing universalising-idealisation over prior non-universalising sophistry which had no logical-basis/logic,-as-derived-from—transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—

disambiguated—‘motif-and-apriorising/axiomatising/referencing’—for any such universalising-idealisation) acted as Descartes as typifying the budding-positivists and likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening aporeticism overcoming/unovercoming possibility for prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as articulated herein they would have supererogatorily adopted this same deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought insight as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional—deprocrypticism as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation” speaks of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—

(sublimating--referencing/registering/decisioning,--as-self-becoming/self-conflatedness/formative--supererogating--projective/reprojective--aestheticising-re-motif--and--re-apriorising/re-axiomatising/re-referencing,-in-perspective--ontological-normalcy/postconvergence) as to human-and-social--expectations/anticipations--metaphoricity--as-redem-mentating/restructuring/reparadigming--psychologism and so-reflected in the successive foregrounding__entailment(postconverging--
narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-in-reflecting-
‘immanent-ontological-contiguity’—as-operative-notional-deprocrypticism)
as from non-rules—apriorising/axiomatising/referencing—psychologism of recurrent-utter-uninstitutionalisation,
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation,
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation—non-positivism/medievalism,
and thus reflecting the human limited-mentation-capacity centrality of ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigmig” as preceding-and-defining in
addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint before-and-over any so-derived mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as-veridical-epistemicity-relativism-determinism in aporetically reflecting prospectively the ontological-good-faith/authenticity as-postconverging-de-
mentating/structuring/paradigming ’ underlying human limited-
mentation-capacity-deepening in foregrounding entails (postconverging—narrowing-down—sublimation-as-to’existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation ’ in-
reflecting—immanent-ontological-contiguity ’;—as-operative-
notional—deprocrypticism) and so as superseding presencing—
absolutising-identitive-constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening implications and rather adopting the framework of
prior mere-formulaic–
methodologising/mutualising/organising/institutionalising reflecting
dimensionality-of-desublimating-lack-of

⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation⟩ ‘as to the fact that dimensionality-of-sublimating
⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation is aporetically the more fundamental
incipient/seeding originariness-parrhesia,—as—spontaneity-of-
aestheticisation to both Descartes thinking-proposition for budding-
positivism and Socrates’s universalising-idealisation in then
secondarily inducing their respective reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’ and thus in many ways the naïve/flawed conception of
Platonism and Cartesianism today arise as to a reasoning as from
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation perspective whereas Descartes and
Plato—and—Plato’s Socrates are more fundamentally involved in an
aporeticism overcoming/unovercoming exercise with respect to medieval-
scholasticism non-positivising and ancient-sophists non-universalising
respectively ‘which is defining of where philosophy commences’ as
'philosophy commences with dimensionality-of-sublimating
 associations <amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation' and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—'epistemicity-relativism-determinism'>) aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—'epistemicity-relativism-determinism'>) aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening—so-underlied herein as to 'de-mentation—supererogation' so-underlied herein as to 'de-mentation—supererogation—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). is what today underlies the misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes’s thinking-proposition thus leading to their positivism/rational-empiricism relative 'presencing—absolutising-identitive-constitutedness/ <preconverging—'motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation as so-implied with advanced postmodern-thought), and
their ‘epistemic projective-equalisation’ exactly implies that Descartes
and budding-positivists and Socrates and universalising-idealisation
Socratic-philosophers are more profoundly construed more than just as
of their mere-formulaic—methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation but are rather critically construed as
to their ‘parrhesiastic disposedness/psychologismic-construct’ with
regards to their prospective aporeticism-overcoming/unovercoming
addressed with their respective foregrounding entailment
(postconverging—narrowing-down—sublimation-as-to—existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation in-
reflecting—immanent-ontological-contiguity ;—as-operative-
notional—depicrous]-tism) and it is this that more profoundly informs
their thought and make them ever always relevant as to their respective
historiality/ontological-eventfulness/*ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
’epistemicity-relativism-determinism’> in the overall human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> \(\rangle\) of ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (as the ‘veracity of all prior human aporeticism self-surpassing of reference-of-thought–and–reference-of-thought-developing–meaningfulness-and-teleology in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination—\(\langle\text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}\rangle\) as notional—deprocrypticism in overcoming any relative presencing—absolutising-identitative-constitutedness and so no different from say human aporeticism self-surpassing associated with construing what-matter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning
overall human meaningfulness-and-teleology what-matter-is-made-up-of equally remains immanently the same all along but for human aporeticism overcoming/unovercoming implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination-so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence] in overcoming any relative presencing—absolutising-identitive-constitutedness), and our own present ‘originariness-parrhesia—as-spontaneity-of-aestheticisation—supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity postconverging—dementating/structuring/paradigming ’ is rather about not construing of their prior mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity—preconverging—dementating/structuring/paradigming failing to factor in their relative-ontological-incompleteness human limited-mentation-capacity aporeticism overcoming/unovercoming context so as to falsely justify our
present procrypticism—or–disjointedness-as-of reference-of-thought presentencing—absolutising-identitive-constitutedness and then fail to address our own prospective human aporeticism overcoming/unovercoming context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—

reflecting ‘immanent-ontological-contiguity’; as-operative-notional–deprocrypticism) with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality-of-sublimating ⟨amplituding/formative⟩ supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) with regards to human knowledge-reification–gesturing-
in-prospective.psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity} —
conflatedness ‘in-{preconverging-disentailment-by}-postconverging-
entailment’ (given that later generations don’t need to reinvent from scratch the ontological-performance ⟨including-virtue-as-ontology⟩
level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure ⟨as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–
determinism⟩) and can then redirect more critically their limited-
mentation-capacity to further advance human self-surpassing to
overcome prospective human aporeticism); ¶ and this insight points out that human ⟨amplituding/formative–epistemicity⟩ causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to
normalcy/postconvergence> ontological-performance including virtue-as-ontology as-to reference-of-thought devolving-level-as implying-differing

supererogatory\textemdash acuity/perspicacity/astuteness/edginess/incisiveness\textemdash of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textemdash for\textemdash conceptualisation',\textemdash fundamentally\textemdash implying\textemdash at\textemdash their\textemdash reference\textemdash of\textemdash thought\textemdash devolving\textemdash level\textemdash the\textemdash irrelevance\textemdash or\textemdash ontological\textemdash impertinence\textemdash of\textemdash the\textemdash relative\textemdash ontological\textemdash incompleteness\textemdash in\textemdash relation\textemdash to\textemdash the\textemdash relevance\textemdash or\textemdash ontological\textemdash veracity\textemdash of\textemdash the\textemdash relative\textemdash ontological\textemdash completeness\textemdash for\textemdash aposteriorising/logicising/deriving/intelligising/measuring⟩¶ notional\textemdash discontiguity/epistemic\textemdash discontiguity</shallow-supererogation–of-mentally-aestheticised\textemdash preconverging/dementing –‐qualia-schema> (as of such differing\textemdash relative\textemdash ontological\textemdash incompleteness\textemdash and\textemdash relative\textemdash ontological\textemdash completeness\textemdash at\textemdash reference\textemdash of\textemdash thought\textemdash level\textemdash as\textemdash implying\textemdash 'differing

supererogatory\textemdash acuity/perspicacity/astuteness/edginess/incisiveness\textemdash of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textemdash for\textemdash conceptualisation') rather speaks to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing;¶ and finally, as of the epistemic veracity implications for knowledge construal as implied with 'the specific notional-contiguity/epistemic-contiguity

<profound-supererogation\textemdash of\textemdash mentally-aestheticised\textemdash postconverging/dialectical-thinking –‐qualia-schema>\textemdash of-ontological-contiguity', notional\textemdash discontiguity/epistemic\textemdash discontiguity</shallow-supererogation\textemdash of\textemdash mentally-aestheticised\textemdash preconverging/dementing –‐qualia-schema>, speaks of-
the epistemic abnormalcy/preconvergence perspective


ontological-good
faith/authenticity

-postconverging-
decommentating/structuring/paradigming

as-being-as-of:
existential-reality

subpotency-epistemic-reflexivity-in-ecstatic-existence-as-so-associated-with-human/ontological-eventfulness/ontological-normalcy/postconvergence-

reflected-‘epistemicity-relativism-determinism’ (in reflecting the accrued transcendence-and-sublimity/sublimation/supererogatory-de-mentativity underlying the ontological-contiguity —of-the-human-institutionalisation-process so-constrained by existence-potency ～sublimating—nascence,-disclosed-from-prospective-epistemic-digression), otherwise construed as ‘prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity percolation-channelling-lenormative—formative—supererogating

<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs

formation/establishment/superseding—metaphoricity>, and so as of ‘relative-ontological-incompleteness /relative-ontological-completeness —of-sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating

<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> as to human-and-social—expectations/anticipations—metaphoricity—as-rede-

demmentating/restructuring/reparadigming—psychologism

of nonextricatory firstnatures my maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation in ‘prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—<as-to—
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> ’ (beyond-andsuperseded the wrongly-implied ’prior-
apriorising/axiomatising/referencing—superseded-logical-basis-
of—dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> ’ in relative-ontological-incompleteness human-and-
social—expectations/anticipations—metaphoricity’–as-rede-
mentating/restructuring/reparadigming—psychologism-<as-from-
perspective—ontological-normalcy/postconvergence> of extricatory
secondnatured incrementalism-in-relative-ontological-
incompleteness’—enframed-conceptualisation);¶ critically the basis for
human sublimating-over-desublimating social-and-institutional-
constructs—of—’meaningfulness-and-teleology”—
incumulation/recomposuring as to human-subpotency potential for social
formation, modes-of-living, language-as-of-dialogical-equivalence<as-
to—psychologismic-apriorising/axiomatising/referencing-{of-attendant—
onontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity — conflatedness — in {preconverging-disentailment-by} postconverging-entailment, in-self-becoming/self-conflatedness /formative—supererogating>, cultural practices, etc. is rather as of ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity percolation-channelling—<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity’ with respect to existence-potency—sublimating—nascence, disclosed from prospective-epistemic-digression, in the sense that human social, institutional and conceptual constructions (as to their projected ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming”—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction’) warrant that ‘the capacity to fulfil the prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-to—psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness13-in-{preconverging-disentailment–by}–postconvergingentailment,-in-self-becoming/self-conflatedness13/formative–
supererogating>82 (as to its naïve pretence of mere logical convincing
rather

tha

prospective

transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity implications) as the
prior-apriorising/axiomatising/referencing–superseded-logical-basisof~dialogical-equivalence-<as-topsychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity67-educed–
existentialising/contextualising/textualising-contiguity40}—
conflatedness13-in-{preconverging-disentailment–by}–postconvergingentailment,-in-self-becoming/self-conflatedness13/formative–
supererogating>82 is more of prior reasoning-from-results/afterthought
secondnatured institutionalisation derived from ‘prior reasoningthrough/messianic-reasoning

induced

transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity out of prior human
ontological-faith-notion-or-ontological-fideism—imbuedunderdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality’;¶ thus dialogical-equivalence-<asto-psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity67-educed–
existentialising/contextualising/textualising-contiguity40}—
conflatedness13-in-{preconverging-disentailment–by}–postconvergingentailment,-in-self-becoming/self-conflatedness13/formative–
supererogating> as of prior reproducibility—mathesis/motif/thrownness-

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digression, explaining why all prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity are rather about
breaking from prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation; and in this regards,
the ontological-commitment—simplified—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
significance of prospective-apriorising/axiomatising/referencing—
superseding-logical-basis-of—dialogical-equivalence—<as-to—
psychologismic—apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in [preconverging-disentailment—by] postconverging—
entailment,—in-self-becoming/self-conflatedness /formative—
supererogating> / rather arises as ‘a prospectively conflated
possibility/invention’ as from prospective human ontological-faith-
notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
wherein the disseminative—sublimating-selectivity-of-ontological-good-
fault/authenticity ~postconverging—de-
mentating/structuring/paradigming —over—desublimating-deselectivity—
of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming as of dimensionality-of—
sublimating —{<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness } /transvalutive—
psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity—in-
conflatedness—in-preconverging-disentailment-by-postconverging-entailment,-in-self-becoming/self-conflatedness/formative-
supererogating (and not the successive prior-
apriorising/axiomatising/referencing–superseded-logical-basis–of–dialogical-equivalence

psychologism–apriorising/axiomatising/referencing–(of–attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity–}
confatedness–in–{preconverging-disentailment-by}–postconverging–
entailment–in-self–becoming/self–confatedness
/formative–
supererogating—respectively on the basis of ‘prior recurrent-utter-
uninstitutionalisation apriorising/axiomatising/referencing’, ‘prior base-
institutionalisation–ununiversalisation
apriorising/axiomatising/referencing’, ‘prior universalisation–non-
positivism/medievalism apriorising/axiomatising/referencing’ or ‘prior positivism–procrypticism apriorising/axiomatising/referencing’); and
likewise the dispensing-with-immediacy–for-relative-ontological-
from-prospective-epistemic-digression to supersede human temporality–/shortness
(imbued—averaging–of–thought–<as–to–leveling/ressentiment/closed–

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channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs
formation/establishment/superseding–metaphoricity ‘human
ontological-commitment-<implied—self-assuredness-of-ontological-
good-faith/authenticity –postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
as such implies that the doctor, researcher, technologist, etc. initiative is
not critically about logically engaging the social framework in its
prior-apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence–<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity J—
conflatedness –in–{preconverging-disentailment–by}–postconverging-
entailment–in-self-becoming/self-conflatedness /formative–supererogating> but rather eliciting ‘prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity percolation-
channelling–<in-deferential-formalisation-transference> as-to-
social/institutional/conceptual-constructs
formation/establishment/superseding–metaphoricity”’ as to
‘{historiality/ontological-eventfulness}/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–
‘epistemicity-relativism-determinism’> and critically as of prospective-
apriorising/axiomatising/referencing–superseding-logical-basis–
of-dialogical-equivalence-as-to-

dialogical-equivalence-as-to-

psychologismic-apriorising/axiomatising/referencing-{of-attendant-

ontological-contiguity-educted-

ontological-contiguity -educated-

existantialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}-postconverging-

entailment -in-self-becoming/self-conflatedness/formative-

supererogating -in reflecting the underlying supposedly coherent

ontological-commitment -implied-self-assuredness-of-ontological-

good-faith/authenticity-postconverging-de-

mentating/structurating/paradigmng-as-being-as-of-existential-reality>

of the social as to ‘fulfilling the prospective transcendence-and-

sublimity/sublimation/supererogatory-de-mentativity function/posture’

like prospective cure from the doctor, prospective technical

transformation from the technician/engineer, prospective scientific

breakthrough from the researcher, prospective social transformation

from the social scientist, etc. (but only as so-validated by the ontological-

veracity of the manifest prospective transcendence-and-

sublimity/sublimation/supererogatory-de-mentativity implications de-

mentatively/structurally/paradigmatically as upholding their deferential-

formalisation-transference statuses or institutionally-and-socially

surpassing-and-substituting-for prior deficient deferential-formalisation-

transference statuses as to quackery, scamming, sophistry, etc.);

interestingly it is only as of the inventing/making-possible of the

apriorising/axiomatising/referencing conception of genes-and-genetics,

quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc.
that the prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-equivalence-as-to

psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> of the respective notions arose in the first place as
before then such notions did not notionally/epistemically entailed any
prior-apriorising/axiomatising/referencing–superseded-logical-basis-
of~dialogical-equivalence-as-to

psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> and likewise it is herein contended that prospective
notional~deprocrypticism rather notionally/epistemically entails its
prospective-apriorising/axiomatising/referencing–superseding-logical-
basis-of~dialogical-equivalence-as-to

psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–


while implying as of the same unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–as-to-preconverging-or–
furthermore it is inherently in no position to analyse and account for the
picture of the correctness-and-flaws of the former, and insightfully this
equally explains why prospective notional-deprocrypticism perspective
implying existence-potency~sublimating-nascence disclose-from-
prospective-epistemic-digression as-to-ontologically-uncompromised-
ontological-normalcy/postconvergence/referentialism is the notional-
contiguity/epistemic-contiguity for articulating and explaining the ontological-contiguity—of-
the-human-institutionalisation-process since it is the most profound
human state of relative-ontological-completeness reference-of-
thought affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring as-to-
postconverging-or-dialectical-thinking apriorising-psychologism it
should be noted here that there is no such thing as ‘ontological-
discontiguity’ by the mere fact that ontology/intrinsic-
reality/existence/existential-reality is the superseding—oneeness-of-
ontology so-underlined as ontological-contiguity and any ‘supposedly
implied ontological incoherence’ that may arise from human poor grasp
of ontology/intrinsic-reality/existence/existential-reality is rather as of
human reference-of-thought relatively deficient perception/construal
that then actually speaks of notional-discontiguity/epistemic-
discontiguity shallow-supererogation of-mentally-
aestheticised-preconverging/dementing qualia-schema just as human
reference-of-thought relatively efficient perception/construal
‘supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity - profound-supererogation - of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema, likewise there is no such thing ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence -< in-dimensionality-of-desublimating-lack-of -

⟨amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (given that humankind is ever always of limited-mentation-capacity the ever always present reality of human ‘ontological incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surrealising nature of the <cumulating/recomposuring–attendant-ontological-contiguity >=successive registry-worldviews/dimensions’ rather than ‘the absolute ontological-contiguity of existence as the-real’), and going by the very same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology so-construed as ‘human

\{hermeneutically/reprojectively/supererogatingly/zeroingly\}educing—‘herein-specifically-relevant—human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation) speaking of <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity as to human relative-ontological-completeness"77
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity—confledness—in—{preconverging—dissentailment—by—postconverging—entailment—implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human77-presencing—absolutising—identitive—constitutedness (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications-of—
prospective- nonpresencing-for-explicating-ontological-contiguity
imbued underdetermination’ of the ‘immanent-ontological-contiguity
determination that is existence’ such that a notion like overdetermination
is also a confusion arising out of human ‘presencing—absolutising-
identitive-constitutedness’ given that there can’t be any determination
superseding the ‘immanent-ontological-contiguity determination that is
existence’ with any exaggerated-<as-supposedly-overdetermination> or
understated-<as-supposedly-underdetermination> conception of
determination rather speaking of ‘human-subpotency
<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective- nonpresencing-for-explicating-
ontological-contiguity imbuend underdetermination’ in waiting for the
validative/invalidative manifestation of existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ that as such speaks
of human ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality as to implicated human
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence’,-imbued-projective-arbitrariness/waywardness—as-to-the-
human–projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing-process-of-
‘<amplituding/formative–epistemicity>totalising–conceptualisation’)
reflecting the underdetermined potential for attaining ontological-
normalcy/postconvergence as of the ‘immanent-ontological-contiguity
determination that is existence’, with such underdetermined potential
reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) ontological-performance\textsuperscript{72}＜including-virtue-as-ontology＞ in existence are part-and-parcel of existence ‘with epistemic-deficiency rather speaking to phenomenal/manifest–subpotencies＜in-transitive–conflatedness–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence⟩ perspective of ontological-deficiency construal’), and it should be pointed out as well that ‘existence’s reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility’＜imbued-and–

＜hermeneutically/reprojectively/supererogatingly/zeroingly＞educing–

‘herein–specifically–relevant–human–subpotency’－epistemic-perspective–of-projective/reprojective—aestheticising–re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of’ human conscious level of epistemic-sufficiency-constitutedness\textsuperscript{14}, seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest–subpotencies＜in-transitive–conflatedness–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence⟩, failing to grasp that the ontological-veracity is one of transitive–conflatedness\textsuperscript{13}–reflexivity speaking of an
‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies-<wherein-‘subpotencies-as-their-conflatedness\(^{\frac{1}{2}}\)-structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness\(^{\frac{1}{2}}\) basically because there is nothing beyond existence and ‘all phenomenal/manifest-subpotencies-(in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness\(^{\frac{1}{2}}\)–reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies-(in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest-subpotencies-(in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) in transitive-conflatedness\(^{\frac{1}{2}}\)–reflexivity as the whole’ such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{\frac{1}{2}}\)-(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly)educing-‘herein-specifically-relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) about
‘the specific human-subpotency in transitive-conflatedness^{13}—reflexivity in existence (just as of all other phenomenal/manifest-subpotencies^{in-transitive-conflatedness}—reflexivity,—in-the-full-potency-of-
existence’s—sublimating—nascence) of sufficiently relevant epistemic-conception’; and this is exactly what epistemically underlies the the construal of knowledge-reification—gesturing—Prospective_Psychologismic_Apriorising_Axiomatising_Referencing—{of—attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by}—postconverging—
entailment> as the ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied—as-of-inherent-existence-coherence/contiguity,—and-so—
construed-as-the-enabler-of-insight-orientation-or-foresight—as-of—embodied-consciousness’;
¶ critically, (as from its notional—contiguity/epistemic-contiguity—profound—supererogation—of—mentally—aestheticised—postconverging/dialectical-thinking—qualia—
schema> perspective of construal as human knowledge-reification—gesturing—Prospective_Psychologismic_Apriorising_Axiomatising_Referencing—{of—attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by}—postconverging—
entailment> and sublimation) ontological-contiguity implied ontological-normalcy/postconvergence thus reflects that what is central-and-defining
is human notional-discontiguity/epistemic-discontiguity—shallow—}
traditional-thinking’ as from ‘relative-ontological-incompleteness\(^9\) to
relative-ontological-completeness\(^7\) (renewing
supererogatory-acuity/perspicacity/astuteness/ingenuity/incisiveness-of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation, as of apriorising-teleological-thresholding–as-teleological-framework-or-narrative-framework) induced
\[<\text{amplituding/formative-epistemicity}>\text{causality} \text{as-to-projective-}
\text{totalitative-implications-of-prospective-} \text{nonpresencing, for-explicating-
ontological-contiguity of knowledge-reification–gesturing–}\<\text{in-
prospective_psychologismic–apriorising/axiomatising/referencing–}\{\text{of-
attendant-ontological-contiguity–educed–}
\text{existentialising/contextualising/textualising-contiguity–}\}
\text{conflatedness–in [preeconverging-disentailment by] postconverging-
entailment} ‘\]; so-construed as of difference-conflatedness\(^1\)–as-to-
totalitative-reification-in-singularisation\(<\text{as-to-the–}
\text{nondisjointedness/entailment-of-prospective–nonpresencing} > \text{as–}
\text{veridical-epistemicity-relativism-determinism} \text{or protracted-
teleological-wholeness/nested-congruence-in-reflecting-the-ontological-
contiguity—of-the-human-institutionalisation-process, so-construed-as-
singularisation}\(<\text{as-to-the-nondisjointedness/entailment-of-prospective–}
\text{nonpresencing} > \text{as–}
\text{projected epistemic-immanence/veridical-
epistemicity-relativism-determinism}’; thus providing ‘a seeding-level of
philosophical \{\text{meaningfulness-and-teleology}\(^9\) that overcomes human-
subpotency emotional-involvement and institutional
\<\text{preconverging~‘motif-and-apriorising/axiomatising/referencing}–\>
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity ending up in its
very own <amplituding/formative—epistemicity>totalising-self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag
meaningfulness-and-teleology that in many ways (as of our present
positivism—procrypticism registry-worldview/dimension) increasingly
amalgates in its practice knowledge-reification—gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing—{of-
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—{converging/disentailment}—{postconverging-
entailment}> with social/media-driven influence and is poorly
discriminating with <amplituding/formative—wooden-language-
(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of-
'nondescript/ignorable—void —{with-regards-to-prospective-apriorising-
implications}> as of a sophistic/pedantic inclination, and so beyond-the-
consciousness-awareness—teleology—{in—preconverging—existential-
extrication—as-of—existential—unthought}> ; 'the ontological-contiguity —
of-the-human-institutionalisation-process as such is reflexive of human-
subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnatures—temporal—to-intemporal—dispositions—<so—
construed-as-from-perspective-ontological-normalcy/postconvergence>'–existentialism-form-factor as of the de-
mentative/structural/paradigmatic accordioning-(as-of-
varyingindividuations-contextually-transverse-
desublimation/sublimation, as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance <-<including-
virtue-as-ontology>) implications of ‘human dimensionality-of-
sublimating <-<amplituding/formative> supererogatory-de-
dementativeness/epistemic-growth-or-conflatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing-
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning in eliciting the apriorising/axiomatising/referencing possibility
for prospective constructiveness-of-ontological-performance <-
<-<including-virtue-as-ontology> as construction-of-the-Self' and ‘human
<amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology ) in eliciting the
apriorising/axiomatising/referencing destructuring-threshold-
(uninstitutionalised-threshold /presublimating—desublimating-
decisionality)—of-ontological-performance <-<including-virtue-as-

ontological-good-faith/authenticity


ontological-good-faith/authenticity

postconverging–de-mentating/structuring/paradigming–seeding/incipient–profound–postconverging–supererogation,–as-mentally-aestheticised–postconverging/dialectical-
de-thinking\textsuperscript{2}–qualia-schema\textsuperscript{1}–(as-of-formative-thrownness-projective–
mentating/structuring\textsuperscript{70} arbitrariness/waywardness–imbued-psychologism–of–
paradigming\textsuperscript{2} apriorising/axiomatising/referencing–(as-postconverging-or-dialectical–
thinking \textsuperscript{3}\}) prospectively reflecting existence–as-sublimating–
withdrawal,–eliciting-of-prospective-supererogation

ontologically-hegemonising-narrative/narrativity/notional–deprocrypticism-narrative/totalitative–
narrative\textsuperscript{71}/narrativity/aspiring-or–hegemonising-intemporal-as-ontological-narrative–
notional–deprojecticism metaporphicity\textsuperscript{1}–as-of-ontological-aesthetic-tracing–<perspective–
crypticism-ontological-normalcy/postconvergence-reflected–epistemicity-relativism–
narrative/totalitativ determinism\textsuperscript{1}–(ontologically-driven construal as of correspondingly

profound supposedly coherent ontological-commitment\textsuperscript{1} <implied–self–
e-aspiring-or ‘hegemonising-assuredness-of-ontological-good-faith/authenticity ~postconverging–de–
intemporal-as–mentating/structuring/paradigming –as-being-as-of-existential-reality–
ontological-narrative

‘self-assuredness-of-ontological-good-metaporphicity\textsuperscript{1}–as–
of-ontological-aesthetic-tracing\textsuperscript{5} with respect to its social-stake-contention-or-confliction\textsuperscript{5}, which is then

enabling for critical prospective metaporphicity\textsuperscript{7} ontological-veracity

implications as of prospective relative-ontological-completeness\textsuperscript{7} given

the absolute primacy of existence-potency\textsuperscript{7}–sublimating–nascence.–
disclosed-from-prospective-epistemic-digression over human-subpotency

‘epistemicity– as of <amplituding/formative–epistemicity> causality ~as-to-projective–
relativism-determinism’

ontological-performance\^{72}-\langle\text{including-virtue-as-ontology}\rangle\text{ of human meaningfulness-and-teleology\^{50}}\text{ by its epistemic-veracity of conception- and articulation reflection of ‘existence/intrinsic-reality/ontological-veridicality as the absolute a priori of conceptualisation going by its ecstatic singularity’ and so-construed as epistemic-veracity of human meaningfulness-and-teleology\^{50} as of human supposedly coherent ontological-commitment} -\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \rangle\text{—postconverging—dementating/structuring/paradigming --as-being-as-of-existential-reality}\rangle\text{self-assuredness-of-ontological-good-faith/authenticity}^{69}-\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \rangle\text{—postconverging—dementating/structuring/paradigming --as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction;\rangle\text{with meaningfulness-and-teleology}^{50}\text{ construed epistemically in reflecting the human subject ‘level of relative-ontological-incompleteness}/\text{relative-ontological-completeness}^{87}\rangle\text{ of sublimating—referencing/registering/decisioning.—as-self-becoming/self-conflatedness}/\text{formative—supererogating—<projective/reprojective— aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>}\rangle\text{ of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment’ as from the epistemic perspective of existence-potency\(^{37}\)~sublimating–nascence, disclosed from prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant \(^8\) reference-of-thought\(^{-43}\) devolving of \(^5\) meaningfulness-and-teleology as of any such given \(^8\) reference-of-thought attendant ontological-contiguity reduced existentional/contextualising/textualising-contiguity\(^{30}\) instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal \(^5\) meaningfulness-and-teleology; \(\|\) ontological-performance-<including-virtue-as-ontology> is thus about notionalisation/notional-conception/amplituding of knowledge as to the human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism purpose of aetiologisation/ontological-escalation (more like medicine is rather about notionally understanding the body for the dementative/structural/paradigmatic possibility of curing), as so-reflecting human ‘epistemic-projection of perspective ontological-normalcy/postconvergence’ and ‘epistemic-projection of perspective epistemic-abnormalcy/preconvergence’ of ontological-contiguity —of-the-human-institutionalisation-process\(^{38}\) (with regards to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development) and so-evaluated as to ‘human notional—firstnaturedness—temporal-to-intemporal—
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuation’ in reflection of the de-
mentative/structural/paradigmatic implications of human limited-
mentation-capacity-deepening as so-underlied by human institutional-
cumulation/institutional-recomposure as to historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism’> (as to the <cumulating/recomposuring–attendant-
ontological-contiguity >-succession of registry-worldviews/dimensions) 
as so-operatively enabled as of human ‘de-mentation
(supererogatory~ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics);¶ thus ontological-
performance-<including-virtue-as-ontology> as herein construed (as 
from nonpresencing-<perspective–ontological-
normalcy/postconvergence>) is rather all about evaluating/assessing
human ‘meaningfulness-and-teleology’ while notionally accruing the
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
implications as to relative-ontological-incompleteness/relative-
ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>),
so-reflected as of human ‘referencing/registering/decisioning of shallow-
supererogation — to — profound-supererogation conception of social-stake-contention-or-confliction', and in this regards just as say medicine in the understanding of the body for redem-mentating/restructuring/reparadigming the possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually-directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricty—as-redem-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> of healthy behaviour and healthy living <postconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>’ likewise the articulation of human ontological-performance<including-virtue-as-ontology> (as to relative-ontological-incompleteness/relative-ontological-completeness (sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative-supererogating<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) is much more than just as of the ‘direct conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ but speaks to the
‘epistemic-totalising37~resubjecting or totalising-entailing-reconstrual for overall sublimation-over-desublimation induced human-and-social–expectations/anticipations—metaphoricity57~as-rede-
mentating/restructuring/reparadigming–psychologism-<as-from-
perspective–ontological-normalcy/postconvergence> as of prospective human ontological-performance-<including-virtue-as-ontology>

<postconverging~’motif-and-apriorising/axiomatising/referencing’~
imbuing~>–existentialising—framing/imprinting—{as-to-prospective–
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>})’ associated with ‘relative-ontological-incompleteness /relative-ontological-completeness
(sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity57~as-rede-
mentating/restructuring/reparadigming–psychologism’69 (as to the
fact for instance that say the prevalence of notions-and-accusations-of-sorcery as inducing vices-and-impediments105 in a non-positivistic social-
setup is much more than just about doing away with the ‘direct
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ of
incidental manifestations of notions-and-accusations-of-sorcery in such a
nonpositivistic social-setup but rather the ‘overall sublimation-induced
human-and-social–expectations/anticipations—metaphoricity57~as-rede-

aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing.-in-perspective–ontological-normalcy/postconvergence’

involving renewed self-awareness as to prospective construction-of-the-Self)

panintellibility (and specifically with regards to human-subpotency panintellibility—effusing/ecstatic–inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintellibility

(imbued-and:

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-

‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation)
‘epistemicity-relativism-determinism’>}’ and so as to the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ requiring ‘projective-insights’/”epistemic-projection-in-conflatedness” as to human limited-mentation-capacity-deepening ) that underlies the notion of human 15 de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) as factoring in the implications of human limited-mentation-capacity as to epistemic-abnormalcy/preconvergence 1/ and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging—or-dementing—apriorising-psychologism and postconverging—or-dialectical-thinking—apriorising-psychologism); panintelligibility is so-underlied as to teleology implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’, and with overall panintelligibility—effusing/ecstatic—inlining reflected as of ‘the full-potency of existence as epistemically
integrative of phenomenal/manifest~subpotencies-(in-transitive-
conflatedness~reflexivity,-in-the-full-potency-of-
existence's~sublimating~nascence) as the whole in ontological-
contiguity or integrality’, and with panintelligibility conception as
herein articulated speaking to the more profound-and-dynamic existential
construal of difference

hermeneutically/reprojectively/supererogatingly/zeroingly-educing
sublimation-over-desublimation so-construed beyond the successive
Heideggerian ontological-difference conception knowledge-reification–
gesturing<-in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological~contiguity~educed-
existentialising/contextualising/textualising~contiguity}——
conflatedness~in-{preconverging~disentailment~by}~postconverging-
entailment> (of shallow epistemicity insight) and the Derridean
différance conception knowledge-reification–gesturing<-in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological~contiguity~educed-
existentialising/contextualising/textualising~contiguity}——
conflatedness~in-{preconverging~disentailment~by}~postconverging-
entailment> (of more profound epistemicity insight as to its quasi-
transcendental epistemicity) towards ‘an integral-difference of epistemic-
as-ontological~reflexivity integrality of sublimation-over-desublimation’
knowledge-reification–gesturing<-in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity

conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment> (panintelligibility as articulated herein rather projects of
scientific exactifying/precisioning–of-sublimation–<as-to-entailing–
theoretical–conceptual-and-operant-implications>, as so-underlied by
‘existential phenomenologies/manifestations projected perspective
<amplituding/formative>disposedness/psychologismic-construct–(as-to–
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment–(as-to-totalising–
contiguous/coherent–factuality-of-variability)>;¶ and with this overall
scientific conception of panintelligibility ‘differing from a metaphysical
projection of a mere pan-conceptualisation of undefined theoretical–
conceptual–operant aestheticisation–and–aestheticisation-towards–
ontology as may be so-implied with panpsychism conception’ and so as
panintelligibility is not about ‘any metaphysical/ideological advocacy’
but is rather asserted as of ontologically-veracity in the reflection of
existential-reality in the sense that the conception of say an atom or a cell
or the social inherently speak to their ‘phenomenal/manifest perspective
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in
existence as ontological’ (and so-reflected by their projected perspective
<amplituding/formative>disposedness/psychologismic-construct–(as-to–
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment–(as-to-totalising–
contiguous/coherent–factuality-of-variability) as to the overall coherence/ontological-contiguity/integality of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop’ rather so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’, implying that the atom is not construable-as-existentially-incongruous with the cell which is not construable-as-existentially-incongruous with the social or for that matter all phenomenal/manifest-subpotencies-(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) are necessarily construable-as-existentially-congruous as so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’), such that actually ‘all phenomenal/manifest-subpotencies-(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) are rather of reductionist <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ conception’ (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist
ontologically-contiguous–epistemicity of the underlying overall
panintelligibility—effusing/ecstatic–inlining of existence’ (as the
‘veridical perspective singularisation
nondisjointedness/entailment-of-prospective
nonpresencing
projected epistemic-immanence/veridical-epistemicity-relativism
determinism backdrop for sublimation-over-desublimation’ to which

‘<amplituding/formative–epistemicity>totalising–thrownness-in
existence
conceptivity/epistemic-reflexivity/epistemicity-relativism
determinism adopts a projective-insights as of difference–conflatedness
for sublimation-over-desublimation’), such that panintelligibility also
‘doesn’t actually speak of any constitutive-emergence conceptualisation
(though entertains an overall-ecstatic-existence-supervening-conflatedness
conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such

‘<amplituding/formative–epistemicity>totalising–thrownness-in
existence
conceptivity/epistemic-reflexivity/epistemicity-relativism
determinism’ of say the conceptualisation of atomicity, cellularity or
social-aggregation as constitutively superseding the ‘superseding
nonreductionist ontologically-contiguous–epistemicity of the underlying
overall panintelligibility—effusing/ecstatic–inlining of existence’ thus
wrongly inducing ‘a
presencing—absolutising-identitive-constitutedness
epistemicity
reductionism as so-construing the full-potency of existence’ (and further
failing to epistemically account for relative-ontological-incompleteness
of
reductionist
‘<amplituding/formative–
epistemicity\textgreater{}totalising\textendash{}thrownness\textendash{}in\textendash{}existence\textasciitilde{}conceptivity\textendash{}epistemic\textendash{}reflexivity\textendash{}epistemicity\textendash{}relativism\textendash{}determinism’ as to prospective supererogation\textasciitilde{} for relative\textendash{}ontological\textendash{}completeness\textasciitilde{} inherent conceptivity\textendash{}epistemic\textendash{}reflexivity\textendash{}epistemicity\textendash{}relativism\textendash{}determinism imbuement of existence) rather than ‘<amplituding/formative–epistemicity\textgreater{}totalising projective\textendash{}insights as of difference\textendash{}conflatedness\textasciitilde{} epistemicity nonreductionism of phenomenal/manifest\textendash{}subpotencies\textasciitilde{}(in\textendash{}transitive\textendash{}conflatedness \textendash{}reflexivity,\textendash{}in\textendash{}the\textendash{}full\textendash{}potency\textendash{}of\textendash{}existence’s\textendash{}sublimating\textendash{}nascence)’ as to ‘superseding nonreductionist ontologically\textendash{}contiguous\textendash{}epistemicity of the underlying overall panintelligibility\textendash{}effusing/ ecstatic\textendash{}inlining of existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of ‘<amplituding/formative–epistemicity\textgreater{}totalising\textendash{}thrownness\textendash{}in\textendash{}existence\textasciitilde{}conceptivity\textendash{}epistemic\textendash{} reflexivity\textendash{}epistemicity\textendash{}relativism\textendash{}determinism’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in apriorising/axiomatising/referencing\{of\textendash{}attendant\textendash{}ontological\textendash{}contiguity \textendash{}educed existentialising/contextualising/textualising\textendash{}contiguity \textendash{}in\{preconverging\textendash{}disentailment \textendash{}by\textendash{}postconverging\textendash{}entailment\ of the various phenomenal/manifest\textendash{}subpotencies\textasciitilde{}(in\textendash{}transitive\textendash{}conflatedness \textendash{}reflexivity,\textendash{}in\textendash{}the\textendash{}full\textendash{}potency\textendash{}of existence’s\textendash{}sublimating\textendash{}nascence) so\textendash{}contrued as from human ‘relative\textendash{}ontological\textendash{}incompleteness’/relative\textendash{}ontological\textendash{}completeness’’
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> as
to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism’ the
projective-insights about ‘superseding nonreductionist ontologically-
contiguous–epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–inlining of existence’, and in fact existential
supererogation as to ‘<amplituding/formative–
epistemicity>totalising–thrownness-in-existence conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism’ is always about driving
towards ‘nonreductionist epistemic-reflexive conflating-construal of
existential phenomenality/manifestation as to ontological-
normalcy/postconvergence perspective’ reflecting existence—as-the-
absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation <as-to-
perspective–ontological-normalcy/postconvergence-implied–‘prospective-
aporeticism-overcoming/unovercoming’> and so over-and-beyond
grotesquely punctual confusion/misconstrual as of ‘reductionist
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
constituting-construal of existential phenomenality/manifestation as to
human epistemic-abnormalcy/preconvergence perspective’ as
manifested for instance with naïve science-ideology interpretations of the
social in the sense that in many ways such science-ideology
transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)
(<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) so-underlying transversality<for-sublimating–existential-
eventuating/denouement~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing’


epistemicity as to ontological-performance’’–<including-virtue-as-ontology>)

perversion-and-derived-perversion-of-~reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

74perversion-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation -> (construed-as-of-human-limited-mentation-capacity-
induced-‘temporal-to-intemporal-notional-binarity’-of- categorical-
imperatives/axioms/registry-teleology -.reconceptualised-rather-as-of-
apriorising/axiomatising/referencing-
preconverging/dementing –apriorising-psychologism)
in-
nonconviction/mad
eupness/bottomlining
ng-as-to-shallow-
supererogation >

positive-opportunism—of-social-functioning-and-accordance speaks to
the fact that unlike is the case with intemporal/firstnatureness solipsistic
social-functioning-and-accordance\

human notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>
underlying
<amplituding/formative>8wooden-language- {imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ‘-
with-regards-to-prospective-apriorising-implications} as deterministic
validation of ontological-veracity is never a critically relevant element
for prospective intemporal/firstnatureness knowledge-reification–
gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -eleduced–
existentialising/contextualising/textualising-contiguity }–
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment} generation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\textsuperscript{\textdagger}, given that the underpinning–
suprasocial-construct of \textsuperscript{\textdagger}meaningfulness-and-teleology\textsuperscript{\textdagger} as reflected in
any social-setup institutionally is rather ‘a secondnatured/habituated
institutionalisation construct as from deferential-formalisation-
transference as to \textsuperscript{\textdagger}presencing—absolutising-identitive-constitutedness\textsuperscript{\textdagger} social-vestedness/normativity\textless discretely-implied-functionalism\textrangle 
rather
arising from the ‘untenable existentially constraining knowledge-reifying-
and-empowering conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism imbued theoretical/conceptual/operant
implications sublimating-over-desublimating implications of existence-
potency \textsuperscript{\textdagger}sublimating-nascence,-disclosed-from-prospective-epistemic-
digression induced metaphoricity\textsuperscript{\textdagger} as of dimensionality-of-sublimating
\textless amplituding/formative\textgreater supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
\textsuperscript{\textdagger}rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning in solipsistic transversality-\textless for-sublimating–existential-
eventuating/denouement\textgreater , and thus reflecting the ontological-veracity
that any such underpinning–suprasocial-construct is not the inherently
for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation–ununiversalisation with regards to prospective universalisation, universalisation–non-postivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism–procrypticism with regards to notional-deprocrypticism as in all such cases the suprasocial and inclination is in an amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its ‘shiftiness-of-the-Self’ whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness-as-epistemic-totality, dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—as-flawed-epistemicity-relativism-determinism, and this is exactly what renders all such transcendence-and-sublimity/sublimation/supererogatory—de-mentativity rather as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ involving the ‘displacement/decentering-of-the-human-subject induced as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ as to the fact that it is more critically ‘a matter of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ by ‘projecting of the transcending of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of reference-of-thought as of ‘the ontological-contiguity—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating (supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-presenceness—as-veridical-epistemicity-relativism-determinism’ explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the ‘unshackling of any such reproducibility—

prospective_psychologismic~apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educated—existentialising/contextualising/textualising—contiguity }——confalatedness—in{preconverging—disentailment—by}—postconverging—entailment >’


‘set-of-dereifying—hollow—narratives—and—acts’<76>

or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology —as-veridical-and-then-wrongly-implying-engaging-within-logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-as-to-profound-supererogation

postlogism\textsuperscript{77}-as-

postlogism-as-psychopathy-as-of-‘attendant-intradimensional’-

psychopathy-as-of-

preconverging/dementing —apriorising-psychologism—

‘attendant-

⟨decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing⟩—induced-disontologising’,-as-so-

intradimensional’-preconverging/dem-enting —attendant-intradimensional—apriorising/axiomatising/referencing—

apriorising-

undermining-the-‘attendant-intradimensional—ontologising’-<as-to-

psychologism—

⟨<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-

psychologism⟩—as-so-reflecting-the-‘<decontextualising/de-

existentialising~of-attendant-intradimensional—

attendant—apriorising/axiomatising/referencing⟩—induced-disontologising’-as-

intradimensional—failing-dispensing-with-immediacy-for-relative-ontological-

apriorising/axiomatising/referencing⟩ completeness” —by-reification/contemplative-distension” —with—‘slanting-

qualia-schema’,-and-so-manifested-overtly-at-childhood-psychopathy-

-induced-

‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing⟩—induced-disontologising’,-but-

as-so-

while-susceptible-to-be-wrongly-construed-as-of-‘intradimensional-

postconverging/dialectical-thinking —qualia-schema’—at-covert-

‘attendant—adulthood-psychopathy—‘<decontextualising/de-existentialising~of-
intradimensional
ontologising’-<as-to-attendant

contextualising/existentialising–attendant-ontological-contiguity
educing—self-referencing–
syncretising–forward-facing–postconverging/dialectical-thinking
apriorising-psychologism>

prelogism78-as-of-prelogism^{as-of-the–‘intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism,–of–‘attendant-intradimensional–ontologising’–<as-to-attendant-intradimensional–}

402
supererogation
constitutedness > as-flawed-epistemicity-relativism-determinism

with presencing—absolutising-identitive-constitutedness

fundamentally arising as to the inadequacy of human-subpotency to fully grasp existence/ontological-veracity in reflection of human
<amplituding/formative–epistemicity>totalising—thrownness-in-existence

as to the implications of human limited-mentation-capacity
(inducing presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

so-reflecting specifically in the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions relative-
ontological-incompleteness—apriorising/axiomatising/referencing–
psychologisms) such that without this issue of human limited-mentation-
capacity then the human epistemic-projection of meaningfulness-and-
teleology will fully grasp existence/ontological-veracity as so implied as
from the prospective deprocrypticism—or—preempting—disjointedness-
as-of—reference-of-thought perspective of ontological-
abnormalcy/postconvergence (metaphoricitically reflected by the
prospective deprocrypticism—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—
predicative-effectivity—sublimation-(as-to-underlying—ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality>, and effective human ontological-performance -<including-
virtue-as-ontology> as to human limited-mentation-capacity can thus be construed-and-assessed as from the so-defining notional–deprocrypticism perspective in reflecting the successive defining aporeticism overcoming/unovercoming of the varying apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity →eced–existentialising/contextualising/textualising-contiguity ←ontologically-deficient human epistemic-projection of meaningfulness-and-teleology (underlined by the <cumulating/recomposuring–attendant-ontological-contiguity >-) successive registry-worldviews/dimensions given—absolutising-identitive-constitutedness in want of dimensionality-of-sublimating ⟨amplituding/formative> supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation⟩ as of the overall ontological-contiguity—institutionalisation-process;¶ with presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-

implied-functionalism> of human meaningfulness-and-teleology of the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions as poorly amenable to existence-potency ~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression (so-arising as to ‘human-subpotency non-

scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-

mentates/structures/paradigms-distortedly–thepossibility-for-the-later-

ontologisation> of ontological-performance <including-virtue-as-
development–as-to-social-function-development and living-development–as-to-personality-development' de-
mentatively/structurally/paradigmatically defines (given the already inculcated ‘presencing—absolutising-identitive-constitutedness’ as of social-vestedness/normativity <discretely-implied-functionalism>) the possibility for re-engaging with ontological-veracity for prospective sublimation of human ‘meaningfulness-and-teleology’, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a ‘presencing—absolutising-identitive-constitutedness’ ‘supposed human-subpotency abstract self-determinative ontological-performance’ <including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology’ ontological-performance <including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity> totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative–epistemicity> totalising/circumscribing/delineating given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold imbued secondnaturing’ when it comes to social-stake-contention-or-confliction; and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance <including-virtue-as-ontology>,

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‘presencing—absolutising-identitive-constitutedness’ as of social-vestedness/normativity-<discreely-implied-functionalism’ thus speaks of human-subpotency beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’—disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing—<perspective—ontological-normalcy/postconvergence>’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive dementative/structural/paradigmatic presencing—absolutising-identitive-constitutedness’ <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisation implications’ (as to ‘presencing—absolutising-identitive-constitutedness’ preconverging/dementing—apriorising-psychologism epistemic-
projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating meaningfulness-and-teleology (herein rather construed as of appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness (as to nonpresencing-<perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking—apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed totalising construal by epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from nonpresencing-<perspective–ontological-normalcy/postconvergence>) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’ (so-reflecting disposedness/psychologismic-construct (as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment (as-to-totalising-
contiguous/coherent–factuality-of-variability))’ and ‘is not beholding to any presencing—absolutising-identitive-constitutedness and ‘is not present to itself’ but rather to its prospective
relative-ontological-completeness perspective and so in ‘contrast to the epistemic-conception of such a notion like presentism’ (lacking such \(<\text{amplituding/formative–epistemicity}>\) totalising conception backdrop as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process implied epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing) and thus ends up ‘wrongly construing of the present circularly as of the epistemic-projection perspective of the very same present as its epistemic-conception is then wrongly constitutively absolutised in its present epistemic-abnormalcy/preconvergence, thus failing to reflect the overall existential becoming/conflatedness/formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening’ \(<\text{amplituding/formative–epistemicity}>\) totalisingly—as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation \(\rangle\) that de-mentatively/structurally/paradigmatically veridically reflects the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\) successive registry-worldviews/dimensions given \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\) (with this ‘overall existential becoming/conflatedness/formative–supererogating backdrop for conceptualising \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\) rather construed as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

procrypticism—or–disjointedness-as-of—reference-of-thought is rather as of the specific positivism/rational-empiricism prospective uninstitutionalised-threshold failing of deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought, and across the successive registry-worldviews/dimensions in reflection of all the uninstitutionalised-threshold (as successive ′failing of notional–deprocrypticism–or–notional–preempting—disjointedness-as-
of-`reference-of-thought`) so-construed as notional–procrpticism–or–notional–disjointedness-as-of`reference-of-thought`, speaks to 


logical-basis-of–dialogical-equivalence<as–entailment, in-self-becoming/self-conflatedness /formative–supererogating>, so-construed as from prospective re-originariness/re-
superseded-ontological-contiguity-educed

\( \text{logical-basis-of-dialogical-equivalence:} \quad \text{as-} \text{to-} \text{psychologismic-apriorising/axiomatising/referencing-} \}

\{ \text{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity} \}

\text{educed-existentialising/contextualising/textualising-contiguity} \}

\text{conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment-in-self-becoming/self-conflatedness/formative-supererogating}, \text{so-construed as from prospective ontological-normalcy/postconvergence epistemic reflection of distorted-originariness/distorted-origination}
supererogating

reference-of-thought

reference-of-thought-registry/anchoring-of-meaning/meaningful-
reference/ontological-reference/contending-reference/registry-worldview
reflected-as-of-soundness-or-ontological-good-faith/authenticity-of-
reference-of-thought” construed as projected-or-anticipated-grandest-
existential-axiomatic-construct ‘as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of meaningfulness-and-teleology; the reference-of-
thought speaks to ‘referencing of meaningfulness-and-teleology’ and
reference herein is underlined by both reference-of-thought (so-construed
as human <amplituding/formative-epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human meaningfulness-and-
teleology as to the projected apriorising/axiomatising/referencing-
psychologism) and reference-of-thought-devolving (so-construed as to
human becoming existential-instantiations effective delineating of human
meaningfulness-and-teleology anchored upon the reference-of-thought
backdrop of overall conceptualisation as to overall reference of
meaningfulness-and-teleology and so for articulating devolving-
conceptualisations as devolving axiomatic-constructs of
meaningfulness-and-teleology), with reference herein thus implying
‘relative-ontological-incompleteness/relative-ontological-completeness
(sublimating-referencing/registering/decisioning—as-
self-becoming/self-conflatedness/formative–supererogating-

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as to human-and-social—expectations/anticipations—metaphoricity as re—mentating/restructuring/reparadigming—psychologism as to human limited-mentation-capacity-deepening (and this conception of reference differs from a presencing—absolutising-identitive-constitutedness perspective ‘of referencing existence in absolute identtive terms’ which fail to project the requisite epistemic insight as to the sublimating implications of human limited-mentation-capacity-deepening underlined by its dimensionality-of-sublimating

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) associated with the overall ontological-contiguity—of-the—human-institutionalisation-process as to its difference-conflatedness—as-to-totalitative-reification-in-singularisation—<as-to-the—

nondisjointedness/entailment-of-prospective—nonpresencing—as—

veridical-epistemicity-relativism-determinism and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ so—reflected as from originariness/origination (so-construed-as-to—ontological-normalcy/postconvergence-perspective-scalarising—

construal-of-existence))
registry-worldview’s/dimension’s-uninstitutionalised-threshold —defect-

registrar-worldview’s/dimension’s-uninstitutionalised-threshold —defect—

reification  

reification is teleologically reflected as of notional~singularisation—

as-to-the-nondisjointedness/entailment-of-prospective—

nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-
determinism in construing ontologically-veridical—meaningfulness-and-

teleology—

as reification arises as of the den-

mentative/structural/paradigmatic <amplituding/formative—

epistemicity> causality—

as-to-projective-totalitative—implications—

prospective—nonpresencing—

for explicating ontological-contiguity as to

ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing—

as-so-being-as-of-existential-reality

potentiative-aspiration for

prospective relative-ontological-completeness—

as from prior relative-
ontological-incompleteness and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-
‘human<br/>'amplituding/formative–epistemicity>totalising–purview-of-construal’, and implies the de-mentative/structural/paradigmatic
<br/>'amplituding/formative–epistemicity>causality as-to-projective-
totalitative–implications-of-prospective nonpresencing, for-explicating-
ontological-contiguity of meaningfulness-and-teleology as of prospective relative-ontological-completeness construed as
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over prior relative-ontological-
incompleteness construed as incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation, wherein prospective relative-ontological-completeness is a reified/elucidated-as-of-more-
profound construal overlooking/superseding the prior relative-
ontological-incompleteness as a dereified/poorly-elucidated-as-of-
more-shallow construal; in other words, reification is about
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of-
<apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation resetting of the <amplituding/formative–
epistemicity>totalising/circumscribing/delineating meaningfulness-and-
 teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening

relative-ontological prospective antiakrasiatic–relative-ontological-completeness as to
ontological prospective nonpresencing-<perspective–ontological-
relative-ontological-incompleteness as to prior presencing—absolutising-identitive-constitutedness

relative-ontological-incompleteness

self-becoming/self-conflatedness /formative–supererogating-

(sublimating–referencing/registering/decisioning,—as-

expectations/anticipations—metaphoricity—as-rede-

mentating/restructuring/reparadigming—psychologism’ reflect

determined-by attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising-contiguity

reference-of-thought-construed-ontological-veridicality-as-so-

reference-of-thought—devolving—of-instantiative-context>

and

speaks to the fundamental

supererogatory—acuity/perspicacity/astuteness/edginess/insiveness—of-

aestheticising-re-

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument

ment—for—conceptualisation

meaningfulness—of—

apsorising/re-

implications as to human limited-mentation-capacity-deepening (so

poorly recognised as from presencing—absolutising-identitive-
referencing, in perspective—constitutedness perspective that by ‘elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—normality/postconv existentialising/contextualising/textualising-contiguity develop an emergence} as to ontologically-flawed overall absolutising epistemic-human-and-social—abnormalcy/preconvergence perspective of construal of existence’ by expectations/anticipations—supposedly supersedes existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation—as-to-perspective—ontological-mentating/restructuring over—unovercoming with the consequence that such an ontologically-deficient prior_knowledge-reification—gesturing—prior_psychologism apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity framework goes on to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its presencing—absolutising-identitive-constitutedness instigated paradoxical criticism of relativity), factoring in that ‘existence is not beholdening to human-subpotency’ as to when the human projects any supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation which needs to be validated as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶, and thus the conception of relative-ontological-
completeness⁸⁷ speaking rather of the validative pertinence imparted by
existence and so relatively (with regards to registry-
worldviews/dimensions) reference-of-thought as to implied Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology, institutional-development—as-to-social-function-development
and living-development—as-to-personality-development) as from
recurrent-utter-uninstitutionalisation to prospective
notional—deprocrypticism

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for—conceptualisation as of the overall ontological-contiguity⁷⁷—
of-the-human-institutionalisation-process⁵⁸ (whereas the presencing—
absolutising-identitive-constitutedness⁴⁴ perspective by equating/leveling-
down everything across space and time as of naive absolutising
conceptual-patterning—as-devoid-of-attendant-ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity’s—
reifying-or-elucidating-of—'prospective-relative-ontological-
completeness';—so-rather-enabled—by—a—nonpresencing-divulging-of-
momentous—historiality/ontological-eventfulness/ontological-aesthetic-
tracing—perspective—ontological-normalcy/postconvergence-reflected—
'epistemicity-relativism-determinism'>)—and isms—conceptualisations as
to wrongly imply everything is of the same ontological-contiguity⁷⁷ in
absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness and relative-ontological-completeness apriorising/axiomatising/referencing-psychologisms, ‘will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness projective-insights about the overall ontological-contiguity—of-the-human-institutionalisation-process as to difference-conflatedness—as-to-totalitative-reification-in-singularisation—nondisjointedness/entailment-of-prospective-nonpresencing>—as-‐

nonpresencing—absolutising-identitive-constitutedness perspective is supposedly of absolutely profound knowledge-reification-gesturing—<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated—
existentia  

contrastedness—in-{preconverging-disentailment-by}—postconverging-entailment>—without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening );¶ and operantly ‘relative-ontological-incompleteness”/relative-ontological-completeness”

{sublimating~referencing/registering/decisioning,—as-self-becoming/self- 

conflatedness /formative—supererogating-<projective/reprojective—

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incompleteness' in incompleteness.

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for—conceptualisation', and so over the epistemic-impertinence
and flawed approach of 'atomising/taking-to-pieces

apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising—
contiguity }—constitutedness/in—preconverging entailment conception as knowledge-reification—gesturing—in-

prospective.psychologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising—contiguity }

conflatedness—in—{preconverging disentailment—by—postconverging—
entailment>/ontological-veracity’

re-originary—as—re-originary—as-unenframed/unbeholdening/outlier-conceptualisation

unenframed/unbeh.

(imbued-postconverging/dialectical-thinking —‘projective-
oldening/outlier—
conceptualisation—

notional—deprocrypticism-prospective-sublimation)—(so-reflected as of

(imbued—
postconverging/dia

lectical-thinking —

‘projective—

‘projective—

epistemic—

rationa

equalisation))—underlying-the-imbued-human-subpotency—‘fatedness-of-
conflatedness

sublimation-over-desublimation’-as-of-‘notional-deprocrypticism-as-of-
notional-deprocrypticism

pticism

prospective

sublimation

infrastructure-of- meaningfulness-and-teleology , institutional-
development-as-to-social-function-development and living-development–
as-to-personality-development

shiftiness-of-the-

shiftiness-of-the-Self as of mere reproducibility—

mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation

apriorising/axiomatising/referencing’—imbuing —existentialising—
enframing/imprintedness—(as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) dereifying-gesturing as of the

defined registry-worldview’s/dimension’s reference-of-thought

attendant ontological-contiguity —educed—

existentialising/contextualising/textualising-contiguity —presencing—
absolutising-identitive-constitutedness at its uninstitutionalised-
threshold —as—of—its—specific—immediacy—preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing —existentialising—
enframing/imprintedness—(as—to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’

as
trepidating/warping/precluding/occluding-as-to-notional—procrypticism

imbued teleological-inflections—(of-more-profound-nondisjointing—

singularisation– ‘epistemically-immanent’-as-of-internal-necessity-and-
<as-to-the-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
nondisjointedness/
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

entailment-of-

ment –for–conceptualisation:¶ as-of-apriorising-teleological-

prospective-wholeness/nested-congruence singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-‡/nonpresencing >¶

(operantly-construed-as-of-maximalising-recomposingfor-relative-
onontological-completeness /preempting—disjointedness/as-internal-

coherencing);¶ and thus singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-‡/nonpresencing > is

constrained ‘as from prospective ‡/nonpresencing-<perspective–

ontological-normalcy/postconvergence> reflection of

amplituding/formative–epistemicity⟩ causality –as-to-projective-
totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness


aestheticisation as reasoning-from-results/afterthought’ (with the implication that such ‘prospectively induced singularity <as-to-the-nondisjointedness/entailment-of-prospective-elect nonpresencing> is not really meaning but rather metaphoricity —as-event of-prospective-intemporalparrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing —apriorising-psychologism temporal underpinning—suprasocial-construct as to amplituding/formative wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiaticdrag/denatured/preconverging—or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology and sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought’, say for instance with regards to the de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of a God-of-plane type of assertion by a non-positivism social-setup speaking of its deficient prior-temporal-parrhesiastic-aestheticisation so-reflected-in-its-non-positivismmathesis/motif/thrownness-disposition-that-is-not-positivistic/rational-empiricistic, as meaning rather requires that such a non-positivism socialsetup operates a positivism/rational-empiricism social-setup specific supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation and thus it is metaphoricity —as-event —
of-prospective-intemporal-parrhesiastic-aestheticisation because the non-positivism social-setup rather enters into ‘a crossgenerational non-positivism pseudo-edginess/pseudo-incisiveness <amplituding/formative-epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{7} as of its apriorising-teleological-thresholding-as-teleological-framework/narrativeframework’ with the ‘prospective metaphoricity as positivism/rational-empiricism\textsuperscript{8} meaningfulness-and-teleology\textsuperscript{9}, over which its pseudo-edginess/pseudo-incisiveness is crossgenerationally involved-as-of-afooling-about-exercise in ‘an internal parrhesiastic-aestheticisation transitioning accommodation towards positivism/rational-empiricism so-induced by the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{8} constraint of prospective positivism/rational-empiricism ‘meaningfulness-and-teleology\textsuperscript{9}’ as so empirically verifiable historically with regards to metaphoricity—as-event--of-prospective-intemporal-parrhesiastic-aestheticisation induced transitioning as from relative-ontological-incompleteness--of-reference-of-thought towards relative-ontological-completeness--of-reference-of-thought, and this reality should equally prospectively be reflected with regards to our \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{9} positivism–procrypticism prospective integration of notional–deprocrypticism \textsuperscript{8} meaningfulness-and-teleology\textsuperscript{9} effectively rather implies metaphoricity\textsuperscript{7}—as-event--of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{9} positivism–procrypticism as we
rather enter into a pseudo-edginess/pseudo-incisiveness as of our apriorising-teleological-thresholding-as-teleological-framework/narrativeframework’ with the prospective metaphoricity— as-event as-prospective-intemporal-parrhesiastic-aestheticisation as notional-deprocripticism ‘meaningfulness-and-teleology’


storied-storied-construct/ontologically-valid-narration-{as-of-‘ontologically-hegemonising-narrative ontological-performance —<including-virtue-
ally-valid-narration

subknowledging

sublimation-

sublimation-educing—

textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-

textuality/hermeneutic/repro

subknowledging

subknowledging-{preconverging-or-dementing-as-if-of-ontologically-

veridical-sound-thought)

sublimation-educing—

sublimation-educing—

possibilities-of-self-becoming-as-of-'existential-

interpretation(epistemicity-in-apriorising/axiomatising/referencing-of-

supererogating/zero existence’-<so-construed-as-the-

ing-as-to-

preformulating/preframing/premeaningfulness-underlying-the-

possibilities-of-

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-as-

self-becoming-as-

from-'nonpresencing<-perspective–ontological-

of-'existential-

interpretation/epistemicity-in-

completeness’-'foregrounding__entailment(postconverging-

emici

narrowing-down–sublimation-as-to-'existence—as-sublimating-

apriorising/axiomatising/referencing-of-

‘immanent-ontological-contiguity ’;-as-operative-

of-existence

in-so-inducing-prospective-ontological-

contiguity’-and-thus-as-of-ontology/science’-as-from-human-

<amplituding/formative–epistemicity>totalising–thrownness-

existence’-’-imbuing-'attendant-ontological-contiguity'-educed-

existentialising/contextualising/textualising-contiguity.Other-for-dialec
tical-thinking/postconverging-epistemic-projection-and-reprojection’,-and-so-

over-'merely-analogised-or-dialecticised-or-any-elaboration-as-to-mere-

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supererogation

supererogation speaks to the fact that the very possibility for all human meaningfulness-and-teleology arises by way of individuals solipsistic self-becoming/self-conflatedness/formative-supererogating

projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence detour to existence-potency/sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to ‘underlying individuals ontological-commitment’ implied—self-assuredness-of-ontological-good-faith/authenticity postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality

so-reflected as from the contiguous/coherent superseding—oneeness-of-ontology that is existence in inducing sublimation-over-desublimation’ with ‘existence itself inherently intercessory to the formative possibility for all human meaningfulness-and-teleology’ (and thus with ‘human meaningfulness-and-teleology’ more precisely construed as intersolipsistic-intercessory-notions as to human individuals and collective-individuals phenomenal/manifest conceptivity/epistemic—
reflexivity/epistemicity-relativism-determinism in existence’ with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein specifically relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation}), such that the ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-
teleology’ underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-
constitutedness{<preconverging~'motif-and-
apriorising/axiomatising/referencing’~imbuing>existentialising—
enframing/imprintedness (as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’ is not the inherently given possibility for its very manifestation to inceptively arise in individuals but rather ‘individuals are involved in self-becoming/self-conflatedness/formative—supererogating<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>
solipsistic-and-intersolipsistic conceptivity/epistemic—
reflexivity/epistemicity-relativism-determinism as to their self-
eliciting/stimulating epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing in existence’ for the possibility for any such
‘supposed reproducibility—mathesis/motif/thrownness-disposition—as—
reproducibility-of-aestheticisation of meaningfulness-and-teleology
underlied by language, culture, social institutions, technical knowhow,
etc. of any presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>-existentialising—enframing/imprintedness⟨as-to- historicity:
tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (as to
human Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology, institutional-development—as-to-social-
function-development and living-development—as-to-personality-
development) to arise/result as individuals and collective-individuals
achieved human sublimation-over-desublimation in existence as of their
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> involving renewed self-awareness as to
prospective construction-of-the-Self; supererogation thus speaks of the
very ‘human epistemic-conflatedness’ in projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing breath-of-life/making-alive’ that as to ‘effectively underlying
human beholdening—inchings,-apprehending,-and-taming–drive or
aestheticising— surrealising/supererogating–drive

<postconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>-existentialising—framing/imprinting-(as-to-prospective—
historiability/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism-determinism’⟩) goes into grasping, mastering, developing, construing-of and contemplating-of ‘meaningfulness-and-
teleology’ on the basis of the inherent implications of human

⟨amplituding/formative–epistemicity>totalising–thrownness-in-
existence⟩,-imbued-projective-arbitrariness/waywardness⟨as-to-the-
human–projective/reproductive—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing-process-of-

‘⟨amplituding/formative–epistemicity>totalising–conceptualisation’⟩,

with the attendant fact that the human is thus a subpotency in existence
with possibilities of individuals and collective-individuals self-
recreation/self-regeneration as to human developing-and-redeveloping
intelligibility (so-implied as of ‘the epistemic-totalising ~resubjecting or
totalising-entailing–reconstrual of motif-as-to-aestheticisation-⟨imbued-
projective-arbitrariness/waywardness⟩ to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation in redes-
mentating/restructuring/reparadigming intelligibility-⟨as-to-human-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting-process, in ⟨amplituding/formative–
epistemicity>totalising–conceptualisation⟩), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence> ontological-performance
<including-virtue-as-ontology>’ in existential-instantiations
signifying/connoting/indicating/suggesting any ‘supposed
reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation of <meaningfulness-and-teleology
underlied by language, culture, social institutions, technical knowhow,
etc.’ (reflecting human limited-mentation-capacity as to human
<amplituding/formative–epistemicity>totalising—thrownness-in-
existence >) ever always comes out short with respect to the full-potential
for ‘inherent immanent-existence overall withdrawn effectively-manifest-
sublimation/sublime or withdrawn sublimation-structure’ of
<meaningfulness-and-teleology>, and that conversely the possibility for
human limited-mentation-capacity-deepening imparts the ability for
human self-becoming/self-conflatedness /formative–supererogating–
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> reappraisal of the
appropriateness/completeness/superseding of any such
signified/connoted/indicated/suggested ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation of <meaningfulness-and-teleology
underlied by
language, culture, social institutions, technical knowhow, etc.’ (and so as
to human Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of–
with all the successive \textit{presencing—absolutising-identititive-constitutedness}\textsuperscript{14} \textit{preconverging—`motif-and-apriorising/axiomatising/referencing'–imbuing}–\textit{existentialising—enframing/imprintedness}–\textit{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} \textit{underpinning—suprasocial-construct} rather incapable of explaining the possibility for the \textit{cumulating/recomposuring—attendant-ontological-contiguity} \textit{-succession of registry-worldviews/dimensions} with such an explanation arising only as of `human dimensionality-of-sublimating'\textsuperscript{15}\textit{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ \textit{(as reflected by the ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’–\textit{including-virtue-as-ontology}') respectively of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness\textsuperscript{16} so-construed overall as notional–deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness\textsuperscript{18} so-construed overall as notional–procrypticism as to the fact that ‘human \textit{amplituding/formative–epistemicity} totalising–thrownness-in-existence\textsuperscript{15} under the logical-basis/logic,-as-derived-from—transversality-\textit{for-sublimating–existential-eventuating/denouement}–of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ > of
the prior relative-ontological-incompleteness implied reproducibility—
mathesis/motif/thrownness-disposition—as—reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by
language, culture, social institutions, technical knowhow, etc.’ don’t
override existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-
of-prospective-supererogation-as-to-perspective—ontological-
normalcy/postconvergence-implied—‘prospective-aporeticism—
overcoming/unovercoming’ > enabling human reappraisal as to
existence—as-sublimating-withdrawal,—eliciting-of-prospective—
supererogation in sublimatingly pointing to the ‘more profound relative-
ontological-completeness apriorising/axiomatising/referencing logical-
basis/logic,—as-derived-from—transversality—
existential-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ >’
which the human can as of prospective ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance—
<including-virtue-as-ontology>’ consciously choose to pursue (or opt not
to pursue as to its presencing—absolutising-identitive-constitutedness—
<amplituding/formative> wooden-language (<imbued—temporal—mere—
form/virtualities/dereification/akrasiacdrag/denatured/preconverging-
or-dementing narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology ) turning a blind eye to
existence—as-sublimating-withdrawal,—eliciting-of-prospective—
supererogation) and so-pursued as of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-‘projective-insights’/epistemic-projection-in-conflatedness-of-notional-deprocripticism-prospective-sublimation) profound-supererogation; with the broader implications that all supererogating sublimating-over-desublimating human possibilities (and as these become prospective secondnatured institutionalisation ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human institutional-development—as-to-social-function-development and living-development—as-to-personality-development within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’ human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—<including-virtue-as-ontology>’, such that human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—<including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-giftingness-backdrop that is existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for human dimensionality-of-sublimating—(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
performance in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise without individual notional self-becoming/self-conflatedness/\text{formative–supererogating–projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence} (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality); supererogation is so- reflected in human learning-and-enculturation process underlined on the one hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their notional self-becoming/self-conflatedness/\text{formative–supererogating–projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness/\text{formative–supererogating–projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence} as to its relational construal-and-absorption
of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-confinedness’ in projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeedingly/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’ (as to ‘human epistemic-confinedness’ in projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond just already secondnatured institutionalisation reflected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) ‘so-undergirded by human dimensionality-of-sublimating’—\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-confinedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as of the operative human mental-devising-representation \langle\text{de-mentation}\rangle\text{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)}}
ontological-completeness\textsuperscript{67}, implications of human meaningfulness and inducing \textsuperscript{57} incrementalism-in-relative-ontological-incompleteness\textsuperscript{56}—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold\{uninstitutionalised-threshold \textsuperscript{97} /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> as de-mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations requiring ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation)

\textsuperscript{97}surrealising-as-surrealising-as-to-supererogation refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed as human <amplituding/formative–epistemicity> totalising notionalisation/notional-conception/amplituding reflection of the real in ‘perspective ontological-normalcy/postconvergence’ (as so reflecting human limited-mentation-capacity ontological-performance –<including-virtue-as-ontology> ‘perspective epistemic-abnormalcy/preconvergence’\textsuperscript{11}, scalarising-and-rescalarising epistemic-conflatedness\textsuperscript{11} as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and ‘so-undergirded by human dimensionality-of-sublimating’\textsuperscript{11}"

(<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) as of the operative human mental-devising-representation
15 de-mentation
(supererogatory–ontological–de-mentation-or–
dialectical–de-mentation—stranding-or-attributive-dialectics)
postconverging/dialectical-thinking –apriorising-psychologism—by—
preconverging/dementing
(apriorising-psychologism as to human
meaningfulness-and-teleology ontological-performance –<including-
virtue-as-ontology> deepening’), so-reflected as to ‘germinative
intensification—amplituding of aesthetisation—beholdening-out-of-
bechancing’ / ‘taxingness-of-originariness,-imbued–sublimating-by-
desublimating–amplituding as to the backdrop-of-inherent-immanent-
existence’s–sublimation-structure-<of–unsurrealistic-as-real’–
ontological-normalcy/postconvergence’;¶ critically herein thus
surrealising-<as-to-supererogation > speaks notionally and
denotatively to human supererogating epistemic-projection perspective
openness/re-ontologisation/rescalarisation (as of
nonpresencing-<perspective–ontological-normalcy/postconvergence> ) for prospective
relative-ontological-completeness
‘reference-of-thought–and–
reference-of-thought–devolving–meaningfulness-and-teleology
comprehensiveness of prospective sublimating–nascence’ and this
contrasts with hyperrealisation which speaks notionally and denotatively
to human shallow-supererogating epistemic-projection perspective
closure/subontologisation/descalarisation (as of any punctual
presencing—absolutising-identitive-constitutedness ) in relative-
ontological-incompleteness as to its given relative-ontological-
incompleteness – presublimation-construct–of– meaningfulness-and-teleology


teleology speaks to ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting \langle\text{amplituding/formative}\rangle\text{-disposedness/psychologismic-construct}\rangle\text{-as-to-orientation/value-construct/valuation–and–derived-parameterising)}\text{-and}\langle\text{amplituding/formative}\rangle\text{-entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)}\rangle’, and so as to any given phenomenal/manifest-subpotency\langle\text{in-transitive-conflatedness}–\text{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\text{as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility} \langle\text{imbued-and-}\langle\text{hermeneutically/reprojectively/supererogatingly/zeroingly}\rangle\text{-educing–‘herein-specifically-relevant\text{-human-subpotency}–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}\rangle\text{.} \text{¶ and} \text{teleology is thus the cognate to coherent intelligibility articulation of}
phenomena as to existential-reality, given that ‘all phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) are epistemic situations that speak to the transitive-conflatedness-reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)’, wherein ‘phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) in relatively shallow <amplituding/formative-epistemicity>totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence’ and
‘phenomenal/manifest-subpotencies (intransitive-conflatedness - reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) in relatively deeper <amplituding/formative-epistemicity> totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence’ are of a correspondingly shallow teleological-depth and deeper teleological-depth in the full-potency of existence, thusly reflecting the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }-conflatedness in {preconverging-disentailment-by}–postconverging-entailment epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility”’-{imbued-and:
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing−conceptualisation}.¶
teleology as implied with the ontological-contiguity—of-the-human-institutionalisation-process ‘as the cognate to coherent intelligibility articulation of human registry-worldviews/dimensions induced meaningfulness-and-teleology so-construed as teleological-inflections-(as-to-more-profound-nondisjointing <amplituding/formative-epistemicity> totalising/circumscribing/delineating) of meaningfulness’ rather speaks to ‘scalarity/immanency of existence’s ontological-
apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-constitutedness when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness’ implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening level) speaks to the causality—as-to-projective-totalitative—implications-of-prospective nonpresencing—for-explicating-ontological-contiguity as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold de-mentatively/structurally/paradigmatically imbued ontological-performance—<including-virtue-as-ontology> and vices-and-impediments, and in this regards the ‘inordinary contemplation about any given registry-worldview/dimension preconverging-or-dementing—apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold implied notional-discontiguity/epistemic-discontiguity supererogation -of-mentally-aestheticised—preconverging/dementing —qualia-schema) can be so-conceptualised as from the originariness/origination—(so-construed-as-to-ontological—
normalcy/postconvergence-perspective-scalarising-construal-of
existence) perspective ‘reflecting the meaningfulness-and-teleology
contiguity of iterative-looping-narrations at any given registry-
worldview’s/dimension’s uninstitutionalised-threshold so-construed as
uttered as of its specific notional–procrypticism/notional–disjointedness-
as-of-reference-of-thought ontological-performance–<including-
virtue-as-ontology ‘ (as to the fact that with regards to human Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of meaningfulness-and-
teleology, institutional-development–as-to-social-function-development
and living-development–as-to-personality-development, the
<cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions prior-institutionalisation-
threshold–by–prospective-uninstitutionalised-threshold are ‘successive
teleological-inflections–<as-to-more-profound-nondisjointing–<amplituding/formative–
epistemicity>totalising/circumscribing/delineating) of meaningfulness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–conceptualisation for their existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring’ wherein the
teleological-inflection–<as-to-more-profound-nondisjointing–<amplituding/formative–
epistemicity>totalising/circumscribing/delineating) state of recurrent-
utter-uninstitutionalisation is ‘de-
teleological-inflection\textsubscript{\textasciitilde as-to-more-profound-nondisjointing–
\textsubscript{\textasciitilde amplituding/formative–}
\textasciitilde epistemicity\textsubscript{\textasciitilde totalising/circumscribing/delineating\textsubscript{\textasciitilde state of positivism–procrpticism while ‘adhering to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-\textsubscript{\textasciitilde as-to-its-notional–disjointedness-imbued-preconverging-or-dementing\textsubscript{\textasciitilde qualiia-schema\textsubscript{\textasciitilde of failing preempting—disjointedness-as-of\textsubscript{\textasciitilde reference-of-thought,-as-to–
\textsubscript{\textasciitilde amplituding/formative–epistemicity\textsubscript{\textasciitilde growth-or-
conflatedness\textsubscript{\textasciitilde /transvalutative-
\textsubscript{\textasciitilde rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’)

transcendentally-
\textsubscript{\textasciitilde enabling-level-of-ontological-good-faith-or-
authenticity\textsubscript{\textasciitilde /objectification/desubjectification-as-objectification\textsubscript{\textasciitilde as-to-
onological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing-
authenticity\textsubscript{\textasciitilde /obje-
ctification/desubjectification-as-as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing-
objectification\textsubscript{\textasciitilde /relative-undermining-of-temporal-conjugating-emotional-
 involvement/subjectification/epistemic-totalising\textsubscript{\textasciitilde self-referencing-
objectification\textsubscript{\textasciitilde syncretising-as-of-perceived–social-stake-contention-or-confliction for
\textsubscript{\textasciitilde as-to-ontological-
intemporal dispensing-with-immediacy-for-relative-ontological-
faith-notion-or-ontological-fideism—imbued-underdeterminatio-n-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality-as antnihilisms

transversality—<for-sublimating—existential—eventuating/denouement—of—affirmative-and-unaffective—
existential—disambiguated—‘motif-and-apriorising/axiomatising/referencing’—or—
eventuating/denouement—of—affirmation-of-relative-ontological-completeness—postconverging—
affirmative-and—dialectical-thinking—meaningfulness-and-teleology—over—
unaffective—unaffirmation-of-relative-ontological-incompleteness—preconverging—
disambiguated—‘motif-and—sublimating—existential-eventuating/denouement—of—affirmative-and—
apriorising/axiomatising/referencing’—apriorising/axiomatising/referencing’ involves the epistemic construct of

meaningfulness-and-teleology as of ‘existence-potency’—sublimating—nascence,—disclosed-from-prospective-epistemic-digression

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of
drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry–
teleology}’ doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such—presencing—absolutising—identitive-constitutedness human-subpotency epistemic-or—
notional—projective-perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic—reasoning has ever always been as of a ‘presencing—absolutising—identitive-constitutedness consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence—
and-sublimity/sublimation/supererogatory—de-mentativity value—
aspiration reflecting the fact that the given human-subpotency—
aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so—
construed-as-from-perspective—ontological—
normalcy/postconvergence’—existentialism—form—factor potentiation
construed as ‘human-subpotency convergence to existence’ is beyond ‘the
averaging of notional—firstnatures—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence’ or any secondnatured institutionalisation
underpinning—suprasocial—construct but is rather as of ‘human
intemporal individuation solipsistic/intersolipsistic instigation’ that is not
fixated on the previous two for such requisite solipsistic/intersolipsistic instigation:¶ transversality—<for-sublimating—existential-
eventuating/denouement—of-affirmative—and—unaffirmative—
disambiguated—‘motif—and—apriorising/axiomatising/referencing’ equally
reflects as of its implied ‘existence—potency’—sublimating—nascence,—
disclosed—from—prospective—epistemic—digression

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility setup/measuring instrument—<for—conceptualisation’ a ‘foregrounding—entailment—
(postconverging—narrowing—down—sublimation—as—to—‘existence—as-
sublimating—withdrawal,—eliciting—of—prospective—supererogation ’—in—
reflecting—‘immanent—ontological—contiguity ’;—as—operative—
notional—deprocrypticism) epistemic disposition over a pseudo-
edginess/pseudo-incisiveness—disparateness—of—conceptualisation—
<unforegrounding—disentailment,—failing—to—reflect—
‘immanent—ontological—contiguity’—> epistemic disposition wherein the
appropriate perspective of subject—matters/domains—of—study
elucidation/knowledge—reification—gesturing—<in—
prospective_psychologism~apriorising/axiomatising/referencing-{of-attendant_ontological-contiguity -educed-
dependent/ontological-contiguity }—
existentialising/contextualising/textualising-contiguity —
conflatedness —{preconverging-disentailment-by}—postconverging-
entailment> reflects their respective epistemic-conception
phenomenal/manifest-subpotencies-{in-transitive-conflatedness
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility —{imbued-and-
(hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant_human-subpotency’—epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing—conceptualisation).
transversality—{for-sublimating–existential-
eventuating/denouement}—{of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further
speaks to the fact of existence-potency —sublimating–nascence,-
disclosed-from-prospective-epistemic-digression
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation
‘affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—{as-to-postconverging-or-
dialectical-thinking —apriorising-psychologism> of ‘meaningfulness-
and-teleology’ as of prospective relative-ontological-completeness’
over the ‘unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism’ of ‘meaningfulness-and-teleology’ as of prior relative-ontological-incompleteness, wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness arises because of its assessment from the ontologically-flawed perspective of naïve identitive mere-formulaic positivism/rational-empiricism manifestation of ‘procrypticism—or—disjointedness-as-of—reference-of-thought as rather in prior relative-ontological-incompleteness with further susceptibility to sophistry of intellectual falsehood and muddlement as of institutional-being-and-craft, just as assessing budding-positivism/rational-empiricism thought from medieval scholasticism perspective will induce a ridiculous and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft;¶ furthermore, transversality—<for-sublimating—existential—eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ as of its implied ‘existence-potency’—sublimating—nascence,—disclosed-from—prospective-epistemic-digression

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ for aetiologisation/ontological-escalation
entails that ‘appropriateness/soundness of human ontological-performance’ and hence value-and-aspirational-construct’ is ‘precedingly and absolutely determined rather as of relative-ontological-completeness over relative-ontological-incompleteness’ wherein for instance the positivist relative-ontological-completeness value-reference as walking into the forest to retrieve a plant cure overrides as of the relative-ontological-incompleteness value-reference as of its relative-ontological-incompleteness and the same applies prospectively with notional–deprocripticism relative-ontological-completeness ‘preempting—disjointedness-as-of-reference-of-thought’ value-reference over our positivism–procrypticism relative-ontological-incompleteness value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-

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teleology, as of 'nondescript/ignorable–void' with regards to prospective-apriorising-implications)) as enabling prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity' and 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness.


<amplitude/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif and apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning epistemic-ricochetingly/transepistemically’ is more effectively and existentially achieved rather as of ‘constraining positive-
opportunism—of-social-functioning-and-accordance’ that is socially elicited as of the underlying supposedly coherent ontological-commitment

faith/authenticity ~postconverging-de-

mentating/structuring/paradigming ~as-being-as-of-existential-reality>

as of more profound <amplituding/formative–epistemicity> causality ~as-
to-projective-totalitative–implications-of-prospective- nonpresencing,-

for-explicating-ontological-contiguity validation as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression in inducing seconndnatured institutionalisation and prospective underpinning–suprasocial-construct

uninstitutionalised- uninstitutionalised/unintemporalised/temporal-
threshold102 solipsistic/unrecomposuring/animality-threshold-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation so-
construed-as-of-the uninstitutionalised-threshold-of-
apriorising/axiomatising/referencing as to reflected-temporal–
meaningfulness-and-teleology ~in <amplituding/formative-
epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag }, and so as

<amplituding/formative > wooden-language (imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing –narratives—of-the reference-of-thought– categorical-
imperatives/axioms/registry-teleology ), wherein the institutionalising-
mathesis/motif/thrownness-disposition attains its institutionalising limits
as of human-subpotency relative to existence’s full-potency of sublimation
as so-construed from perspective ontological-normlacy/postconvergence; and so-construed as from the instigating-intemporal-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—

universal/universalis/ when expressed specifically herein universal/universalised/universalising—<as-to-universalisation> refers to the specific universalisation registry-worldview/dimension as to its ‘universalising apriorising/axiomatising/referencing—rules of entailing <amplituding/formative—epistemicity> totalising —meaningfulness-and-teleology’ while when expressed herein in a general sense universal/universalised/universalising actually and precisely refers to ‘totalising-entailing of implied knowledge-reification—gesturing—<in-

prospective.psychologismic~apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging—disentailment—by}—postconverging—
for instance in the sense that mathematics is universal means mathematics is totalisingly-entailing (with this general sense applying with regards to any given registry-worldview/dimension as to its given ‘entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–}\langle\text{relative-ontological-completeness}\rangle\text{apriorising/axiomatising/referencing–rules}\rangle\text{and as further reflecting the implication that registry-worldviews/dimensions of relative-ontological-completeness\rangle\text{are of more profound ontologically totalising-entailment apriorising/axiomatising/referencing–rules as so implied as from ‘non-rules totalising-entailing, rulemaking-over-non-rules totalising-entailing, universalisation-directed-rulemaking-over-non-rules totalising-entailing, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing, and preempting—disjointedness-as-of-\langle\text{reference-of-thought, as to-}\langle\text{amplituding/formative–epistemicity}\rangle\text{growth-or-conflatedness}\rangle\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/sprit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective ‘foregrounding–entailment\langle\text{postconverging–narrowing–down–sublimation-as-to–’existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ‘–in-reflecting–’immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism\rangle\rangle’), and in this regards we can appreciate how the very implications of say
universal human rights supererogatorily becomes more and more profound as from say the Socratic-philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today’s supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases); actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension ‘when mankind initially consciously cognised that the profoundness of meaningfulness-and-teleology should be totalising-entailing but without necessarily differentiating such a conception of totalising-entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal ‘meaningfulness-and-teleology’, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing-formative-epistemicity-totalising-in-relative-ontological-completeness’ as reflecting the implication of human limited-mentation-capacity-deepening as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process’ (along the same lines as
notional-deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally-universal) as more ‘profoundly construed as from perspective relative-ontological-completeness’ as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism

universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) or understanding-as-totalising-entailing,-as-to-entailing-


ative–

meaningfulness-and-teleology for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (for-

undermining-social-incoherency-by-constraining–transcendentally-enabling-level-of-ontological-good-faith-or-


VICES-AND-IMPEDEMENTS—AS-OF-’REFERENCE-OF-THOUGHT imbued de-

MENTATIVE/STRUCTURAL/PARADIGMATIC-DEFECT-OF-ONTLOGICAL-PERFORMANCE—

<INCLUDING-VIRTUE-AS-ONTLOGY> (with regards to human living-
development—as-to-personality-development, institutional-development—as-to-social-function-development and as so-ultimately preconvergingly—
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
tonologising-development-as-infrastructure-of—meaningfulness-and-
teleology”)
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and so-construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation —of–’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism as-of-conviction,-in-profound-supererogation -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism -as-of- compelling–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;\textsuperscript{474}\textsuperscript{-in-shallow-supererogation}\textsuperscript{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\textsuperscript{≥} by its \textsuperscript{8}\textsuperscript{reference-of-thought-}\textsuperscript{devolving-as-of-instantiative-context—‘meaningfulness-and-teleology’\textsuperscript{≥} construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition)’, i.e. meaning-as-form or pathologically/compulsively hollow-constituting\textsuperscript{≥}\textsuperscript{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}, contrasted to the normal prelogism \textsuperscript{‘-as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical logical-processing-or-logical-implication—supposedly-apriorising/axiomatising/referencing-in-conviction-as-to-profound-supererogation of a given existential situation intrinsically imply as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation\textsuperscript{≥}, whether thereafter the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation is rightly or wrongly assumed). Hence prelogism \textsuperscript{‘-as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought on which \textsuperscript{5}\textsuperscript{logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation} is based, and thus the idea of re-engaging is valid on the basis that the \textsuperscript{5}\textsuperscript{logical-processing-or-logical-implication—}
is the derived second-order level deception as of wrongly implied logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge arising where the implied first-order perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in
differentiation of existential \texttt{meaningfulness-and-teleology}’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism /preconverging-or-dementing -integration (due to psychopathic/postlogism induced social loss-of-awareness of the social \texttt{universal-transparency}-(\texttt{transparency-of-totalising-entailing-as-to-entailing-} \texttt{amplituding/formative-epistemicity} \texttt{totalising-in-relative-ontological-completeness})) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

\textbf{BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance <-INCLUDING-VIRTUE-AS-ONTOLOGY>)}

[Fundamentally thus the issue of postlogism associated with psychopathy is de-mentatively/structurally/paradigmatically related to human prelogism underlined by candidity/candour-capacity as to an ontological-contiguity in notional-symmetrisation-as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking – by-preconverging-or-dementing -perspectives-of-human- meaningfulness-and-teleology ; and so as the overall backdrop of human meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology> appraisal which elucidation underlines the more profound human hermeneutic/reprojecting/supererogating/zeroing psychology as to the elucidation of overall human becoming in existence implications of human meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology>. ‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of
attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> in ontological-contiguity ); as reflecting the variance of the ontological-contiguity —of-the-human-institutionalisation-process as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as from the notional-deprocrypticism point-referencing required for a construal/conceptualisation that is uninhibited/decomplexified with respect to our positivism–procrypticism registry-worldview/dimension given
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, and so as from the
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
extistentialising/contextualising/textualising-contiguity }—conflatedness }—in-{preconverging-
disentailment–by}–postconverging-entailment construal of the prospective
notional–deprocrypticism registry-worldview’s/dimension’s reference-of-thought–and-
-<including-virtue-as-ontology> as so-reflecting the postconverging-ordialectical-thinking-and-centered-prospective-institutionalisation’s–categorical-
imperatives/axioms/registry-teleology while the positivism–procrypticism registry-
worldview/dimension is construed as of preconverging-or-dementing-and-decentered-prior-
institutionalisation’s reference-of-thought– categorical-imperatives/axioms/registry-
teleology. ‘Candidity/Candour-capacity’ as of the ontological-contiguity —of-the-human-
institutionalisation-process as to difference-in-nature/difference-in-apriorising-or-
axiomatising-or-referencing thus refers to the comprehensiveness or <amplituding/formative–
epistemicity>totalising~social-context-construed-conflatedness of individuation and
consequently social capacity for ontological-normalcy/postconvergence, so reflected in 
<amplituding/formative–epistemicity>totalising~social-context-construed-confledness> of 
individual and social construal/conceptualisation of meaningfulness-and-teleology in 
upholding/failing ontological-normalcy/postconvergence as reflected by reference-of-
thought–closeness-of-tethering–to–prelogism –as-of-conviction, in-profound-supererogation 
disontologising-logical-outcome-arrived-at>) or reference-of-thought–looseness-of-tethering– 
to–prelogism –as-of-conviction, in-profound-supererogation –<existentially-veridical– 
’attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes- 
disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–’attendant- intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising– psychologism>) as explaining thus the possibility respectively of appropriateness-of- 
reference-of-thought–as-of-confleatedness or perversion-and-derived–perversion-of- 
reference-of-thought–as-preconvergently-apriorising/axiomatising/referencing-in- 
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, behind the grander 
issue of relative-ontological-incompleteness/relative-ontological-completeness 
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence>} of reference-of-thought. Basically, this points to 
‘epistemic/notional reflexivity perspectives of construing/conceptualising’ with respect to

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successive temporal-to-intemporal individuations specifically as a capacity variance of the same construct. Furthermore, such a candidity/candour-capacity approach as syncing with a notional–deprocrypticism / reference-of-thought as of (beyond-the-consciousness-awareness-teleology / <in–preconverging–existential-extrication-as-of–existential-unthought> )
apriorising/axiomatising/referencing-{of–attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}–confulatedness / in {preconverging–
disentailment–by–}–postconverging–entailment over our positivism–procrypticism / reference-
of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of notional–deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology /’ as to the nature of the positivism–procrypticism/ social-functioning-and-accordance—as-of–social-stake-contention–or–confliction threshold as uninstitutionalised-threshold as amenable to perversion-and-derived-
‘perversion-of–’/reference-of-thought<as-preconvergingly–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow–
supererogation ≥ on the basis of its more simplistic and direct notion of candidity/candour-
capacity variance of the same construct. Unlike the ‘<amplituding/formative–
epistemicity>totalising–‘intervalist-as-categorising—implicated_attendant–ontological-
contiguity /’–phenomenal-abstractiveness-of-presencing-in–’occlusive-consciousness’–enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or–
incidenting-predicative-insights-of attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity /<reifying–or–elucidating–of-
instantiative-context> categorisation scheme’ which rather construes a <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag / that is postconverging–or–dialectical-thinking ↓–apriorising–psychologism and centered
language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology}. In this regard and dialectically,
‘meaningfulness-and-teleology’ is closed and opened successively’ as of the ‘successive
uninstitutionalised-threshold’ and institutionalisations’ driven by the ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation; - as closed by non-rules—
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition in ‘recurrent-utter-uninstitutionalisation uninstitutionalisation’, - opened as
rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism in ‘base-institutionalisation institutionalisation’ but then closed at the
uninstitutionalised-threshold as ‘ununiversalisation uninstitutionalisation’, - opened as
universalisation by universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ‘universalisation institutionalisation’
but then closed at the uninstitutionalised-threshold as ‘non-positivism/medievalism
uninstitutionalised-threshold’, - opened as positivism by positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ‘positivism institutionalisation’ but then
closed at the uninstitutionalised-threshold as ‘procrypticism uninstitutionalisation’, and
prospectively opened as notional—deprocrypticism by preempting-procrypticism—or—
preempting—disjointedness-as-of—reference-of-thought,—as-to—growth—or-conflatedness
epistemicity>transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over—
non-rules—apriorising/axiomatising/referencing—psychologism in ‘notional~deprocrypticism institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic and uninhibited/decomplexified storied construal in ontological-contiguity as of the ontological-normalcy/postconvergence of notional~deprocrypticism not saddled with our ‘relatively deficient positivism–procrypticism mindset complex’ of such implicited_attendant–ontological-contiguity ‘phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context as highlighted before, and so-related, as a storied-construct/ontologically-valid-narration candidity/candour-capacity construing meaningfulness-and-teleology contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring <as-to-preconverging-or-
dementing—apriorising-psychologism> of prior relative-ontological-incompleteness ‘of-
reference-of-thought and the affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring <as-to-postconverging-or-
dialectical-thinking—apriorising-psychologism> of prospective relative-ontological-
completeness ‘of- ‘reference-of-thought, in ontological-contiguity and respectively as of say positivism–procrypticism and notional~deprocrypticism ‘references-of-thought-devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness. Interestingly pointing out effectively that such a candidity/candour-capacity construal of notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-
instantiative-context>, base-institutionalisation–ununiversalisation as of <amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—
implicated_attendant–ontological-contiguity”-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-
instantiative-context>, universalisation–non-positivism/medievalism as of <amplituding/formative–epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant–
ontological-contiguity”-phenomenal-abstractiveness-of-presencing-in–‘preclusive-
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-
instantiative-context>; were respectively defective in their reflection of the
fullness/completeness of existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the
placeholder-setup/mental-devising-representation/mention/consciousness-awareness-
teleology” of our positivism–procrpticism is defective as well as of <amplituding/formative–
epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant–ontological-
contiguity”-phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>; and so reflected from the relative-ontological-completeness
notional~deprocrypticism existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> candidity/candour-capacity fullness/completeness of existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality basis as apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed-}
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> conflatedness —in—{preconverging-
disentailment—by—postconverging-entailment} in construing from the notional—deprocrypticism ontological-normalcy/postconvergence the relative distinctive-alignment-to— reference-of-
thought-<of-apriorising/axiomatising/referencing> arising as of respective relative-
ontological-incompleteness registry-worldviews/dimensions amplituding/formative-
epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-
threshold the unaffirmation/deprojection/de-assertion/undueness-invalidating—

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logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing–apriorising-psychologism> of their prior relative-ontological-incompleteness<of-
reference-of-thought and the affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking–apriorising-psychologism> of prospective relative-ontological-
completeness<of-reference-of-thought, and thus wrongly implying issue of logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation in wrong ontological-contiguity<of-reference-of-thought-and-the- affirmation/projection/assertion/dueness-validating-
meaningfulness-and-teleology<of-reference-of-thought>. Abstractly, the ontological-contiguity<of-reference-of-thought> issue has to do with a
prospective precise relative-ontological-completeness<of-reference-of-thought> in ontological-
-normalcy/postconvergence as of <amplituding/formative–
epistemicity> totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
ontological-contiguity~-phenomenal-abstractiveness-of-presencing-in-‘protensive-
consciousness’-enabling-
-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
-instantiative-context> precision but then rather wrongly construed in prior imprecise relative-
-ontological-incompleteness<epistemic-abnormalcy/preconvergence> as of respectively
<amplituding/formative–epistemicity> totalising~‘intervalist-as-categorising—
implicated_attendant–ontological-contiguity~-phenomenal-abstractiveness-of-presencing-in-
‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>, with the successive imprecisions wholly operating as if utterly precise, whereas these are of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> to the profound precision in <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit_attendant-ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in~‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of 

attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity

historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events archaeology as to historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology as to historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness-of-reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought devolving-as-of-instantiative-context>, as implied with the notion of ‘postconverging-or-dialectical-thinking’—
consciousness'-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of

attendant-ontological-contiguity'-educed-
existentialising/contextualising/textualising-contiguity'-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

instantiative-context>; underlying the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology'

transformational<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity involved with de-
demention-(supererogatory–ontological–de-mention-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) as it induces the relative 'reference-of-thought–categorical-
imperatives/axioms/registry-teleology ,–for-

aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking–
apriorising-psychologism> of prospective relative-ontological-completeness reference-
of-thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism> of prior relative-ontological-incompleteness reference-
of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-
presence–{implicated ‘nondescript/ignorable–void ‘–as-to- presencing—absolutising-
identitive-constitutedness } mental complexes. Thus candidity/candour-capacity

notional–deprocrypticism
placeholder-setup/mental-devising-
categorical-imperatives/axioms/registry-teleology ,–for-

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ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity

intemporality or-ontological-veridicality-as-of-reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-teleology causality as-to-projective-totalitative-implications-of-prospective-}

while the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is aspirational as inducing dimensionality-of-sublimating-

\langle \textit{amplituding/formative} \textit{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ mental-disposition behind the ‘inventing’ of prospective institutionalisation, it effectively occurs spontaneously to the intemporal-disposition and cannot be the basis for collective grounding of such human consciousness apriorising/axiomatising/referencing- \{ \text{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity} \}–\text{conflatedness} \text{ in } \{ \text{preconverging-disentailment by} \} \text{ postconverging-entailment as this inevitably leads to temporal concatenation to intemporality}^5, \text{ rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional-conflatedness of notional-deprocrypticism can be reinterpreted operantly as of ‘notional-referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure
ontological-completeness-of-reference-of-thought’, and thus are construed as of the same notion of referentialism implied as to knowledge-notionalisation, and so as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism imbued knowledge-notionalisation. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’, they still act as if of ‘notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’, and so ‘in their beyond-the-consciousness-awareness-teleology <in preconverging-existential-extrication-as-of-existential-unthought> preconverging-or-dementing –apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ their respective 59 neuterising construed as of ‘their prior relative-ontological-incompleteness-of-reference-of-thought of meaningfulness-and-teleology’. Neuterising thus refers to human attribution of meaningfulness-and-teleology as of human limited-mentation-capacity de-mentative/structural/paradigmatic misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming—ontological-performance <including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness, and so construed from the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment by} postconverging-entailment of notional-deprocrypticism; thus neuterising is specifically ‘a contextually developed perversion-or-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, that is secondnatured as of its prior relative-ontological-incompleteness-of-reference-of-thought with the consequent implications of relatively defective meaninglessness-and-teleology ontological-performance-including-virtue-as-ontology. For instance, as of their relative-ontological-incompleteness-of-reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness-of-reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaninglessness-and-teleology relative to the ‘utter and brute’ animistic interpretation as meaninglessness-and-teleology neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-at attendant-intradimensional-prospectively-disontologising-preconverging/dementing apriorising-psychologism. This is a most elaborate articulation of neuterising as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaninglessness-and-teleology implications but it equally applies where meaninglessness-and-teleology is ‘just about miscued’ say between positivism-procrypticism and prospective deprocrypticism with the latter underlying the disjointedness-as-of-reference-
of-thought of the former as to its neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional-referentialism/notional-deprocrypticism; wherein recurrent-utter-uninstitutionalisation’s existential reference-of-thought deepest-level of neuterising is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing preempting—disjointedness-as-of—reference-of-thought,-as-to-
their respective relative human limited-mentation-capacities as their respective beyond-the-consciousness-awareness-teleologies preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism construed as their respective prior relative-ontological-incompleteness \textsuperscript{83} reference-of-thought \textsuperscript{58} neuterising, and revealing as of the notional\textsuperscript{-}conflatedness\textsuperscript{13} of notional\textsuperscript{-}deprocrypticism their \textsuperscript{6} reference-of-thought\textsuperscript{-}devolving—différence/internal-dialectics/difference-deferral' with regards to their respective \textsuperscript{83} reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming relative transcendentally-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold\textsuperscript{10}; underlining the ontological implications of understanding \textsuperscript{27}neuterising with respect to 'retrospective and prospective Being underdevelopment elucidations of 'meaningfulness-and-teleology' as of \textsuperscript{58}neuterising induced failing of \textsuperscript{83}reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance \textsuperscript{7}<-including-virtue-as-ontology>. Basically \textsuperscript{58}neuterising as so articulated is the conception of 'the ontological-performance\textsuperscript{7}<-including-virtue-as-ontology> of the various institutionalisations 'references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ so-conceptualised from the notional\textsuperscript{-}conflatedness\textsuperscript{13} of notional\textsuperscript{-}deprocrypticism protensive-consciousness, and such an ontologically-veridical evaluation of \textsuperscript{58}neuterising is construed as a deneuterising\textsuperscript{12}—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –apriorising-psychologism\textsuperscript{8}–and-ontologically-flawed–preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/deassertion’ as of the various institutionalisations ‘references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. The implication here being that ‘neuterising ‘can be disambiguated as of the fundamental human limited-mentation-capacity induced <amplituding/formative–
epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-teleology
totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity” is one grounded as of de-mentation (supererogatory–ontological–de-mentation– or-dialectical–de-mentation—stranding-or-attributive-dialectics) on ‘decentering/pivoting around the uninstitutionalised-threshold rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived- perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and so as of the uninstitutionalised-threshold rule. This explains why at uninstitutionalised-threshold which are subject to meaningfulness-and-teleology neuterising, prospective institutionalisation can only be achieved as of secondnatured constraining social universal-transparency (transparency-of-totalising-entailing—as-to-entailing-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) that overcomes the given uninstitutionalised-threshold ‘meaningfulness-and-teleology neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold that ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of–meaningfulness-and-teleology individuation without temporal/shortness-of-register-of–meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of
neuterising and thus unable to reveal perversion-and-derived\textsuperscript{74}, perversion-of\textsuperscript{75}, reference-of\textsuperscript{76} thought-as-preconvergingly-apriorising/axiomatising/referencing-in:
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{83}; as it is naïve to think
that while being at an uninstitutionalised-threshold\textsuperscript{102} like \textsuperscript{103} universalisation–non-
positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness
wooden-language-{imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> in
social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating
positivistic\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} without grasping that the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is
effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation
meaningfulness-and-teleology\textsuperscript{99}, \textsuperscript{8} neuterising’ to be able to then reveal, construe and uphold
positivistic Being and \textsuperscript{4} meaningfulness-and-teleology\textsuperscript{9}, and this equally applies with regards
to overcoming our \textsuperscript{8} procrypticism–or–disjointedness-as-of-
reference-of-thought
meaningfulness-and-teleology\textsuperscript{99}, \textsuperscript{8} neuterising’ to attain futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
inference-of– meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–dep procrypticism
Being and \textsuperscript{4} meaningfulness-and-teleology\textsuperscript{9}. As a further elucidation, a comparison can be
made between a construct of ‘notional–referentialism’ disambiguated as referentialism,
categorising \textsuperscript{5} neuterising, qualifying \textsuperscript{5} neuterising, tendentious \textsuperscript{8} neuterising and impulsive
\textsuperscript{8} neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-
contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal
pseudo-referencing and random pseudo-referencing. We can grasp that effectively data
conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as
of ontological-normalcy/relative-ontological-completeness ‘of’ reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of referentialism—implicit attended–ontological-contiguity’ as of their respective epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness ‘of’ reference-of-thought.

Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing—{of attended–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflicatedness in {preconverging—disentailment—by}—postconverging—entailment’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness ‘of’ reference-of-thought in the very first place cannot be the basis for articulating, as of their given apriorising/axiomatising/referencing—{of attended–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging—entailment, by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring—of-elucidation—outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity ontologically-veridical meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,—as—of-conflicatedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require ‘their ontologically-veridical meaningfulness-and-teleology restoration’ by an
existentialising/contextualising/textualising-contiguity — conflatedness in preconverging—disentailment — by — postconverging-entailment of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising ~renewing-realisation/re-perception/re-thought as of maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism — imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness — of — reference-of-thought is construes as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness — of — reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same <amplituding/formative—epistemicity>totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that ‘relative completeness/profoundness of axiomatic-construct/reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—de-meaningfulness’ which refers to the transcendental-enabling/sublimating/superegregatory—de-mentativity conceptual framework that sets up the
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; with the (given consciousness’s neuterising-induced-or-deneuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidious-consciousness neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within
recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising-induced)—reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaninglessness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all cumulating/recomposing—attendant-ontological-contiguity-successive registry-worldviews/dimensions institutionalisations in construing their teleological-dementating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance—<including-virtue-as-ontology> across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview′s/dimension′s reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview′s/dimension′s institutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness; given that there is a need for the requisite institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism} as of successive
supererogation of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument

either such a non-positivistic social-setup or our pro crypticism social-setup to resolve the vices-
and-impediments either such a non-positivistic social-setup or our pro crypticism social-setup to resolve the vices-
and-impediments associated with the corresponding reference-of-thought centered implied as of the same/common/shared reference-of-thought—categorical-imperatives/axioms/registry-teleology, as it is in circular totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its apriorising/ axiomatising/referencing/intelligibilitysetup/measuringinstrument centered—epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising implied as of ‘notional-contiguity/epistemic-contiguity—profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema’ as of the prospective relative-ontological-completeness of the prospective reference-of-thought implied different and relatively-more-profound-and-complete reference-of-thought—categorical-imperatives/axioms/registry-teleology which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s reference-of-thought that can induce the ‘ontological break’ that is able to de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-worldview/dimension vices-and-impediments crossgenerationally. With a difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing\(^1\) construal there is a double-gesture of reification as of implying more critically the inappropriateness of the centered-epistemic-totalisation/\(^5\) reference-of-thought as of its underlying meaningfulness-and-teleology\(^9\) implied same/common/shared \(^2\) reference-of-thought–\(^2\) categorical-imperatives/axioms/registry-teleology\(^9\), which then inherently points to the inappropriateness of \(^5\) logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation on the basis of the centered-epistemic-totalisation/ reference-of-thought and hence implying that there can't be any dialogical-equivalence\(^3\)<as-to-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity–<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity\(^6\)—in-reification/dereification cognisant-and-integrative with a non-positivistic superstitious meaningfulness-and-teleology\(^9\) centered-epistemic-totalisation/ reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to the possibility of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity\(^6\)—in-reification/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity –<profound-supererogation -of-

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apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of 83 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at the uninstitutionalised-threshold 102, wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity 99-of—reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold 102 and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold 102 as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of 83 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human <amplituding/formative—epistemicity> totalising~purview-of—construal’ which as of underlying relative-ontological-incompleteness /relative-ontological-completeness ⟨sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩⟩ is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such ’historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—determinism’⟩ as of its notional—conflatedness 13 as it implies the apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging—disentailment—by}—postconverging—entailment of the most ‘sound/profound/complete
 anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold—de-
universalisation
elevation-as-of-prospective-institutionalisation–and–degradation-as-of-uninstitutionalised-
threshold that is more profoundly elucidative of existential-instantiations issues of
supererogation whether with regards to notions-and-accusations-of-sorcery in non-
positivism or psychopathy and social psychopathy as of our procrypticism–or–disjointedness-
as-of-reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-
perversion-of-reference-of-thought-as-preconveringly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation speaking of prior relative-ontological-incompleteness reference-of-thought; in other words, with respect to the elucidation of existential-instantiations issues,
behind just issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation as of logical coherence, we need to move at the
<amplituding/formative–epistemicity>totalising/circumscribing/delineating level of analysis
which is the reference-of-thought and then construe meaningfulness-and-teleology as of
contrastive elevation/institutionalisation reference-of-thought—elevated-devolving-as-of-
prospective-institutionalisation’ and degradation/uninstitutionalised-threshold reference-
of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’. That is,
meaningfulness-and-teleology cannot be referenced/registered/decisioned as of the
degradation/uninstitutionalised-threshold but rather the elevation/institutionalisation as of its
prospective relative-ontological-completeness reference-of-thought with respect to the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with the
implication that meaningfulness-and-teleology lies-with-and-is wholly as of
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ the transcendental construct of prospective universalisation institutionalisation while in base-institutionalisation–ununiversalisation uninstitutionalisation (doing so by failing the ‘ <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> and emphasising the supplanting–conviction-as-to-profound-supererogation —
of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-
psychologism of prospective relative-ontological-completeness as of knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —in [preconverging disentailment by] postconverging entailment>,
‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality’ the transcendental construct of prospective positivism institutionalisation
while in universalisation–non-positivism/medievalism uninstitutionalisation (doing so by failing the ‘ <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
<as-to–‘attendant-

intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising—
psychologism> and emphasising the supplanting—conviction-as-to-profound-supererogation —
of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising—
psychologism of prospective relative-ontological-completeness as—of—knowledge-reification—gesturing—
in—prospectivepsychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflicatedness—in—{preconverging—disentailment—by}—postconverging—entailment}), and
prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—
imbued—underdetermination-of-motif—and-apriorising/axiomatising/referencing—as—so—being—as—
of—existential-reality’ the transcendental construct of futural Being-development/ontological—
framework—expansion—as—to—depth—of—ontologising—development—as—infrastructure—of—
meaningfulness—teleology as—of—prospective notional— deprocrpticism institutionalisation while in positivism—procrpticism uninstitutionalisation (doing so by failing the
‘amplituding/formative> wooden-language—{imbued—temporal—mere—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—or—dementing—
narratives—of—the—reference-of-thought—categorical-imperatives/axioms/registry—teleology}—
of positivism—procrpticism’ in de—emphasising the threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—<as—to—attendant—
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism> and emphasising the supplanting—conviction—as—to—profound—supererogation —
of—‘attendant—intradimensional’—postconverging/dialectical-thinking—apriorising—
psychologism of prospective relative—ontological—completeness as—of—knowledge—reification—gesturing—
in—prospectivepsychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—
as of de-mentation\(\langle\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\rangle\), which is what allows for transcendence-and-sUBLIMITY/sublimation/supererogatory-de-mentativity to the prospective reference-of-thought for renewal; that is, this will rather bring about the <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology\(\langle\text{incremental circular-complexification}\rangle\)-<in-preconverging-existential-extrication-as-of-existing-teenthought\rangle on a false notion of ‘an intemporal temporality’, naively passing for intemporality/longness as of intersubjective eliciting of temporality\(\langle\text{innately-passing-for-intemporality}\rangle\). Such notional-conflatedness for ontological-performance\(\langle\text{ontological-performance}\rangle\)-<including-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of-nonpresencing}\rangle\) when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms–as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\langle\text{categorical-imperatives/axioms/registry-teleology}\rangle\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(\langle\text{meaningfulness-and-teleology}\rangle\). Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a "maximalising-recomposuring-
for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation
<br />
\textit{\textless;amplituding/formative–epistemicity\textgreater;totalising–renewing-realisation/re-perception/re-thought.}

This conceptualisation insight points out that prospective \textsuperscript{80} procrypticism–or–disjointedness-as-of\textsuperscript{8} reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness\textsuperscript{88}–of–reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold\textsuperscript{102}–of-ontological-performance\textsuperscript{72}–
<br />
\textlt;\textlt;including-virtue-as-ontology\textgreater; as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{60} of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} at the positivism–procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises as ‘\textit{\textless;amplituding/formative\textgreater; wooden-language–\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\} of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-ontologically-flawed-construal of \textsuperscript{80} procrypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalisation construed as perversion-and-derived\textsuperscript{74} perversion-of\textsuperscript{3} reference-of-thought\textlt;\textlt;as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgtr; of our positivism–procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical reflection of \textsuperscript{80} procrypticism–or–disjointedness-as-of–reference-of-thought is rather construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional-deprocrypticism registry-worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete notional-deprocrypticism perspective’, with notional-deprocrypticism in ontological-normalcy/relative-ontological-completeness reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human notional~deprocrypticism perspective’, with notional~deprocrypticism in ontological-normalcy/relative-ontological-completeness reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human notional~deprocrypticism perspective’; and the ontological-veridicality of notional-deprocrypticism itself is construed as an epistemic-totalising~renewing-realisation/re-perception/re-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human notional~deprocrypticism perspective’ as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. This explains why our positivism–procrypticism so-construed from a notional-deprocrypticism perspective will be decentered and preconverging-or-dementing—apriorising-psychologism, just as our positivism in ontological-normalcy/relative-ontological-completeness reference-of-thought perspective construal of non-positivism/medievalism reference-of-thought in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness reference-of-thought show the latter to be decentered and preconverging-or-dementing—apriorising-psychologism. As a further elaboration, the circularity and totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag
mental-disposition attached to a registry-worldview/s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought—and—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought—and—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-{implicited-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}> why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of {warped-or-preclusive-consciousness neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
outcome-arrived-at> and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation^ as to ‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ reflecting the
teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of
its^ reference-of-thought–and– reference-of-thought devolving– meaningfulness-and-
teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue; and it is nevertheless so made-
up/bottomlined nihilistically, notwithstanding a prospective registry-worldview’s/dimension’s
reference-of-thought that points prospectively to its relative ontologising-
deficiency/epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness ’-of-
reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically
‘a lifetime mental and existential investment as of the specific prior relative-ontological-
incompleteness of reference-of-thought beyond-the-consciousness-awareness-teleology^ -
in-preconverging–existential-extrication-as-of-existential-unthought>’ meaningfulness-and-
teleology ’ that will not lightly give up on ‘its invested specific prior relative-ontological-
incompleteness of meaningfulness-and-teleology as a
amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’ -with-regards-to-prospective-apriorising-implications>’ despite
the ontological-veridicality of a valid anti-nihilistic intemporal/ontological/social/species/
universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming opened-construct-of– meaningfulness-
and-teleology ’ enabling the human existential tale as of the successive transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity behind the ontological-contiguity of

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instantiations derived/devolved axiomatic-constructs of ‘meaningfulness-and-teleology’ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supererogatory-de-mentativity notion as of the (given consciousness’s neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought of ‘meaningfulness-and-teleology’ which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring—of-elucidation-outside—attendant—ontological-contiguity—of—existentialising/contextualising/textualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness of reference-of-thought in need for prospective relative-ontological-completeness of reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness of reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-
mentating/structuring/paradigming–of-meaningfulness which will just induce their totalising–self-referencing-

But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation construed from a succession of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking’–psychology or
psychology-of-mentation-dynamics or natural~psychological-dynamics’ enabling successive prospective relative-ontological-completeness\(^{77}\)-of\(^{78}\)-reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening\(^{53}\) underlying the institutional-cumulation/institutional-recomposure-{as-to: historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}; such that counterintuitive to what we might be inclined to think, the development of human psychology is not as of ‘a grounded construction that simply varies incrementally across all times’, but rather ‘a construction which teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations as of ontological apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness’ in- {preconverging-disentailment—by}—postconverging-entailment’, and this is important ‘to avoid unduly considering our whole psychical-nature-and-potential as of our present positivistic institutionalisation mindset/consciousness as of metaphysics-of-presence{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought '<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
for-operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’,
and wrongly so even at its uninstitutionalised-threshold\textsuperscript{102}; such that it is only crossgenerationally that it can attend effectively as of its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to the reality of temporal denaturing\textsuperscript{16} of the said institutionalisation’s \textsuperscript{9}reference-of-thought–\textsuperscript{2}categorical-imperatives/axioms/registry-teleology\textsuperscript{9} at its uninstitutionalised-threshold\textsuperscript{102} by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9}, pointing to its perversion-and-derived–perversion-of–reference-of-thought–\textsuperscript{9}\textsuperscript{as–preconvergingly-apriorising/axiomatising/referencing-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{9}}, and thus the need for \textsuperscript{9}amplituding/formative–epistemicity\textsuperscript{9}totalising–renewing-realisation/re-perception/re-thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, involving \textsuperscript{9}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, with respect to the implications of its ontologically deficient ‘\textsuperscript{9}amplituding/formative–epistemicity\textsuperscript{9}totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{8}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. Thus a transcendental engagement as articulating prospective relative-ontological-completeness–of–reference-of-thought in an opened-construct-of–meaningfulness-and-teleology\textsuperscript{9} strives to go beyond a prior institutionalisation \textsuperscript{amplituding/formative}\textsuperscript{9}wooden-language\textsuperscript{9}imbued—averaging-of-thought–\textsuperscript{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}\textsuperscript{9}as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications\textsuperscript{9}} at its uninstitutionalised-threshold\textsuperscript{102}, which simply triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on the basis of the priorly set/established \textsuperscript{amplituding/formative–}

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing—of-meaningfulness’ at its uninstitutionalised-threshold and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded ‘meaningfulness-and-teleology’, and this explains its ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process enabling the human existential tale in successive institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩⟩ is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence—⟨implicit-epistemic-veracity-of-nonnepresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩ analysis does apply with respect to superstitions, universal human rights, free society, modern science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of
their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as validated by causality as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity. At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such an apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging– entailment ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory–de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring–of–elucidation–outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness of reference-of-thought, as of the incompleteness of the preconverging–de-mentating/structuring/paradigming of human reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis
study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their apriorising/axiomatising/referencing—{of—ontological—contiguity—educed—existentialising/contextualising/textualising—}—constitutedness—in—preconverging—entailment defines the entire existential possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing—{of—ontological—contiguity—educed—existentialising/contextualising/textualising—}.
but rather such ‘depth/axiomatic-contruct of existen for musical compositions’ is as of an imbricatedness/threadedness/recomposing of existential-instantiations that is grasable rather by an

\[ \text{apriorising/axiomatising/referencing-} \{ \text{of-attendant-ontological-contiguity-} \text{educed-} \text{existentialising/contextualising/textualising-contiguity} \} \text{—conflatedness—} \text{in-} \{ \text{preconverging-disentailment—by} \text{—postconverging-entailment} \text{as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity,}

\text{attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity} \text{—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context> is then the preceding and transformative element of meaningfulness-and-teleology conceptualisation as of our limited-mentation-capacity-deepening enabling our prospective relative-ontological-completeness—of-reference-of-thought for grasping ontologically-verical organic-knowledge articulated in any given totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-enabling/sublimating/supererogatory—de-mentativity dynamism and implied organic-knowledge’ as of}

\[ \text{apriorising/axiomatising/referencing-} \{ \text{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity} \} \text{—conflatedness—} \text{in-} \{ \text{preconverging-disentailment—by} \text{—postconverging-entailment} \text{This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of} \]
knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory-de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity immortal/first-party. Further, such conceptual patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-ineduced-existentialising/contextualising/textualising-contiguity-conflatedness-in-preconverging-disentailment-by}-postconverging-entailment in (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking-projective-insights/-epistemic-projection-in-conflicatedness-of-notional-deprocrypticism-prospective-sublimation}) originary/event-of-prospective-ontology-origination projection into attendant-ontological-contiguity-ineduced-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>, it emphasises mere de-mentative/structural/paradigmatic patterns inducing apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-ineduced-existentialising/contextualising/textualising-contiguity-confulatedness-in-preconverging-entailment}, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity construal highlights the
ontological-contiguity of all knowledge as of their reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming dynamic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising- contiguity }—constitutedness in–preconverging-entailment rather than striving to expand the transcendental-enabling/sublimating/supererogatory–de-mentativity causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn’t easily manifest itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory–de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory–de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual
practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory-de-mentativity <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity

nature and differences as well as their divergence in 'meaningfulness-and-teleology' implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of 'maximalising-recomposuring-for-relative-ontological-completeness'—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supererogatory-de-mentativity <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity renewal of a same <amplituding/formative-epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -duced–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment undermining requisite creativity as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -duced–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}-postconverging-entailment, as it ‘critically presupposes beyond-the-

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conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming’> implies it is as of the entire
‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatenedness in {preconverging-
disentailment by} postconverging-entailment for human construction of ontologically
veridical ‘meaningfulness-and-teleology ’ implied as of notional-deprocrypticism; this is
notionally known as ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing'
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>. The implication here is that conceptualisations/construals not only of
consciousness but virtue, aesthetics, episteme and nature together with their derived human
notional <amplitunding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiac-drag ^ notions like psychologisms, ethics and
moralties, arts, epistemologies and methodologies, and natural sciences are but as of the (given
consciousness’s ^ ^ neuterising-induced-or-deneuterising `-induced)-’ reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—meaningfulness knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue as derived conceptualisations/construals of the very
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatenedness in {preconverging-
disentailment by} postconverging-entailment that is as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology ^ or existence-as-existence-potency ^ ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying
insight explaining human limited-mentation-capacity flawed mental-disposition for
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity\}-educed-existentialising/contextualising/textualising-contiguity-constitutedness-in-preconverging-entailment lies with human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from the \$^{95}\$ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The ‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness’s \$^{58}\$ neuterising-induced-or-deneuterising\$^{17}\$-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the \$^{55}\$ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process\$^{68}\$. Otherwise with a naïve mental-reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity of existential-instantiations, we will rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomatic-constructs as of the (given consciousness’s \$^{58}\$ neuterising-induced-or-deneuterising\$^{17}\$-induced)—reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective–ontological-

normaley/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold. Thus, the ontological-veracity as prospective relative-ontological-completeness–of-reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation—<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation which is as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging–disentailment–by}–postconverging-entailment, thus enabling the ontological-contiguity—of-the-human-institutionalisation-process. It is interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective–ontological-

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normalcy/postconvergence-implied-`prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding–oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educted–existentialising/contextualising/textualising-contiguity }—constitutedness† in preconverging-entailment. Of course, it is rather prospective relative-ontological-completeness‡ of-reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of \( \delta \) meaningfulness-and-teleology\(^{30} \) mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^*\) <as-to-perspective–ontological-normalcy/postconvergence-implied-`prospective-aporeticism-overcoming/unovercoming’>. Insightfully and making the case against conceptual patterning as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\(^*\)-educted–existentialising/contextualising/textualising-contiguity\(^*\) of existential-instantiations, this points out that existence inherent superseding–oneness-of-ontology necessarily implies ontologically-veridical \( \delta \) meaningfulness-and-teleology\(^{30} \) is effectively as of a natural transcendental-enabling/sublimating/supererogatory–de-mentativity-attendant-ontological-contiguity\(^*\)-educted–existentialising/contextualising/textualising-contiguity\(^*\)-of-all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however imbricated/threaded/recomposured such an exercise, explaining why our knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of a given <amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–-educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment–by}–postconverging entailment need to be as of a reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and more than just conceptual patterning that doesn’t or poorly attends to a natural transcendental-enabling/sublimating/supererogatory–de-mentativity attendant–ontological-contiguity–-educed–existentialising/contextualising/textualising-contiguity-of-all-ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–-educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment and apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–-educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment–by}–postconverging entailment, it should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in construing intrinsic-reality/ontological-veridicality such that the more profound/complete recomposuring of the very same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness–of–reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-ontological-completeness–of–reference-of-thought/ontological-normalcy/conflatedness’
lies in the fact that the construal/conceptualisation of an epistemic-totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised meaningfulness-and-teleology and the inherent ontological-veracity/intrinsicness of the totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology of human construal/conceptualisation of it’. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness.

Since there is no direct correspondence between relative-ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring with the inherent intrinsicness of the totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the
The preconverging-disentailment by postconverging entailment of human limited-mentation-capacity. Insightfully, it highlights that apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—


from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while


from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’.

Notional–conflatedness /constitutedness⁴-to–conflatedness¹ as such highlights an underlying

historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> of the

human-subpotency/'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, implying the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipating-of-humankind-in-the-broadest-sense-of-its-thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabling-level-of~ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antnihilism as
levels of human dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,-in-overcoming—'notionally—collateralising-beholdening-protohumanity'-to—'attain—sublimating-humanity'-as-to-existence-potency—sublimating—nascence—disclosed-from—prospective—epistemic—digression to supersede human temporality\textsuperscript{19}/shortness <amplituding/formative> wooden-language—imbued—averaging—of—thought—\textless as-to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—\textgreater as-of—'nondescript/ignorable—void —with—regards—to—prospective—apriorising—implications>\textgreater\textgreater ). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about 'human consciousness as for material and physical effecting devolving teleologies as meaningfulness' while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about 'human consciousness inherent effecting devolving teleologies as meaningfulness'. This validates the idea of dualism as ultimately <suprerogatory—human—subpotency>—effecting can only arise from the apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—\textlangle—educed—existentialising/contextualising/textualising—contiguity}\textrangle—\textlangle conflatedness\textrangle—in—\{preconverging—disentailment—by—\}—postconverging—entailment of human consciousness in-its-embodiment as the potent 'phenomenological transcendental-point-of-departure handle' for human self-conscious existence and \textlangle meaningfulness-and—teleology\textrangle—construal/conceptualisation as of knowledge-constructs/theories/interolipsistic—intercessory—notions/notional—referential—notations/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—\textlangle—educed—existentialising/contextualising/textualising—contiguity}\textrangle—\textlangle constitutedness\textrangle—in—\{preconverging—entailment\}—conception be construed/conceptualised as of
as of the notional-conflatedness of notional-deprocrypticism equally
supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as
in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify
that ‘limited-mentation-capacity apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }——
constitutedness[in—preconverging entailment conceptualisation construes of an ‘ontologically-
compromised-mediating,-as-of-its-specific-constitutedness that is relatively shoddy and
incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of
parts and whole in a given <amplituding/formative–epistemicity>totalising-devolved–purview-
as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a
derived/unoriginary mental-reflex as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity", whereas
limited-mentation-capacity apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity }——
conflatedness—in-[preconverging-disentailment–by]–postconverging-entailment
conceptualisation as of notional-deprocrypticism-as-preempting—disjointedness-as-of-
reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically-
uncompromised-mediating,-as-of-conflatedness profoundness/completeness’ by an incisive
<amplituding/formative–epistemicity>totalising-renewing-realisation/re-perception/re-thought
that further expands human grasp of the given <amplituding/formative–
epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality as a non-derived/original mental-reflex of maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation driven
by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. The latter is
effectively what relays the ontological-veracity of the <amplituding/formative–
reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness
subsuming the reality of the perceived whole and parts within the incisive
apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity }—conflicatedness
—in {preconverging–disentailment–by}–postconverging-entailment; pointing out that the fundamental issue is how
human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality
as of its profoundness/completeness. Consider in this particular regards the intrinsic–
reality/ontological-veridicality reflected as akin to an engineering product like a jet engine
wherein the conceptualisation is an incisive apriorising/axiomatising/referencing–{of–attendant–
onological-contiguity–educed–existentialising/contextualising/textualising-contiguity
}—conflicatedness—in {preconverging–disentailment–by}–postconverging-entailment that goes
beyond the whole and parts of the jet engine to grasp a conceptualisation
profoundness/completeness of required critical performances like fuel burn, maintenance
cycles, robustness, etc. construed as of the articulated depth of the 8 reference–of–thought of
aircraft engine engineering science. This overall notional conception extends as well to the
various ways by which human limited-mentation-capacity ‘accosts’ intrinsic–
reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions
categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,–as–of–
their–specific–constitutedness14 induced neuterising or prospectively notional–deprocrypticism
referentialism—ontologically-uncompromised-mediating,–as–of–conflicatedness13
meaningfulness-and-teleology9. That is, the notional–deprocrypticism protensive–
consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
its referencing of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-
{preconverging-disentailment–by}–postconverging-entailment, with no intermediating
construct as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–
preconverging-entailment, thus achieves ontologically-uncompromised-mediating,-as-of-
conflatedness }\textsuperscript{13} —meaningfulness-and-teleology\textsuperscript{99}. While the
occlusive/preclusive/warped/trepidatious-consciousnesses mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by
their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–preconverging-entailment on apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in–
{preconverging-disentailment–by}–postconverging-entailment induce their successively
categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
their-respective-specific-constitutedness\textsuperscript{14} —meaningfulness-and-teleology\textsuperscript{99}. This ultimately
points to the centrality of the implications of the ‘notion of limited-mentation-capacity’ as of its
notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-
conflatedness\textsuperscript{11} as a notional conception in construing ‘meaningfulness-and-teleology’, while
avoiding its ontologically-flawed apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—
constitutedness\textsuperscript{14} —in–preconverging-entailment construals in terms—of-axiomatic-construct of
the various\textsuperscript{99} neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes
ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{14} towards
ontologically-uncompromised-mediating,-as-of-conflatedness is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology given that as of its ontologically veridical apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity—conflatedness in {preconverging-disentailment—by—postconverging-entailment} it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening that is behind the ontological-contiguity—of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of—meaningfulness-and-teleology—and-longness-of-register-of—meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness—of—reference-of-thought perspective of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. It is the ‘notion of limited-mentation-capacity’ that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising, historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’ as of the notional-conflatedness of notional-deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in preconverging—existential-extrication-as-of-existential-unthought, and not the full potency of
categorical-imperatives/axioms/registry-teleology\(^{99}\)-relative-ontological-completeness\(^{87}\)-of-reference-of-thought-in-ontological-good-faith/authenticity\(^{90}\), thus literally expanding human access to existence-potency\(^{94}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the existential possibilities that arise with successive institutional-cumulation/institutional-recomposure\({\text{as-to-}}\text{historiality/ontological-eventfulness}/\text{ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected–}'\text{epistemicity-relativism-determinism}'\rangle\) associated with the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\). This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s\(^{83}\) reference-of-thought as an

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\) construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our reference-of-thought

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\) is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\) highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of
prospective notional-deprocrypticism reference-of-thought is circularly-unintelligible-but-for-a-totalising-self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-teleology to positivism–procrypticism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness of reference-of-thought as of ontological-performance—including-virtue-as-ontology arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence—(implicated–nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness} what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—edu.ced—existentialising/contextualising/textualising-contiguity }—conflatedness in [pre-converging-disentailment by] post-converging entailment

<amplituding/formative-epistemicity>totalising—renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, and further in contradiction to the notion of human <amplituding/formative-epistemicity>totalising—thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcence-and-sublimity/sublimation/supererogatory—de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcence-and-sublimity/sublimation/supererogatory—de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance-<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in inducing prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought-categorical-imperatives/axioms/registry-teleology\textsuperscript{99} for meaningfulness-and-teleology\textsuperscript{99} are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology\textsuperscript{87}<-in-preconverging-existential-extrication-as-of-existential-unthought> who is bound to circularly elicit shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} on such renewed reference-of-thought-categorical-imperatives/axioms/registry-teleology\textsuperscript{99} for meaningfulness-and-teleology\textsuperscript{99} and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold\textsuperscript{16}. In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s reference-of-thought as of its reference-of-thought-categorical-imperatives/axioms/registry-teleology\textsuperscript{99} is a sound basis for construing the meaningfulness-and-teleology\textsuperscript{99} of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning-of-its-reference-of-thought-rather-as-preconverging-or-dementing\textsuperscript{20} and-decentered-prior-institutionalisation’s categorical-imperatives/axioms/registry-teleology\textsuperscript{99} and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic
as of \textit{de-mentation}, which is what allows for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to prospective base-institutionalisation of reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness-of-reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human totalising-purview-of-construal'; but rather such unground articulation is one rather eliciting prospective metaphoricity as of its implied prospective existential reference. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implies that as of human totalising-thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>), humankind has no ‘absolute past-or-present ontological-completeness-of-reference-of-thought’ for grounding the construal of meaningfulness-and-teleology of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human totalising-purview-of-construal', as such pretence circularly turns into apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }— constitutedness in preconverging entailment at the given reference-of-thought uninstitutionalised-threshold; highlighting the fact that human potential attainment of the notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as of notional-deprocrypticism as <amplituding/formative-notional-preempting—disjointedness-as-of-reference-of-thought which points out that the various uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to procrypticism are
actually levels of disjointedness-as-of-reference-of-thought and that the various institutionalisations from base-institutionalisation to notional-deprocrypticism are actually levels of preempting—disjointedness-as-of-reference-of-thought all reflected as of notional-deprocrypticism. The validity of the construal of existence as-of-existence-potency\(^\text{39}\)~sublimating–nascence, disclosed-from-prospective-epistemic-digression rather as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is that in the state of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence \(^5\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^2\)-<including-virtue-as-ontology>) humankind can only credibly adopt a ‘apriorising/axiomatising/referencing- {of attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—confutedness in {preconverging-disentailment by} postconverging entailment exercise’ rather as of effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology in re-projection-or-re-anticipation to match existence as to existence-potency\(^5\)~sublimating–nascence, disclosed-from-prospective-epistemic-digression given existential ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’ to further elevate its prospective relative-ontological-completeness\(^2\)-of-reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendental apriorising/axiomatising/referencing- {of attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—confutedness in {preconverging-disentailment by} postconverging entailment as of maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation driven by ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality and not as a grounded
apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—
existentalising/contextualising/textualising-contiguity}—constitutedness—in—preconverging-
entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentalising/contextualising/textualising-contiguity
wrongly inducing amplituding/formative—epistemicity totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag. Transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity emphasises organic-knowledge as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlying
apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—
existentalising/contextualising/textualising-contiguity}—confulatedness—in—preconverging-
disentailment by—postconverging-entailment pointing to the ‘false certainty and denaturing’
implications’ involved with knowledge construed mechanically as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentalising/contextualising/textualising-contiguity in an
apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—
existentalising/contextualising/textualising-contiguity}—constitutedness—in—preconverging-
entailment and extricatory relationship with human amplituding/formative—
epistemicity totalising—thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency/
hyperbole-of-temporal-to-intemporal-ontological-performance—<including-virtue-as-
ontology>), failing to factor in maximalising-recomposing-for-relative-ontological-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-\textsuperscript{educed-existing}}-{existentialising/contextualising/textualising-contiguity-\textsuperscript{conflicatedness-in\{preconverging-disentailment-by\}-postconverging-entailment}} that prospectively ultimately grasps the centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{ontological-performance-\textsuperscript{including-virtue-as-ontology}} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{of-the-human-institutionalisation-process} or notional-deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-\textsuperscript{educed-existing}}-{existentialising/contextualising/textualising-contiguity-\textsuperscript{conflicatedness-in\{preconverging-disentailment-by\}-postconverging-entailment}} it perfectly grasps the implications to meaningfulness-and-teleology\textsuperscript{ontological-performance-\textsuperscript{including-virtue-as-ontology}} of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology\textsuperscript{ontological-performance-\textsuperscript{including-virtue-as-ontology}}’ but rather as within a same horizon of meaningfulness-and-teleology\textsuperscript{ontological-performance-\textsuperscript{including-virtue-as-ontology}}. However, it fails to grasp that such a centered–epistemic-totalisation itself arises because an axiomatic-construct is a circularity of meaningfulness-and-teleology\textsuperscript{ontological-performance-\textsuperscript{including-virtue-as-ontology}} of the very same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a given reference-of-thought-as-of-reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness a centered–epistemic-totalisation is rather the circular meaningfulness-and-teleology\textsuperscript{ontological-performance-\textsuperscript{including-virtue-as-ontology}} representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human<amplituding/formative–epistemicity>totalising–purview-of-construal’, as the said reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Now, the issue
of a centered–epistemic-totalisation defect arises where the given reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–epistemic-totalisation circularity of ‘meaningfulness-and-teleology’ in relative
deficient/flawed ontological-performance<including-virtue-as-ontology>’ construed as of the uninstitutionalised-threshold of a registry-worldview’s/dimension’s reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. But then human limited-mentation-capacity-deepening achieving prospectively of an ultimately theoretically perfect/sound reference-of-thought-as-of-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with such a conceptualisation of centered–epistemic-totalisation also construed as transcendental centered–epistemic-totalisation or extrapolated-centered–epistemic-totalisation or extrapolatory–epistemic-totalisation or transcendental–epistemic-totalisation and reflects the reality that a
<including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ which is a given reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview’s/dimension’s reference-of-
thought-as-of—reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation underlies apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—conflatedness in {preconverging—
disentailment—by}—postconverging-entailment in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being.

In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—, as of beyond-the-
consciousness-awareness-teleology⁺⁻<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold⁰² temporal individuations circular undermining of the prospective institutionalisation reference-of-thought-as-to-postconverging–dementating/structuring/paradigmimplied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness of reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold⁰² reference-of-thought which is in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹⁴ with its ultimate crossgenerational collapsing for the prospective institutionalisation’s reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency¹⁰<transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness> as of prospective relative-ontological-completeness reference-of-thought of the prospective institutionalisation’s reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness⁸⁸ as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity<shallow-
reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the
‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in
the same way that insight/intuition is reflected rather with regards to any given implicited
axiomatic-con structs; with an axiomatic-construct such as an idea or a concept or a notion or a
theory being any conception as of 56meaningfulness-and-teleology99 of supposed existential-
implications correspondence. That is the traditional knowledge conception articulated as
‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of
axiomatic-construct/ reference-of-thought’, as the axiomatic-construct/ reference-of-thought
is the effective human limited-mentation-capacity supposed correspondence relation with
existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation as-to-perspective–ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for
human-subpotency possibilities for devolving 56meaningfulness-and-teleology99 as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue, with increasing ontological-performance72-<including-virtue-as-
tonology> as of human transcendence; even though such a conception as ‘axioms of logic’
could be perceived rather as a meta-conception or more like a technical practicality akin to say
the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of
axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic
and by extension mathematics imply elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity educed—existentialising/contextualising/textualising-contiguity99,
whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions
are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring instrument—validating—measuring—as to postconverging—or dialectical thinking—apriorising—psychologism—as of maximalising—recomposing—for relative—ontological—completeness—unenframed—conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic—constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity—of superseding—one ness—of ontology—implied—as of inherent existence—coherence/contiguity, and so construed as the enabler—of insight—or intuition—or foresight—as—of embodied—consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental—enabling/sublimating/supererogatory—de—mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus—limitedly construed as their inherent meta—conceptualised ontological—veracity/axiomatic—construct of logic and mathematics transcendental—enabling/sublimating/supererogatory—de—mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context as to attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity of other applied and transcendental—enabling/sublimating/supererogatory—de—mentativity activities as of their axiomatic—constructs development and mathematics very own existential—reality of developed axiomatic—constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a <amplituding/formative—epistemicity> totalising—devolved—purview/domain—
of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory-de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as knowledge-reification–gesturing—<in-

prospective.psychologismic--apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity–deduced–existentialising/contextualising/textualising-contiguity}—

conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> for logic
and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest–subpotency–(in-transitive-

conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)} with
regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation16 (and this very insight about
the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest-subpotencies—(in-transitive-conflatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodinger, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory—de-mentativity of the physics <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory—de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians

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just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/superragory-de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-superragony. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/superragory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/superragory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension reference-of-thought-as-of-'reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising—purview—of—construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness-reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence{implicated-epistemic-veracity-of- nonpresencing—<perspective—ontological-normalcy/postconvergence>} that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaninglessness-and-teleology. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid reference-of-thought-as-of—'}
thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional—deprotocripticism psychoanalytic-unshackling metaphysics-of-absence{implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>} and apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging—disentailment—by}—postconverging-entailment, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging—entailment construal of ‘meaningfulness-and-teleology’ that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag} naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag} that is unconsciously implied as of our

In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing –apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing—qualia-schema>, and so with regards to ‘the very same physics <amplituding/formative–epistemcity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to 83reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing 83references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with <amplituding/formative–epistemcity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory—de-mentativity implications as of human limited-mentation-capacity-deepening’, whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify 56meaningfulness-and-teleology49 as knowledge which can only arise as of the 45maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’. Such a logicism disposition is rather in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-
the problem of existence being the issue of humankind’s limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^\text{9}\) as of ontology’s-directedness-as-Being. The phenomenological insight here about the nature of ‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity}—conflicatedness—in{preconverging—disentailment—by}—postconverging—entailment as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality\(^\text{12}\)/longness over temporality\(^\text{12}\)/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality\(^\text{12}\)-to-intemporality\(^\text{12}\) were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity}—conflicatedness—in{preconverging—disentailment—by}—postconverging—entailment <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating-ontological-contiguity as of maximalising—recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity}—constitutedness—in{preconverging—entailment} possibilities as of elaboration-as-to-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity\(^\text{12}\)
implications that are effectively as of non-existence. The further implication is that human
‘prior existential-reality insight as arising by apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-
entailment as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to
the ontological-veracity of prospective existential-reality as of
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment-by} postconverging-entailment upholding prospective coherence/contiguity of
ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of
the-human-institutionalisation-process as leading up to our present positivism/rational-
empiricism registry-worldview/dimension speaks of an apriorising/axiomatising/referencing-
{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-
entailment as of successive opened-constructs-of–meaningfulness-and-teleology
superseding <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-
to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and
from which Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology exercise we
can’t as of soundness-or-ontological-good-faith/authenticity exculpate ourselves to then
pretend ours is the registry-worldview/dimension reference-of-thought that is non-
transcendable as of our <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, when the insight of prospective
transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity implications as of
deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought avails, and so
as the apriorising/axiomatising/referencing—{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by} postconverging entailment upholding prospective coherence/contiguity of
ontology’s-directedness-as-Being. This further explains why there is need for corresponding
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology with respect to human
technical development, and as with prior technologies future technologies will necessarily
imply renewed human self-consciousness which is not by itself a given and needs to be
‘thought through and effectively conceptualised’ with respect to the future implications of
human development, nuclear weapons knowledge, electronic communication, artificial
intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing -as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-
contiguity ‘ is subject to epistemic-decadence as of beyond-the-consciousness-awareness-
teleology—in-preconverging–existential-extrication-as-of-existential-unthought>. Such
‘ontological statistical-exception’ of intemporal/longness as of ontology’s-directedness-as-Being
permeates all existential processes including life itself. This explains why
dimensionality-of-sublimating—(<amplituding/formative> {supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of—meaningfulness-and-teleology on wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } as of uninstitutionalised-threshold failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment—by)—postconverging-entailment of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity of biological science in relative ontological-contiguity of reference-of-thought will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity—supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author
likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate *meaningfulness-and-teleology* in sophistic/pedantic conceptual patterning terms overlooking transcendent-enabling/sublimating/supererogatory-de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for transcendent-enabling/sublimating/supererogatory-de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human *meaningfulness-and-teleology* ontological-performance-<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative–epistemicity’totalising~purview-of-construal’ or amplituding/formative–epistemicity’totalising-devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendent-enabling/sublimating/supererogatory-de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendent-enabling/sublimating/supererogatory-de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-
discontiguity - shallow-supererogation - of-mentally-
aestheticised-preconverging/dementing -qualia-schema of axiomatic-construct but rather a
problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-
limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for
amplituding/formative–epistemicity totalising–renewing-realisation/re-perception/re-thought
involves taking cue from existence as to attendant-ontological-contiguity educated–
existentialising/contextualising/textualising-contiguity /contexts as of existential-instantiations
imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation exercise as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a
demand curve, the insight as of human limited-mentation-capacity-deepening of a significant
rise in consumers’ salaries implies that everything else being equal the demand curve-
axiomatic-construct will shift to the right as of relative ontological-contiguity. The notion of
axiomatic-construct in ontological-contiguity arises out of its existential completeness and
profundness, for instance the axiomatic-construct in ontological-contiguity as concept of a
bicycle arises by the completeness and profundness of the bicycle in its existential wholeness
of functionality and contents as its ontological-contiguity. Ontological-contiguity rather
highlights relative perspectives as of ontological-normalcy/postconvergence depths of
axiomatic-construct/reference-of-thought of construal; which for instance renders the idea of
general relativity in relative ontological-contiguity and newtonian physics in relative notional-
discontiguity/epistemic-discontiguity - shallow-supererogation - of-mentally-
aestheticised-preconverging/dementing –qualia-schema> rather as uncorrelated, whereas a
notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative
ontological-continuity and relative notional-discontiguity/epistemic-discontiguity’ will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-existence’s–sublimating–nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} with respect to reference-of-thought; as contrary to the ‘Derridean différance decentering’ freeplay that is entrapped in circularity of meaningfulness-and-teleology on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity brings about prospective relative-ontological-completeness of reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking—apriorising-psychologism the prospective institutionalisation’s reference-of-thought-as-of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness of reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity.–shallower–supererogation –of-mentally-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, and thus
broadening human-subpotency in the full-potency of existence/existential-possibilities as
implied retrospectively to prospectively with the ontological-contiguity—of-the-human-
institutionalisation-process as of notional~deprocrypticism. What underlies such a centered–
epistemic-totalisation as of its transcending nature, is that given humankind’s limited-
mentation-capacity as of human-subpotency in its <amplituding/formative–
epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance.<including-virtue-as-
ontology>) with respect to the full-potency that is the ‘inherent centered–epistemic-totalisation-
as-existence’, humankind devises its ‘meaningfulness-and-teleology’ as of its requisite
human-subpotency ontological-performance.<including-virtue-as-ontology> to construe of
the ‘inherent centered–epistemic-totalisation-as-existence’ by way of ‘reference-of-thought–
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of
implicated-and-explicated reference-of-thought–categorical-imperatives/axioms/registry-
teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of human
comprehension/deciphering of underlying rules/non-rules—
apriorising/axiomatising/referencing–psychologism as from existential-instantiations in
imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–
epistemic-totalisation-as-existence’, with such human-subpotency approximation construed by
the specific human preconverging–existential-extrication-as-of-existential-unthought
historiality/ontological-eventfulness/ontological-aesthetic-tracing.<perspective–ontological-
transparency\textsuperscript{(6)}-\{transparency-of-totalising-entailing-as-to-entailing-\langle amplituding/formative-epistemicity\rangle\} totalising~in-relative-ontological-completeness\} in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{(2)}; wherein the ‘circular\textsuperscript{(3)} reference-of-thought of intemporal-as-ontological meaningfulness-and-teleology\textsuperscript{(9)} of sound ontological-performance\textsuperscript{(1)}-\langle including-virtue-as-ontology\rangle is not disambiguated from the ‘circular\textsuperscript{(8)} reference-of-thought of temporal-as-denaturing\textsuperscript{(5)} meaningfulness-and-teleology\textsuperscript{(5)} of ontologically-flawed/deficient ontological-performance\textsuperscript{(7)}-\langle including-virtue-as-ontology\rangle. Thirdly, there is thus beyond-the-consciousness-awareness-teleology\textsuperscript{(7)}-\langle in-preconverging existential-extrication-as-of-existential-unthought\rangle\textsuperscript{5} temporal individuations denaturing\textsuperscript{(1)} dynamics relations to the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(9)}-\langle for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{(9)} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, arising as of the conjugation of postlogism\textsuperscript{(7)}-slantedness/\langle ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance\textsuperscript{(7)}-\langle including-virtue-as-ontology\rangle. Fourthly crossgenerationally, the intemporal/longness-of-register-of meaningfulness-and-teleology\textsuperscript{(9)} individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reconceptualises of a transcending elevated-devolving-as-of-prospective-institutionalisation of implicit-and-explicit articulation of new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(9)}-\langle for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{(9)} as knowledge-constructs/theories/intersolipsistic-intercessory-
apriorising/axiomatising/referencing—psychologism—of-impulsive-or-accidented-or-random
superseding of transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ temporal-to-intemporal human limited-mentation-capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human preformulating/preframing/premeaningfulness<metaphoricity disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
supererogation\textsuperscript{98} of mentally-aestheticised preconverging/dementing\textsuperscript{99} qualia-schema, construed as prospective relative-ontological-completeness\textsuperscript{97} of reference-of-thought; wherein as of\textsuperscript{98} historicality/ontological-eventfulness onto-ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -reduced- existentialising/contextualising/textualising-contiguity \}—conflateness\textsuperscript{100} in \{preconverging-disentailment-by\} postconverging-entailment construal as of notional-deprocrypticism, - the trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited-\{as-degraded-devolving-as-of-uninstitutionalised-threshold \}

preformulating/preframing/premeaningfulness-\<metaphoricity\textsuperscript{57} -disposition—\textsuperscript{as-to-psyche-induced-psychologism-of-existential-stake\textsuperscript{'}} as of social-stake-contention-or-confliction, - the warped-consciousness of base-institutionalisation–ununiversalisation is of a ‘trepidatious Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but warped Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold \}

preformulating/preframing/premeaningfulness-\<metaphoricity\textsuperscript{57} -disposition—\textsuperscript{as-to-psyche-induced-psychologism-of-existential-stake\textsuperscript{'}} as of social-stake-contention-or-confliction, –the preclusive-consciousness of universalisation–non-positivism/medievalism is of a ‘warped Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but preclusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold \}

preformulating/preframing/premeaningfulness-\<metaphoricity\textsuperscript{57} -disposition—\textsuperscript{as-to-psyche-induced-psychologism-of-existential-stake\textsuperscript{'}} as of social-stake-contention-or-confliction, –the occlusive-consciousness of positivism—procrypticism is of a ‘preclusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but occlusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold \}
preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction, - and prospectively the protensive-consciousness of notional–deprocrypticism is of an ‘occlusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) construed as protensive Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction. This repleteness in the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{58} with such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold)’ preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' arises given the grounding of human \textsuperscript{56}‘meaningfulness-and-teleology\textsuperscript{59} ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibility/setup/measuring-instruments for \textsuperscript{5}‘meaningfulness-and-teleology\textsuperscript{59} ontological-performance as reflected by their respective ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human\textsuperscript{amplituding/formative–epistemicity} totalising–purview-of-construal’; such that the prior Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified\textsuperscript{57} (as-elevated-devolving-as-of-prospective-institutionalisation) to enable prospective Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> for the <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-
sublimity/sublimation/superrrogatory-de-mentativity towards the attaining of futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology \(^\text{10}\) as of prospective deprocrypticism. Thus the
notional-deprocrypticism ‘phenomenological transcendental-point-of-departure handle’ thus
warrants a superseding \(^\text{5}\) meaningfulness-and-teleology \(^\text{9}\) ontological-performance \(^\text{2}\) -
<including-virtue-as-ontology> as decomplexifying/uninhibiting-as-elevated-devolving-as-of-
prospective-institutionalisation> our positivism-procrypticism occlusive Being
preformulating/preframing/premeaningfulness-<metaphoricity-disposition—as-to-psyche-
induced-psychologism-of-existential-stake'>. This overall deneuterising \(^\text{1}\) conception of
transcendental centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology \(^\text{9}\) ontological-performance \(^\text{2}\) -<including-virtue-as-ontology> is reflected notionally as of
notional-deprocrypticism, underlying that the successive registry-worldview's/dimension's
institutionalisation are always about preempting ‘their successive types of disjointedness-as-of-
reference-of-thought’ up to its theoretical preempting with conceptual notional-deprocryptivism as preempting—disjointedness-as-of-
reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-
completeness -of- reference-of-thought as of ‘\(^\text{1}\) reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the successive
institutionalisations. Basically human preconverging-existential-extrication-as-of-existential-unthought is operantly construed as \(^\text{4}\) historiality/ontological-eventfulness \(^\text{8}\) /ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’> as of the notional-conflatedness \(^\text{1}\) of notional-deprocrypticism
underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human
contiguity >-successive registry-worldviews/dimensions institutionalisations articulations of
reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation have always led at the
uninstitutionalised-threshold \(^2\) to human limited-mentation-capacity induced beyond-the-
consciousness-awareness-teleology \(^1\) - < in preconverging existential-extrication-as-of-
existential-unthought>\(^6\) denaturing \(^6\) of \(^5\) reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^9\) as \(<\text{amplituding/formative}>\) wooden-language\(^\rangle\)
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology ) thus failing prospective intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation, inherently the issue of human
limited-mentation-capacity as of postlogism\(^7\)-
slantedness/\(^6\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \(^8\) reference-of-thought–devolving ontological-performance\(^7\)-
<including-virtue-as-ontology>, is a paramount and permanent one such that the construct of
notional–deprocrypticism \(^5\) reference-of-thought–categorical-imperatives/axioms/registry-
teleology\(^9\) is exactly about an epistemic-totalising\(^3\) ~ conflated–\(^5\) meaningfulness-and-
teleology -as-of-notional–deprocrypticism-reflected-\(^4\) historiality/ontological-
eventfulness\(^8\) /ontological-aesthetic-tracing-\(<\text{perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>\) preemptive
projecting/anticipating of the denaturing \(^6\) possibility of human limited-mentation-capacity as
of notional–deprocrypticism social \(^10\) universal-transparency\(^9\) –\(<\text{transparency-of-totalising-
entailing–as-to-entailing–}\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-
ontological-completeness } \) ontological-performance\(^7\) - <including-virtue-as-ontology>.
framework, such that many a subject matter domain like the heavens, forces of nature, material
definerential-formalisation-transference as abstract intemporal/ontological-driven
classification as of respectively formal religion, formal science, legal system, etc. voiding
free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of
respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude
mob justice, etc. Insightfully, as of human-subpotency–aporia/indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnatures—temporal
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological
normalcy/postconvergence’—existentialism-form-factor, anthropologists are very much aware
that the social diffusion of new transcendent-enabling/sublimating/supererogatory–de-
mentativity practices into a given society are more likely to be adopted as of the society’s
institutional and formal percolation-channelling-<in-deferential-formalisation-transference>
framework than as of dimensionality-of-sublimating—
<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) ‘direct convincing’ at individuals-level underlying deferring to
institutional and formal ‘meaningfulness-and-teleology’ as of the need for profoundness and
rigour that doesn’t avail in ordinary thought for transcendance-and-sublimity/sublimation/supererogatory–de-mentativity. Likewise, on occasion in the face of
prior institutionalisation established and perceived vested interest such intemporal-as-
onontological ‘meaningfulness-and-teleology’ could be ontologically undermined as of
institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the
Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates
to its value construct as of its prior relative-ontological-incompleteness-of-reference-of-thought apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }—constitutedness-in-preconverging-entailment as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness-of-reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness-of-reference-of-thought apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }—conflicatedness-in-{preconverging-disentailment-by}-postconverging-entailment which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational meaningfulness-and-teleology psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered–epistemic-totalisation-facticity of meaningfulness-and-teleology, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity conflictedly implying overriding the prior institutionalisation’s centered–epistemic-totalisation-facticity for the prospective institutionalisation’s centered–epistemic-totalisation-facticity. But then ontological-contiguity—of-the-human-institutionalisation-process is an empirical fact, and thus the
resolution of this transcendence-and-sublimity/sublimation/supererogatory–de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism—of-social-functioning-and-accordance as of human \( \langle \text{amplituding/formative–epistemicity}\rangle \) \( \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) as social \( \langle \text{universal-transparency}\rangle \) \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing–}\langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–in-relative-ontological-completeness} \rangle \) avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own
reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and syncretising-effecting construed as \text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} of ‘meaningfulness-and-teleology’ with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as \text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and \text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of ‘meaningfulness-and-teleology’ within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness-of-reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-
teleology\textsuperscript{9} given their supposedly coherent ontological-commitment\textsuperscript{<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of more profound <amplituding/formative—epistemicity> causality\textsuperscript{~as-to-projective-totalitative—implications-of-prospective—
nonpresencing,-for-explicating-ontological-contiguity validation as to existence-potency\textsuperscript{15}—sublimating—nascence,-disclosed-from-prospective-epistemic-digression, as re-originary—as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{(imbued-
postconverging/dialectical-thinking ~'projective-insights'/epistemic-projection-in-
conflatedness ~'-of-notional~deprocrypticism-prospective-sublation)\textsuperscript{10}, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-and-accordance\textsuperscript{7} by their relative\textsuperscript{103} universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing\textsuperscript{6} nature or poor\textsuperscript{10} universal projection. However, such a conception of supposedly coherent ontological-commitment\textsuperscript{<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology\textsuperscript{9} ~in-preconverging—existential-
extrication—as-of-existential-unthought\textsuperscript{17} with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9} social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, every social-setup as a conventional-
construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic consciousness-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought–categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency–(transparency-of-totalling-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalling–in-relative-ontological-completeness) about such metaphoricity instigative reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment–<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> that is subject to existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression validatory <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing.–for-explicating-ontological-contiguity. As of its circularity, the lack or
poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> threshold of a social-setup meaningfulness-and-teleology allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup meaningfulness-and-teleology. Such prospective metaphoricity possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology needs this supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology is not of poorer but rather of a superseding amplituding/formative—epistemicity causality ~as-to-projective-totalitative—implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> respectively as of superstitious spiritualism meaningfulness-and-teleology or scholasticism pedantic dogmatism meaningfulness-and-teleology, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—
de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity –postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment –implied—self-assuredness-of-ontological-good-faith/authenticity –postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> of such prior social-setups registry-worldview/dimension of meaningfulness-and-teleology, and so as of the prospectively induced causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity superseding meaningfulness-and-teleology as from existence-potency –sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective of relative-ontological-completeness–of–reference-of-thought by way of causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity such as with prospective positivism/rational-empiricism meaningfulness-and-teleology. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism—of-social-
referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^1\) elicitation of value as of untransvaluated–temporal-intemporality\(^2\). In this regard, as of the temporal ‘mental and existential investment’ of recurrent-utter-uninstitutionalisation prospective base-institutionalisation antinihilism \(^3\) ‘meaningfulness-and-teleology’\(^9\) is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective \(^{103}\) universalisation antinihilism \(^5\) ‘meaningfulness-and-teleology’\(^9\) is basically nothing and worthless, same with \(^{103}\) universalisation–non-positivism/medievalism and prospective positivism, and equally so for positivism–procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{11}\) ‘meaningfulness-and-teleology’\(^9\) as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective secondnatured institutionalisation rather occurs as of the superseding of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^1\) untransvaluated–temporal-intemporality\(^2\). Ultimately, prospective metaphoricity\(^5\) in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuation realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality\(^5\)/longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-disposition as to absolute ontological-commitment\(^6\) \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \sim\text{ postconverging-de-mentating/structuring/paradigming } –\text{as-being-as-of-existential-reality}>\). More critically, such a conception of prospective metaphoricity\(^5\) cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-<in-deferential-formalisation-transference>, come to grasp that sophistic/pedantic
predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology\textsuperscript{29} - in-preconverging-existential-extrication-as-of-existing-unthought\textsuperscript{31} with respect to prospective metaphoricity\textsuperscript{37} as of the implications of such undermining of social deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{69} as of prospective notional-deprocrypticism metaphoricity\textsuperscript{57} implications are necessarily spurious and associated with our positivism-procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity\textsuperscript{37} implications. We can appreciate in this regard that for the medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of <amplitudding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67} so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology\textsuperscript{99} in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity\textsuperscript{37} that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement
with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks de-
mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval
establishment pedantic disposition as of the implications of ideas undermining medieval dogma
as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination
as implying notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-
mentally-aestheticised-preconverging/dementing –qualia-schema> with their prospectively
implied metaphoricity'; with the consequence that there can’t be common/mutual
aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence)-<as-to-
psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—confalatedness –in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
confalatedness /formative–supererogating> and intellectual-and-moral-equivalence and
inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-
pedants—ideal-type-or-individuation inauthentic/unsound
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively
non-universalising and non-positivism/medievalism dogma prior relative-ontological-
incompleteness]-of- reference-of-thought warranting their unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> for the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism> of prospective Socratic-philosophers universalising-idealisation and
prospective positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument meaningfulness-
and-teleology respectively. Likewise, this author’s critique of the spurious institutional-being-
human limited-mentation-capacity prospective relative-ontological-completeness reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicited-and-explicit

from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological-reference-of-thought’ wherein it is then strictly a matter of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-completeness-of-reference-of-thought as of the prospective relative-ontological-completeness-reference-of-thought in intemporality/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness-reference-of-thought in temporality/shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought with intemporality/longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. The bigger point here being that the very notion of transcendence-and sublimity/sublimation/supererogatory–de-mentativity as of


disentailment—by}—postconverging-entailment of understanding’, necessarily entailing transcendental implications for ontologically-veridical knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; as we can appreciate the inherent reality that there isn’t ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—

to its temporal limited mentation capacity mental disposition points to its degraded devolving at the uninstitutionalised threshold. Such a deneuterising binarity of storied ontologically flawed amplituding formative epistemicity totalising self referencing syncretising circularity interiorising akrasiatic drag temporal mental dispositions and storied background of ontologically veridical inherent superseding existential reality unattached to such temporal mental dispositions portrays how a storied construct ontologically valid narration can be articulated as of beyond the consciousness awareness teleology in preconverging existential extrication as of existential unthought emphasising exclusively that it is the construal of human temporality to intemporality limited mentation capacity transversal and cumulative implications that accounts for ontologically veridical human character and social formation dynamics as of both uninstitutionalised threshold representation and prospective institutionalisation representation. Such a storied construct ontologically valid narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal to intemporal transversality for sublimating existential eventuating denouement of affirmative and unaffirmative disambiguated motif and apriorising axiomatising referencing of human limited mentation capacity in temporal apriorising axiomatising referencing of attendant ontological contiguity educed existentialising contextualising textualising contiguity constitutedness in preconverging entailment mental reflexes at presence reference of thought and so reflected by the implied intemporal apriorising axiomatising referencing of attendant ontological contiguity educed existentialising contextualising textualising contiguity conflatedness in preconverging disenagement by postconverging entailment of phenomenological transcendence and sublimity sublimation supererogatory de mentativity as of notional deprocrypticism. We can appreciate the metaphysics of absence implicated epistemic veracity of nonpresencing perspective ontological normalcy postconvergence.
insight about such a deneuterising\textsuperscript{17} storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a \textit{amplituding/formative–epistemicity}>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{17} to positivistic/rational-empiricism meaningfulness-and-teleology\textsuperscript{99} with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness -of- reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed \textit{amplituding/formative–epistemicity}>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{17}-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold\textsuperscript{102} of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising\textsuperscript{17} from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective notional–deprocrypticism perspective ‘as not self-effacing as of its ontologically-flawed \textit{amplituding/formative–epistemicity}>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{17}-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold\textsuperscript{102} of its ‘procrypticism–or–disjointedness-as-of–reference-of-thought and the prospective institutionalisation of deprocrypticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold\textsuperscript{102} and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising mental-reflex that by its \textit{amplituding/formative–epistemicity}>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag fails to attain such an apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment as of notional-deprocrypticism deneuterising insight. Central and critical to achieving such a deneuterising analysis in grasping the full and complete possibilities of ontologically-veridical construal of human meaningfulness-and-teleology given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold is the notion of beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment as of notional-deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-meaningfulness-and-teleology-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold-and-its-assorted-and-conjugated-temporal-meaningfulness-and-teleology such that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is always perceived as unnatural when <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, in the sense that ‘it-is-others,-as-of-the-
prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold\textsuperscript{102} and the notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{111} mental-reflex as it overlooks human uninstitutionalised-threshold\textsuperscript{02} points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’ supplanting-conviction-as-to-profound-supererogation —of-’attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism for \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{99} while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social\textsuperscript{103} universal-transparency\textsuperscript{10}—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}. Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’ supplanting-conviction-as-to-profound-supererogation —of-’attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism for \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation\textsuperscript{96}–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} perception-and-relation to \textsuperscript{50}meaningfulness-and-teleology\textsuperscript{99}’ as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism\textsuperscript{77}—slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{83}reference-of-thought–\textsuperscript{54}devolving ontological-
performance<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought> reflecting uninstitutionalised-threshold Being underdevelopment; wherein with specific regards to a postlogism-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation is rather as of a relevant generalised social projection as ‘<amplituding/formative> wooden-language-{imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }
of veridical supplanting-conviction-as-to-profound-supererogation—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ in relevant social engagement not perceived as of critical social-stake-contention-or-confliction as providing a ‘supplanting-conviction-as-to-profound-supererogation’—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism credibility backdrop’ for subsequent targeted threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation—or–part–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought>) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed meaningfulness-and-teleology ontological-performance<including-virtue-as-

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ontology>', subpar to ontologically-veridical meaningfulness-and-teleology ontological-performance as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology’ limited-mentation-capacity constraint’ as reflected from a ‘notional-deprocripticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance-as-including-virtue-as-ontology> or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold reference-of-thought, wherein such temporal thresholding neuterisation with regards to ontologically-veridical meaningfulness-and-teleology reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness of notional-deprocripticism deneuterising—referentialism’ as of metaphysics-of-absence insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it lies with universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it lies with Positivism institutionalisation over universalisation–non-positivism/medievalism uninstitutionalisation totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, and it lies prospectively with notional-deprocrypticism institutionalisation over our Positivism-procrypticism <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This operantly defines procrypticism—or-disjointedness-as-of-reference-of-thought as beyond just the construal of new supposedly intemporal reference-of-thought-categorical-imperatives/axioms/registry-teleology of the prospective institutionalisation to preempt the temporally denaturing reference-of-thought-categorical-imperatives/axioms/registry-teleology of the prior institutionalisation, but rather the deneuterising construal of the very ‘limited-mentation-capacity as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency limitation/constraint—imbued-'notional-firstnatures-temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence'-existentialism-form-factor as the beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought‘ constraining dynamism’ behind the denaturing of reference-of-thought-categorical-imperatives/axioms/registry-teleology in the very first place; conceptualised henceforth as the very reference-of-thought-categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of the notional-deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional-deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation—or-part-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-relation to meaningfulness-and-teleology over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation—or-part—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any ‘neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of–meaningfulness-and-teleology individuation and temporal/shortness-of-register-of–meaningfulness-and-teleology individuations of postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance -<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> given its psychoanalytic-unshackling as of prospective deprocrysticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should
rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of "reference-of-thought—categorical-imperatives/axioms/registry-teleology" but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—eduiced—existentialising/contextualising/textualising-contiguity }—conflicatedness—in{preconverging-disentailment—by}—postconverging-entailment of Being as implied as of 'deprocrypticism—or—preempting—disjointedness-as-of-'reference-of-thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—'meaningfulness-and-teleology' or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the 'mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of 'temporal/shortness-of-register-of—'meaningfulness-and-teleology' mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that is behind organic-knowledge. Human <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal mental-dispositions as of
beyond-the-consciousness-awareness-teleology\textsuperscript{9} - in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{1} are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold\textsuperscript{0} in temporal/shortness-of-register-of-‘meaningfulness-and-teleology\textsuperscript{9} terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{68} arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness\textsuperscript{88} -induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} -as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism\textsuperscript{8} is in a state of <amplituding/formative-epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{34} of a medieval worldview will grasp that that unique demonstration of medieval-postlogism\textsuperscript{7} /perversion-of-/reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9} (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new ‘logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’ —of-’attendant-
the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics $\text{amplituding/formative-epistemicity} \text{totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}$, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicus, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory–de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory–de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with respect to the
prospective registry-worldview/dimension as resolving the vices-and-impediments\textsuperscript{105} of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99}, there is an ever present issue of Being underdevelopment as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor wherein institutionalising reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{83} are always subject at uninstitutionalised-threshold\textsuperscript{102} to their denaturing\textsuperscript{8} as of their wooden-language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology}, as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Hence Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the abstract intemporal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference secondnaturning of knowledge as organic-knowledge. We can appreciate the latter point in the sense that with the development of various positivistic scientific and knowledge fields, the
knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of wooden-language- ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective ‘knowledge inventing’ was the institutional mental-disposition for engaging with the knowledge formally or as of seconndnatured education practically available to everyone interested, and so while alienating and considering general social wooden-language- ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ as improper and unqualified. This was to avoid a circularity of undermining of the intemporal-projection of their specific knowledge/science, as they contribute in overall Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹. The point here is that at uninstitutionalised-threshold¹⁰² the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by wooden-language- ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ but rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as knowledge-led is to harness ontological-pertinence and not wooden-language—{imbued—averaging-of-thought—<as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology— as-of—’nondescript/ignorable—void ’—with-regards-to—prospective-apriorising-implications}, thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as allowing-basic-level-of-universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of—<amplituding/formative—epistemicity>—causality—as-to—projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating—ontological-contiguity—overriding-social-equality—for-the-sake-of-individual-and-social-emancipation—as-of—efficient-ontological-performance—<including-virtue—as-ontology>-implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought—categorical-imperatives/axioms/registry-teleology—,—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social universal-transparency’— {transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness⟩. This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of


However, all along this ontological-contiguity of-the-human-institutionalisation-process a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of various pertinent social
manifestations: –wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/supererogatory-de-mentativity in formal institutional percolation-channelling-<in-deferential-formalisation-transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory-de-mentativity as to existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology },-for-aposteriorising/logicising/deriving/intelligising/measuring—“meaningfulness-and-teleology” undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and.
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind prior
‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual
institutional-being-and-craft; –ultimately the very paradox of human <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag means that the human sovereign psyche is one that is geared to construe of ‘presence as all-
encompassing meaningfulness-and-teleology value construct’ such that the transcendental
implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation to presence, rather than as of
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity
<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-
schema>. However despite this knowledge and sovereignty dilemma associated with Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, the insight about human
social-functioning-and-accordance can crossgenerationally be induced for Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology despite the inherent circular distractiveness
of temporality, and ultimately so as enabled by ‘social universal-transparency’
(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness’}. The above analysis point out
that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/superrrogatory—de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism meaningfulness-and-teleology constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically—<conjugatively—and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency (transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness’). As it is the latter that induces that social positive-opportunism—of-social-functioning-and-accordance for deferential-formalisation-transference and institutional percolation-channelling—<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling
implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of amplituding/formative-epistemicity totalising-renewing-realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity reference-of-thought and introducing the prospective ontological-contiguity reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human amplituding/formative–epistemicity totalising–purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective ontological-contiguity is more than just a reification gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring as-to-apriorising-psychologism but extends to encompass a de-assertion/preconverging-or-dementing apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring as-to-preconverging-or-dementing apriorising-psychologism of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity reference-of-thought and analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the very same physics amplituding/formative–epistemicity totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The ontological veridicality here is that such ‘double-gesture reification as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring-apriorising-psychologism together with the prior axiomatic de-assertion/preconverging-or-dementing-apriorising-psychologism/unaaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-apriorising-psychologism implying as of the non-presentsing<perspective-ontological-normalcy/postconvergence> induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not to be construed as an incrementality-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity of the superseded presencing—absolutising-identitive-constitutedness, but is rather a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation in subsuming 'the very same physics <amplituding/formative-epistemicity> totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the very same <amplituding/formative-epistemicity> totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension reference-of-thought as of the positivistic/rational-empiricism meaningfulness-and-teleology mindset as well as its distance rather with respect to physical reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein the prospective ontological-contiguity reference-of-thought as deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought implies a transcending reification
gesturing that not only affirms notional–deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism\> as of its ontological-completeness-of-reference-of-thought de-asserts/dements our positivism–procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation\> of notional–deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold\{-uninstitutionalised-threshold\}/presublimating–desublimating-decisionality\>–of-ontological-performance\>–including-virtue-as-ontology\> with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturalessness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor at uninstitutionalised-threshold\> that the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed ‘uninstitutionalised-threshold\> by prospective institutionalisation dialogical-equivalence–as-to-psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising–contiguity}—conflatedness–in–{preconverging-disentailment–by}–postconverging–entailment–in–self-becoming/self-conflatedness–/formative–supererogating}’. This can’t be the case because dialogical-equivalence–as-to-psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising–contiguity}—conflatedness–in–
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> can only arise where there is ‘common reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness^1 of reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold^2 as of prior relative-ontological-incompleteness^3 of reference-of-thought, and not such a flawed notion of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-

{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>. We can appreciate even within a same^3 reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-

In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event’-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘procrypticism—or—disjointedness-as-of—reference-of-thought reasoning’ is not admissible to prospective ‘ deprocrypticism—or—preempting—disjointedness-as-of— reference-of-thought reasoning’ and so from the moment of the event -<shallow-supererogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema> of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event -<shallow-supererogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema> of positivism, etc., across the successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process; and so as of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema> of the uninstitutionalised-threshold and the prospective institutionalisation. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event’-as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supererogatory de-mentativity that fully brings about the adaptation
of the induced ‘transcendental-reasoning-of-event’ as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology—ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>—denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of preconverging-existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism—of-social-functioning-and-accordance’ it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care–and–episteme as of intemporality/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic-knowledge requires the articulation of meaningfulness-and-teleology rather in postconverging-nonextricatory-existential-preempting-of-existential-unthought terms—as-of-axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care–and–episteme behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoptions of a positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms—as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness—of—reference-of-thought

The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon/projection for its prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species universal/transcendental maximalising—
For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as of the attitude/mental-disposition/care–and–episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology<in-preconverging–existential-extrication-as-of-existential-unthought> as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,–in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness <amplituding/formative> wooden-language–(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology –as-of-
to be able to achieve transcendence-and-sublimity/sublimation/supererogatory-de-mentativity', and so as of intemporality
towards. With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care–and–episteme that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness-as-of-its-more-direct-focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness-as-of-its-more-direct-focus that ultimately involves major stages like schooling, greater social autonomy and responsibility, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness-as-of-its-more-direct-focus as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development–as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness-as-of-its-more-direct-focus is construed as the more profound attitude/mental-disposition/care–and–episteme for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care–and–episteme of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care–and–episteme dispensing-with-immediacy-for-relative-ontological-completeness-as-of-its-more-direct-focus’, for achieving transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness-as-of-its-more-direct-focus so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in
the modern social-setup as of our modern practices involving subject-matter specialisms, trade
roles, functionaries, arts, research, sports and other activities, etc.; with each involving their
specific attitude/mental-disposition/care–and–episteme dispensing-with-immediacy-for-
relative-ontological-completeness by-reification/contemplative-distension. The idea being
that this provides more existential possibilities by the overall expanded human capabilities
available directly or indirectly to fulfil individuals desires and needs. Finally the third-level
reflects ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity of-the-human-institutionalisation-
process as of difference-conflatedness -as-to-totalitative-reification-in-singularisation-as-to-
the-nondisjoinedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-
contiguity with Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology, beyond-the-
consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-
existential-unthought>, implying specifically a postconverging—nonextricatory-existential-
preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme as
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension of reference-of-thought-by-reification/contemplative-
distension thus transcendentally enabling the successive registry-worldview’s/dimension’s
ontological-possibilities construed as of human
intemporal/ontological/social/species universal/transcendental maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigmig; with such dispensing-with-immediacy-
relative-ontological-completeness\textsuperscript{87}-or-incompleteness-of\textsuperscript{83} reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} associated with that attitude/mental-disposition/care–and–episteme\textsuperscript{5}. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity as a dementative/structural/paradigmatic adjunctive-metaphoricity\textsuperscript{57}-signification inducing-and-upholding a prospective ‘underlying \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating signifying-construct as \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating reference-of-thought’-devolving’. In other words, a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is utterly apprehended decisively by its given attitude/mental-disposition/care–and–episteme as of the ‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{1}. This insight is critical as for instance with appreciating what is implied by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology\textsuperscript{5} as of prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme by its given specific nonpresencing<perspective–ontological-normalcy/postconvergence> outcome; as we simply have to project/anticipate its ‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{1} implied as of preempting—disjointedness-as-of reference-of-thought construed as thinking as it remains unintelligible to our positivism–
procripticism’s disjointedness-as-of-reference-of-thought reconstrued as of preconverging-or-dementing—apriorising-psychologism. 


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of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme\(^5\) will poorly face optimum living of adult life or where such was
the case about all human children then the human species will be no more culturally unique
than any other animal. Again, as of human social-projection-institutional-orientations we know
that subject-matter, trades and bureaucratic expertise come with a requisite implied
attitude/mental-disposition/care–and–episteme\(^5\) in detachment from

<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as we
know that, everything being equal legitimately, it is the professional electrician as of its
assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-
relative-ontological-completeness\(^27\)-by-reification/contemplative-distension\(^27\) attitude/mental-
disposition/care–and–episteme\(^5\) whose workmanship is guaranteed to produce the best and safe
outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-
completeness\(^27\) -by-reification/contemplative-distension\(^27\) as of

<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-
with-immediacy-for-relative-ontological-completeness\(^27\) -by-reification/contemplative-
distension\(^27\) ‘assumed-and-unflinching transversality<-for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated-’motif-and-
apriorising/axiomatising/referencing’ of a relative-ontologically-veridical attitude/mental-
disposition/care–and–episteme as of its prospective relative-ontological-completeness\(^1\)-of-
reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–

The implication here is that as of its very ‘postconverging–nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity’—of-the-human-institutionalisation-process Being-development/ontological-framework-expansion–as-to-
mentatively/structurally/paradigmatically ‘do not project beyond \(^3\) reference-of-thought as of prospective relative-ontological-completeness\(^1\) —of— reference-of-thought’ to grasp prospective existence-potency\(^1\) ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression relative-ontological-completeness\(^3\) of apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—^meaningfulness-and-teleology\(^9\), overall it is the underlying intemporality —or-longness-of-register-of— meaningfulness-and-teleology\(^9\) attitude/mental-
disposition/care—and—episteme of successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-superceration\(^1\) —reference-of-thought— categorical-
imperatives/axioms/registry-teleology\(^9\), —for—
aposteriorising/logicising/deriving/intelligising/measuring—^meaningfulness-and-teleology\(^9\), rather than temporal threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation\(^5\) —as-to—‘attendant-intradimensional’ —prospectively—
disontologising—preconverging/dementing —apriorising-psychologism\> denaturing \(^9\) of the same \(^3\) reference-of-thought— categorical-imperatives/axioms/registry-teleology\(^9\), —for—
aposteriorising/logicising/deriving/intelligising/measuring—^meaningfulness-and-teleology\(^9\), that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in postconverging—nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity —of-the-human-institutionalisation-process ; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond
contention framework of scholasticism "meaningfulness-and-teleology", speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter dominance of positivism arising as of its <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective– nonpresencing.–for-explicating–ontological-contiguity induced positive-opportunism—of-social-functioning-and-accordance as of scientific, medical, technical advancements, free society, etc. that leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent positivist networks and societies for the perpetuation of positivistic 
"meaningfulness-and-teleology" while averting its denaturing by wrongly implying notional-contiguity/epistemic-contiguity "<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity "<shallow-supererogation -of-
mentally-aestheticised–preconverging/dementing –qualia-schema> given the latter’s flawed preconverging–de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness–of-reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the transcendental-enabling/sublimating/supererogatory–de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity’, and so beyond institutional-being-and-craft and social-aggregation-enabling
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology–as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}}. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology⁹⁻<in-preconverging-existential-extrication-as-of-existential-unthought>⁹ denaturing¹⁰ of the requisite intellectualism required for further Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹, and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/¹⁰ universal/transcendental/¹⁰ maximalising-recomposuring-for-relative-ontological-completeness¹⁰—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity¹⁰ practices do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing¹⁰ predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology⁹⁻<in-preconverging-existential-extrication-as-of-existential-unthought>⁹ prior relative-ontological-incompleteness¹⁰⁻of⁻¹⁰ reference-of-thought construes of ‘implied
grounding of ‘meaningfulness-and-teleology’ in terms–as-of-axiomatic-construct of
presencing—absolutising-identitive-constitutedness while the new/prospective/superseding
as of its prospective relative-ontological-completeness reference-of-thought construes of
‘implied grounding of ‘meaningfulness-and-teleology’ in terms–as-of-axiomatic-construct of
prospective nonpresencing—perspective–ontological-normalcy/postconvergence. This
brings home the reality that it is inevitable that all uninstitutionalised-threshold are
necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective
transversality—perspective–ontological-normalcy/postconvergence—of-affirmative-and-
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing
amplituding/formative—epistemicity causality—as-to-projective-totalitative—implications-of-
prospective nonpresencing—for-explicating-ontological-contiguity being the critically
fundamental determining arbiter of what will prospectively pass for knowledge rather than the
{preconverging—disentailment—by}—postconverging—entailment, in-self—becoming/self-
conflectedness/formative—supererogating at any such uninstitutionalised-threshold; as
fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-
positivism/rational-empiricism attitude/mental-disposition/care—and—episteme’ are de-
mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation
within a non-positivism/medievalism scholasticism context. This is the case since at a registry-
worldview’s/dimension’s uninstitutionalised-threshold, such a framework of logical-
[preconverging-disentailment–by–]–postconverging-entailment, in-self-becoming/self-

conflatedness /formative–supererogating> is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care–and–episteme reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation) scholasticism and positivism are rather in transversality<for-sublimating–

existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–'motif-

and-apriorising/axiomatising/referencing>* 101; as so reflected in their mutually beyond-the-

consciousness-awareness-teleology <in-preconverging–existential-extrication-as-of-

existential-unthought>. This is equally reflected with regards to the prospective transcendence-

and-sublimity/sublimation/supererogatory–de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-

knowledge is one that undervalues the presencing—absolutising-identitive-constitutedness

attitude/mental-disposition/care–and–episteme as of its social-stake-contention-or-confliction while the very notion of perceiving highly the meaningfulness-and-teleology101 within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective <nonpresencing–perspective–ontological-


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supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
apriorising-teleological-elevation-in-ontological-contiguity<sup>7</sup> of social
<amplituding/formative<imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignoreable—void—with-regards-to-prospective-apriorising-implications> and untransvaluated—temporal-intemporality<sup>2</sup> social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity<sup>64</sup> contentions; by its deflating of the conception of ontologically-veridical meaningfulness-and-teleology<sup>99</sup> as of human mortals contentions in transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffectement—disambiguated—motif-and-apriorising/axiomatising/referencing<sup><sup>100</sup></sup>, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—explicating—ontological-contiguity<sup>1</sup>, and thereof ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ as new reasoning—from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity<sup>64</sup> as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness—teleology<—in-preconverging—existential-extrication—as-of—existential—thought<sup>6</sup>, the articulation of meaningfulness-and-teleology<sup>99</sup> as of prospective maximalising-recomposing—for-relative-ontological-completeness<sup>87</sup>—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of prior reasoning—from-results/afterthought in overlooking concurrent<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—explicating—ontological-contiguity strife to uphold-and-promote the ‘superior party’ which is the nonpresencing—perspective—ontological—
normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent causalities as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity, rather as of its commitment to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that in many ways could just as well validate wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}> and untransvaluated—temporal-intemporality attitude/mental-disposition/care—and—episteme and their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic mandarinism and notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—totalising—in-relative-ontological-completeness} that usurps the very notion of scepticism in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-
veridicality as transcendental-enabling/sublimating/supernogatory–de-mentativity. This poor scepticism attitude/mental-disposition/care–and–episteme\textsuperscript{5} usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has <preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing~>existentialising—enframing/imprintedness~(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) implications as of the forestalling of prospective ‘concurrent <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity~’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme\textsuperscript{5} of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness\textsuperscript{7} of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening\textsuperscript{7}. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms–as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness\textsuperscript{7}, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness\textsuperscript{7}, ontological-bad-faith/inauthenticity\textsuperscript{4} scepticism avoids such constraining as it rather emphasises a predisposition for discreet,
‘ontologically unconstrained framework as of prospective relative-ontological-completeness’
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for explicating-ontological-contiguity ’ and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness
reification/contemplative-distension’, a perfidious ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of immediacy and temporality/shortness as of wooden-language-less-imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> and untransvaluated—temporal-intemporality social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness-reification/contemplative-distension
intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness-reification/contemplative-distension, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness. ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness but of a poor conception outside the prospective relative-ontological-completeness behind such social practices ‘inventing’ as-of-
prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, are but denaturing and down the line equally undermines prospective relative-ontological-completeness for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness are of the same notional-contiguity/epistemic-contiguity aestheticised-postconverging/dialectical-thinking—qualia-schema kind that bathe in the wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications and untransvaluated—temporal-intemporal social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness of preconverging—existential-extrication—unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and today’s positivism—procrypticism, with little prospect/opening for prospective transcendence—sublimity/sublimation/supererogacy—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the
‘natural appropriateness’ of such a job description as of human
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming, but rather speaks of a poverty of
institutionalisation that creeps into institutional anchors as of their reasoning-from-
results/afterthought constructions subject to temporal/shortness-of-register-of—
meaningfulness-and-teleology denaturing of reference-of-thought—categorical-
imperratives/axioms/registry-teleology, —for-
As a result of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>—existentialism-form-factor, the ever present reality of human
uninstitutionalised-threshold as reflected successively with recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has
always implied resolution beyond just reasoning-from-results/afterthought that warrants
successive ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> as of the
reasoning-through/messianic-reasoning of base-institutionalisation, universalisation,
positivism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
together construed as of the notional~conflatedness of notional~deprocrypticism. Reasoning-
through/messianic-reasoning attitude/mental-disposition/care—and—episteme implicitation
arises as of metaphoricity at uninstitutionalised-threshold where blurry/vague/undeveloped
construct of any given ‘<amplituding/formative—epistemicity>totalising—devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ is
unamenable—or-poorly-amenable to reasoning-from-results/afterthought attitude/mental—

The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is rather about a ‘seeding promise of human-subpotency ontological-performance<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limited-
thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness\(^a\)-of-\(^b\) reference-of-thought at such uninstitutionalised-threshold \(^c\); and so, in a renewing apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring \(^d\) meaningfulness-and-teleology\(^e\), which is construed as more fully articulating the notion of ontological-good-faith/authenticity \(^f\). This practical conceptualisation of ontological-good-faith/authenticity\(^f\) as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance\(^g\)-\(<\text{including-virtue-as-ontology}\> in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-\(\text{‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor, there is always room for human denaturing temporal ontological-performance\(^g\)-\(<\text{including-virtue-as-ontology}\> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity\(^f\) based intemporal organic-knowledge that is wary of the denaturing \(^h\) that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^i\)-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^j\). Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
recomposing-for-relative-ontological-completeness\textsuperscript{52}—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in \textsuperscript{58}neuterising; as such \textsuperscript{58}neuterising is the outcrop of human limited-mentation-capacity. In other words \textsuperscript{58}neuterising can effectively be ‘decomposed-as-from-a-conflicatedness\textsuperscript{13}-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction \textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{34},

and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflicatedness\textsuperscript{13} of notional~deprocrypticism deneuterising — referentialism’. Such an exercise can be conceptualised as an abstract \textsuperscript{53}reference-of-thought/epistemic-totalisation level of deneuterising —referentialism, wherein for instance, with regards to ‘the very same medical \textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–devolved–purview–as-domain–of–construal–as–intrinsic–reality/ontological-veridicality}’ as de-mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like catching an unknown disease in a given forest may imply a attendant–ontological-contiguity\textsuperscript{67}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}—lowest-level-reification perpectivity-as-of-bad-omen as of its relative \textsuperscript{57}neuterising as of its random-as–uncircumscribing/undelineating-as-‘epistemic-totality’ \textsuperscript{99}— existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\textsuperscript{99} given its non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the
sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditous nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neuterising as of its tendentious-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology given its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences); - for the preclusive-consciousness of a universalisation–non-positivism/medievalism society imply attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor as of its relative neuterising as of its qualifying-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology given its universalisation-directed-rulemaking-over-non-rules—
existentialising/contextualising/textualising-contiguity"-full-level-of-reification

notional~deprocrypticism deneuterising"—referentialism as of referentialism—circumscribing-
as-'epistemic-totality"-or-delineating-as-'epistemic-totality"'

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existential—epistemic-
totalisation-scheme-of—meaningfulness-and-teleology given its preempting—disjointedness-
as-of—reference-of-thought, as to—reference-of-thought—as-of—amplituding/formative—epistemicity>growth-or-
conflatedness</transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness”—in-superseding-mere-formulaic-positising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education,
information, environmental, gender and power relations issues underlying healthcare and
medical delivery’ (noting finally that in the case where the given forest is infested with say
mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-
theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best
knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism imbued theoretical/conceptual/operant implications to human-
subpotency as of its protensive nature as to coherent existential interpretation drawing out the
full implications of human limited-mentation-capacity-deepening as of deprocrypticism—or-
preempting—disjointedness-as-of—reference-of-thought as a projective—totalitative-
implications conception and superseding presencing—absolutising-identitive-
constitutedness naiveties as to the socially extended constructive construal of healthcare as
more than just as of immediate disease/illness cause-and-effect implications). The latter as
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as of its
ontological-completeness-of—reference-of-thought/ontological-normalcy/postconvergence is
the effective basis for evaluating the ontological-veracity of all preceding reference-of-
thought as of its deneuterising—referentialism that breaks-down the various neuterising to
their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality’ with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’
existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology’ speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional~deprocrypticism deneuterising, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking —apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing —apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating —amplituding/formative–epistemicity> reference-of-
thought—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold meaningfulness-and-teleology. Thus this will disambiguate, specifically ‘with regards to the ill-health meaningfulness-and-teleology, as it construes any ill-health issue as of the idea of bad omen given its ‘non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold as such, as of the reference-of-thought beyond-the-consciousness-awareness-teleology, is the basis for determining both intemporal as well as temporal ontological-performance specifically as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated totalising/circumscribing/delineating reference-of-thought—devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation ontological-performance—<including-virtue-as-ontology> and also as the various temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> denaturing, all as conjugating variously to the very same implied reference-of-thought—‘categorical-imperatives/axioms/registry-teleology underlying idea of bad omen
had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of différance/internal-dialectics/difference-deferral so-construed as of ‘reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-to-conflatedness\(^3\)-différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of–meaningfulness-and-teleology\(^6\); and so with respect to the more ontologically-veridical reality of human conceptualisation of meaningfulness-and-teleology\(^9\) always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness\(^8\)-of-‘reference-of-thought, thus in need for its prior deepening so-captured in the ‘human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\(^9\) as of the notional~conflatedness\(^3\) of notional—deprocrypticism différance/internal-dialectics/difference-deferral’ as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence\(\langle\text{implicated—nondescript/ignorable—void }\rangle\)-as-to-presencing—absolutising-identitive-constitutedness\(^1\)/illusion-of-the-present/present-consciousness/mirage. Such a ‘human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\(^9\) as of the notional~conflatedness\(^3\) of notional—deprocrypticism différance/internal-dialectics/difference-deferral’, by its insight with respect to the implications of human limited-mentation-capacity for ontologically-veridical meaningfulness-and-teleology\(^9\) construal, is best predisposed to grasp the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of nonpresencing-<perspective—ontological-normalcy/postconvergence>
break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-
in-sharedness of human in-meaningfulness-and-teleology with regards to the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘humaniances/formative-epistemicity’ totalising-purview-of-construal’ as of the
variance of uninstitutionalised-threshold prior relative-ontological-incompleteness
reference-of-thought and prospective institutionalisation relative-ontological-completeness
reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated
with the overall ontological-contiguity —of-the-human-institutionalisation-process
necessarily explains the ‘mutually transversality-apriorising/apomatizing/referencing’ unintelligibility’ of the Galileos, Newtons, Diderots
episteme articulating prospective positivising/rational-empiricism meaningfulness-and-
teleology and the Establishment scholasticism medieval dogmatic episteme. The implication
here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity as of reference-of-thought is by itself tied up to a prospective epistemic
disruption, construed as of soundness-or-ontological-good-faith/authenticity reference-
of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed
as of unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. Such
transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of
its knowledge-constructs/theories/inter-solipsistic-intercessory-notions/notional-referential-notions/articulations/virtue to the full-potency of existence, and in the human
construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’
is not any involved humans as knowledge agents but inherent existential-reality itself, with any
such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to
existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to
muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity> totalising–self-referencing-syncretising’ across the entire social spectrum as of notional–episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{58} as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99}, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold \textsuperscript{02} actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-
undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory de-mentativity of meaningfulness-and-teleology ontological-performance -><including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-performance -><including-virtue-as-ontology>, undermining the very notion of the intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it construed as charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmning. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity
however the institutionalisation-level as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—


recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness$^{12}$ in {preconverging-disentailment by}–postconverging-entailment de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-social-functioning-and-accordance$^{75}$ of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—constitutedness$^{14}$ in preconverging-entailment to engage a registry-worldview/dimension at its uninstitutionalised-threshold$^{102}$ rather by an $^5$incrementalism-in-relative-ontological-incompleteness$^{88}$ —enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness$^{87}$-of- reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold$^{102}$ a more complex but ontologically-veridical maximalising-recomposuring-for-relative-ontological-completeness$^{97}$—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness$^{87}$-of- reference-of-thought or superseding metaphysical framework of contention as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness$^{12}$ in {preconverging-disentailment by}–postconverging-entailment. That is, engaging a non-positivism registry-worldview/dimension $^5$meaningfulness-and-teleology$^{99}$ with respect to say notions-and-
accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications} in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension ‘meaningfulness-and-teleology’ and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications} in the non-positivism social-setup. Ultimately, such a profound phenomenological totalising~conflated-meaningfulness-and-teleology-as-of-notional~deprocriptism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> ontological-performance<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance<including-virtue-as-ontology>) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second
world wars pass for mere victims of the wars in a bizarre twist of mutual
<amplituding/formative–epistemicity>totalising~self-referencing-
synergising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious
reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for
killing about 25 millions of his own citizens is still considered a national hero by the majority.
Consider that the first president of the United States in position of power was a slave-owner
thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is
venerated by a majority as the greatest U.S. President. Consider in a different sense though non-
exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with
hardly any critical influence on the party and is universally condemned today. Consider as
well that many an intellectual or public figure today actively or passively voiced for the recent
wars killing millions whether in the Middle-East or elsewhere with a corresponding social
indifference and mental shut-off. These profound considerations highlight the contemplative
depth to which the social thinker needs to get to in order to truly be engaged in a
transcendental-enabling/sublimating/supererogatory–de-mentativity <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity construal as implied with
notional–deprocrypticism as preempting—disjointedness-as-of reference-of-thought and so
be able to keep their head up from drowning in human <amplituding/formative–
epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance ~<including-virtue-as-
ontology>) in order to be able to produce ‘veridical ontology’ on a same parity as nature
constrains on the natural sciences. Effectively, such transcendental insight points out that
existence/existential-possibilities is inherently a radical ontology beyond our
in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory-de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of universal projection as intemporality-or-longness-of-register-of–meaningfulness-and-teleology as the opportunity for prospective transcendental-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness thus hardly as of aetiolagisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal
implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory-de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— constitutedness—in–preconverging-entailment to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-teleology but was caught up in the <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance>-<including-virtue-as-ontology>) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’
were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation “meaningfulness-and-teleology” in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity!

We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence-⟨implicit-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ as of notional–deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive–constitutedness ⟩ framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied here is with regards to reference-of-thought/epistemic-totalisation level ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-'human-amplituding/formative-epistemicity'>totalising-purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening arising in further apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—in-preconverging-disentailment-by-postconverging-entailment as of human maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in an exercise of <amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-immanent-
epistemicity>totalising~purview-of-construal’’. This notion of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness -in {preconverging-
disentailment-by}–postconverging-entailment construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness –in preconverging-entailment as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-
institutionalisation—ununiversalisation’ not cognisant of the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-

disentailment–by}–postconverging-entailment possibility of prospective universalisation
prospective relative-ontological-completeness—of—reference-of-thought, ‘universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of
universalisation—non-positivism/medievalism’ not cognisant of the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-

disentailment–by}–postconverging-entailment possibility of prospective positivism prospective
relative-ontological-completeness—of—reference-of-thought, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of positivism—procrypticism’ not cognisant
of the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-

disentailment–by}–postconverging-entailment possibility of futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism
prospective relative-ontological-completeness—of—reference-of-thought. Such that it thus
construes as absolutely reflecting existence/existential-possibilities by operations of
elaboration-as-to-mere-extrapolating/constituting/abstracting/inferring-of-elucidation-
outside—attendant–ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity on the basis of that given
determination—reference-of-thought—categorical-imperatives/axioms/registry-teleology with
the consequence that its apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in-preconverging-entailment, since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment of existence as of prospective relative-ontological-completeness ’-of- reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in-preconverging-entailment, and this issue is recurrent-beyond-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>-with-the-latter-only-a-bi-manifestation-of-the-recurrence,-as-psychically-recurrent as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening due to inherent human temporality /shortness and intemporality /longness across all registry-worldviews/dimensions, and speaks of a human preconverging-existential-extrication-as-of-

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self-referencing meaningfulness-and-teleology is always susceptible to the further deepening of human limited-mentation-capacity as of meaningfulness-and-teleology arises out of the adjunction to this ‘underlying meaningfulness-and-teleology’ and is adjoined to it as metaphoricity, with metaphoricity construed as the signification implied as of syncretising-effecting meaningfulness-and-teleology. Thus language effectively reflects the meaningfulness-and-teleology reality of human meaningfulness-and-teleology, as language is always a blending of the ‘underlying meaningfulness-and-teleology’ with the apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—confused—existentialising/contextualising/textualising-contiguity—in—preconverging-disentailment—by—postconverging-entailment adjunction of its metaphoricity. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of meaningfulness-and-teleology’ is always meaningfulness-and-teleology construed as ‘reference-of-thought’ and its signification as implied by an ‘underlying meaningfulness-and-teleology’ necessarily has to do with the fact that meaningfulness-and-teleology is as of a ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\(^*\) -<implied—self-assuredness-of-ontological-good-faith/authenticity as-of-existent-reality> as of <amplituding/formative–epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon/projection were all the-one-meaning cohere/are-in-ontological-contiguity\(^67\) metaphoricity\(^57\) as of human limited-mentation-capacity-deepening adhocly produces by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}— conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment adjunctive significations where these do not fit in with the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness\(^63\)-of- reference-of-thought when conceptualising about such an ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricty\(^57\)-signification so produced as reflected by ‘a transcendental syncretising-effecting \(^56\) meaningfulness-and-teleology’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater ‘meaningfulness-and-teleology’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating effect over the prior
historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity as its very own ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology as not self-referentially covered by the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
 nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemicity-
 relativism-determinism-<amplituding/formative–epistemicity>causality-as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity′ différance′, with regards to 'human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-
becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
of-existence as of existential-stakes migration', and speaks of a non-speculative, non-
imaginary, theoretical, conceptual and operant construal of an internal-dialectic in attendant-
ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity/Derridean-différance/Sartrean-existence-precedes-essence/Heideggerian-essencing-
as-of-the-ontological-difference construed as of human limited-mentation-capacity-deepening.

Such adjunctive-metaphoricity—significations apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflicatedness—in-{preconverging-disentailment–by}-postconverging-
entailment <amplituding/formative–epistemicity>causality-as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity-mirror
the syncretising-effecting as of the acculturation-indigenisation-pidginisation behind dialectal
differentiation, national language formation, and the cultural diffusion associated pidginisation
and creolisation; as of social-stake-contention-or-confliction context adjunctive-
metaphoricity -significations apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }— conflatedness -in-\{preconverging-disentailment by\}—postconverging-entailment induced ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity\textsuperscript{57} -significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed here as the phenomenology of human language acquisition différance’ that fundamentally mirror the child’s developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child’s adoption-of/integration-with the supposedly ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity\textsuperscript{57} where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the
concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment’<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> for its evolving-and-devolving construct of ‘meaningfulness-and-teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁴ dynamics of individual and collective-social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay^ with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social
superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity\textsuperscript{2}-significations apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } – conflatedness \textsuperscript{3} – in \{preconverging-disentailment by\}–postconverging entailment as of syncretising-effecting as ultimately converging towards a \textsuperscript{1} deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{1} reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2}’ construed as différance in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } – conflatedness \textsuperscript{3} – in \{preconverging-disentailment by\}–postconverging entailment’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2} as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence \textsuperscript{1} historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms–as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions
construed as the historicality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflecte-epistemicity-relativism-determinism of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as notional-knowledge involving the dynamic understanding of both its temporality/misconstrual/desublimation and intemporal-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising referentialism and thus beyond neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing of the uninstitutionalised-threshold and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporal—as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon/projection that is in many ways ad-hoc and phenomenologically uninsightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon/projection tend to be in apriorising/axiomatising/referencing-of-attendant–ontological-contiguity—constitutedness—in–preconverging-entailment. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflecte-epistemicity-relativism-determinism
outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful ‘meaningfulness-and-teleology’\(^{[96]}\). Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity\(^{[15]}\) ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology\(^{[96]}\)-\(\geq\) preconverging existential-extrication-as-of-existential-unthought\(^{[5]}\); as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality /longness doesn’t take its due place, it is occupied by ignorance as of human temporality\(^{[10]}\)/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(\geq\) meaningfulness-and-teleology\(^{[99]}\). Basically, just as the adjunctive-metaphoricity\(^{[57]}\)-signification instigation of positivistic rationality as a potent construct took the form of a centered–epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(\geq\) meaningfulness-and-teleology\(^{[99]}\), postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity\(^{[1]}\)-signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(\geq\) meaningfulness-and-teleology\(^{[99]}\).
Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity }—confoundedness in {preconverging—disentailment—by—postconverging-entailment that ‘undermines the privileging of <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity or difference-of-kind’ disposition, and so beyond just reflecting such ‘presencing—absolutising-identitive-constitutedness privilege undermining as of transcendental outcomes implied by ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>. While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity }—confoundedness in {preconverging—disentailment—by—postconverging-entailment, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a
demonstration of ‘sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-
becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
of-existence' as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that meaningfulness-and-teleology imply by default a
given perspective/framing/reference/horizon/projection, such that as of a
\(<\text{amplituding/formative–epistemicity}>\)totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag facet it is then already compromising nonpresencing—or—withdrawal—or—metaphysics-of-absence
\(<\text{implicated-epistemic-veracity-of—nonpresencing—<perspective–ontological-normalcy/postconvergence}>\)—or—transcendental-reasoning-of-event—as-prospective-ontology—origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness in [preconverging disentailment by] postconverging entailment of accreting-substitutive-subsumption-as-futural-différance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon/projection implications’ with regards to meaningfulness-and-teleology, and so as disambiguating presencing—absolutising-identitive-constitutedness from nonpresencing—<perspective–ontological-normalcy/postconvergence> by their respective supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay
reflected with the Glas experimental project, but it fails to recognise the possibility of a futural
différance where \(\text{meaningfulness-and-teleology}^{29}\) is construed as of the prospective
\(\text{nonpresencing-<perspective–ontological-normalcy/postconvergence>}\)
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation which points to a prospective relative-ontological-completeness /ontological-contiguity\(^{27}\) as of the very same \(<\text{amplituding/formative–epistemicity}>\) totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-verbatimility; even though it is the first step towards such a futural différance
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. It equally explains
such a Derridean conclusion that human sublimation is an always evasive notion given its
failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising-or-
referencing\(^{23}\) as of the transcendental implications of prospective \(\text{nonpresencing-<perspective–ontological-normalcy/postconvergence>}\) in inducing sublimation, with such a
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^{24}\) arrived at by
human limited-mentation-capacity-deepening\(^{23}\) as of \(\text{de-mentation}\)\(^{11}\)
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) involving ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driven re-projection/re-anticipation as of prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\(^{42}\)–<implied—self-assuredness-of-ontological-good–
différence, as it is existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation


ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming' in its nonpresencing—perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay différence which is then in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in-resource—preconverging-entailment as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Insightfully, we can grasp that the Derridean freeplay différence becomes as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in-resource—preconverging-entailment because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective—
supererogation.<as-to-perspective-ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming'>. So because at the point of
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity reasoning is still
presupposing thought-determination instead of given up to the possibility of existence’s
divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously
become the transcendental-signifier of existence despite the reality of human limited-mentation-
capacity which priority at that point should be the need for validation from existence—as-the-
absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-
implied-'prospective-aporeticism-overcoming/unovercoming'> and not make any
determination priorly, even as of freplay. Furthermore, it is wrong to construe/equate as
imagination such ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming'>, since in reality it is rather pushing
reasoning to its very limits in a notional disposition that is not guaranteed, and only
occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as
validatable by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. Thus
behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as ‘hunch’ is a
transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
established existential–epistemic-totalisation-of—meaningfulness-and-teleology—
enframed-conceptualisation reflex as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity. We

We can appreciate that the medieval mindset reasons in terms of medievalism–non-positivism just

as we reason in terms of our positivism–procrypticism mindset. The question can thus be asked

is there more profound meaningfulness-and-teleology beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-

conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-

supererogation <as-to-perspective—ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’? It is herein that we get into the realm

of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of de-mentation

{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-

attributive-dialectics} inducible

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In other words,

under sufficient constraint of existence/existential-reality-itself given its absolute a priori status,

as reflected by causality—as-to-projective-totalitative—

implications-of-prospective—nonpresencing,—for-explicating-ontological-

contiguity /contingency, human intemporal individuation is predisposed to put in question

even a ‘registry-worldview’s/dimension’s reference-of-thought

established existential–epistemic-totalisation-of—meaningfulness-and-teleology as of a

established existential–epistemic-totalisation-of—meaningfulness-and-teleology—
enframed-conceptualisation reflex as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity.
reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality further reveals that prospective nonpresencing-perspective-ontological-normalcy/postconvergence implies prospective renewal of attitude/mental-disposition/care-and-episteme, as of de-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism respectively as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought and prior relative-ontological-incompleteness. In this regard we can imagine as of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness-of-reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it
might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-developments in physics since then, even though its meaningfulness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuation-ontological-performance-including-virtue-as-ontology; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme of dual-language/split-mentality as of amplituding/formative-epistemicity totalising–thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance<including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipating social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>’, that reflects a human tacit awareness that
the grounding of its "meaningfulness-and-teleology" is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care–and–episteme for more profound-and-complete "meaningfulness-and-teleology". While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a \( ^8 \) reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics–axiomatic-constructs within the positivism/rational-empiricism \( ^8 \) reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of \( ^8 \) reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into "meaningfulness-and-teleology" as grounded on a given ‘registry-worldview’s/dimension’s reference-of-thought <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of–meaningfulness-and-teleology as well as the ‘psychological comfort’ habituated at the given \( ^5 \) neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism is exactly the capacity to construe ‘meaningfulness-and-teleology’ as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for "meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology–<in-preconverging-existential-extrication-as-of-existential-unthought> arising as of human prior relative-ontological-incompleteness–of–reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-}\-[educed-existentialising/contextualising/textualising-contiguity]-conflatedness\-[in-{preconverging-disentailment-by-}]\-postconverging-entailment implication with respect to existence-potency\-[sublimating-nascence,-disclosed-from-prospective-epistemic-digression is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior \-nonpresencing-<perspective-ontological-normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency\-[sublimating-nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness\-[of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness\[-of-axiomatic-construct-or-\-reference-of-thought \-[amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, implied as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of ‘meaningfulness-and-teleology’\-grounding as always prospective as of prospective relative-ontological-completeness\[-of- reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional-deprocrypticism registry-worldviews/dimensions \-nonpresencing-<perspective-ontological-normalcy/postconvergence> respectively as successive ‘meaningfulness-and-teleology’\-grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism \-presencing—absolutising-identitive-constitutedness’. Interestingly we can appreciate that the attitude/mental-disposition/care—and–episteme\-as of relevant
to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of ‘human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness—of-reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness—of-reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of amplituding/formative-epistemicity—causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity by existence-potency—sublimating-nascence-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is GIVEN’, but about human limited-mentation-capacity-deepening for human emancipation. Thus implying existence-potency—sublimating-nascence-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as
of the **human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation** directed directly to inherent-existence-as-of-existential-reality/existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the **human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation** as of human limited-mentation-capacity-deepening bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of **human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation** has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening **human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation** of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising ‘meaningfulness-and-teleology’ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective ‘meaningfulness-and-teleology’ as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the **human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation** that led to human limited-

That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon/projection for grasping prospective meaningfulness-and-teleology; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon/projection. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence⟨implicated-nondescript/ignorable-void-as-to-presencing—absolutising-identitive-constitutedness⟩/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical meaningfulness-and-teleology. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging-de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness\textsuperscript{27}-of-\textsuperscript{23} reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness \textsuperscript{87}-of-\textsuperscript{83} reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by ‘human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-\textsuperscript{48}as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{61}nonpresencing\textsuperscript{92} as of human-subpotency apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity \}–conflatedness \textsuperscript{13}in \{preconverging-disentailment–by}–postconverging-entailment’, and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing\textsuperscript{64}>existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing– hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity\textsuperscript{64} as of the modern’s take prospective uninstitutionalised-threshold\textsuperscript{102} of procrypticism or disjointedness—as-of-\textsuperscript{17}reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-
completeness\(\text{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation}\)\((\text{imbued-postconverging/dialectical-thinking}\quad\text{‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation})\)\(^{(0)}\) appraisal of human narratives as to dimensionality-of-sublimating\(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) thus implying rather a notional-deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation\(^{(5)}\) parameterisation/reparameterisation\(^{(5)}\)\(\langle\text{reflecting-a-supererogatory-decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’}\rangle\) as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’ as of its \(^{(3)}\text{procrypticism–or–disjointedness-as-of-}\) reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern \(^{(1)}\text{deprocrypticism–or–preempting—disjointedness-as-of-}\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ which prospectively represents the modern as preconverging-or-dementing –apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking\(^{(5)}\)–apriorising-psychologism; as the point of assertion of postmodern-thought as \(^{(1)}\text{deprocrypticism–or–preempting—disjointedness-as-of-}\) reference-of-thought is actually a point of prospective \(^{(5)}\text{de-mentation}\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical
observations/remarks/‘constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/‘constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/‘constations’ as of human limited-mentation-capacity prospective relative-ontological-completeness reference-of-thought causality as-to-projective-totalitative–implications–of-prospective–nonpresencing—for-explicating-ontological-contiguity; wherein for instance, for the recurrent-utter-uninstitutionalisation reference-of-thought ill-health is as of a attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–lowest-level-reification perceptivity-as-of-bad-omen while for the positivism reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ in its relation with modernity wrongfully implied that it seeks the validation of modernity, and so as ridiculously as implying that budding-positivism/rational-empiricism should have sought for its validation from medieval-
scholasticism. In both cases, the fundamental issue once avails as of overall underlying
universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ avails as of overall underlying
existent-reality⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for relative-ontological-completeness, as herein implied originary/as-of-event with the ‘prospective/new postmodern deprocripticism–or–preempting—disjoinedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’, is mostly about dismissing the prior relative-ontological-incompleteness-of-reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity-⟨shallow-supererogation –of-mentally-aestheticised~preconverging/dementing –qualia-schema⟩ exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology-⟨in-preconverging–existential-extrication-as-of–existential-unthought⟩. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with
regards to the latter’s institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ as of overall underlying human ontological-commitment.
of-thought-devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology of the prospective institutionalisation’s totalising/circumscribing/delineating reference-of-thought-devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>. This has to do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology of its totalising/circumscribing/delineating reference-of-thought-devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as
external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology
-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
-of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–
developing’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferral-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–ontological-contiguity’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism—of-social-functioning-and-accordance75 that brought about the ‘detour to social goodwill deferral-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–⟨imbued-postconverging/dialectical-thinking –‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation⟩) originary/event2 of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating –⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurent <amplituding/formative–epistemicity>causality’ ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity’ is very much limited and such prospective ‘concurent <amplituding/formative–epistemicity>causality’ ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern-day medicine however its overall ‘concurent <amplituding/formative–epistemicity>causality’ ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental 55 ‘meaningfulness-and-teleology’ superseding uninstitutionalised-threshold 102 do not come about as of simplistic continuity but rather as of epistemic-breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’.
ontologically-flawed knowledge can be legitimately overlooked where such knowledge is implied as of priorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This latter cases arise with many a bogus social or natural science study and methodology grounded on the ‘mystifying imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-be ing-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance\(^{1}\)-<including-virtue-as-ontology> of any ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\)\(\)-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(\)\(\)\(\).\(^{1}

Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern depcrypticism–or–preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology\(\)\(\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(\)\(\) in terms–as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care–and–episteme’, need to be translated-as-reconceptualised into its very own ‘postmodern depcrypticism–or–preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-disposition/care–and–episteme, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’s organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care–and–episteme’s. In this regard, attitude/mental-disposition/care–and–episteme is fundamentally the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notional~confatedness as implied by its ‘assumed-and-unflinching transversality<for
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’<amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought–‘devolving’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> for the given attitude/mental-
disposition/care–and–episteme true ‘meaningfulness-and-teleology’ ontological-
performance<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-
teleology<in-preconverging-existential-extrication-as-of-existential-unthought>, the new/prospective attitude/mental-disposition/care–and–episteme given its prospective relative-
ontological-completeness’ ‘of-’ reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness’–‘of-’ reference-of-thought, this induces apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }—constitutedness ‘in preconverging-
entailment ‘as has been the case with prior postmodern-thought construed as of a modern take
attitude/mental-disposition/care–and–episteme’; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought is rather a notional~conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness -of-reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality.
involving its human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation as to the nondisjointedness entailment of prospective nonpresencing as of huma attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of preconverging motif-apriorising/axiomatising/referencing imbuings existentialising enframing/imprintedness (as to historicity-tracing in-presencing hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionised-threshold of procrypticism or disjointedness as of reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern thought is of a prospective relative-ontological-completeness re-originary as unenframed/unbeholding/outlier-conceptualisation (imbued postconverging/dialectical-thinking projective-insights epistemic-projection-in conflatedness of-notional procrypticism-prospective-sublimation) appraisal of human narratives as to dimensionality-of-sublimating amplituding/formative supererogatory de- mentativeness/epistemic-growth-or-conflatedness transvaluative rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness equalisation thus implying rather a notional procrypticism institutionalisation unenframed/unbeholding/bechancing supererogation parameterisation/reparameterisation reflecting a supererogatory decisionality of socioinstitutional-conceptions as to their nascent-sublimations dynamic preempting of presublimatory decisionality numbing traction desublimation as so operationalising scalarisation as to rescalarisation as re-ontologisation. The postmodern procrypticism or preempting disjointedness as of
as the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, in defining which

reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme is ‘relevant as the attitude/mental-disposition/care–and–episteme’ of wholly immersed-and-engrossed meaningfulness-and-teleology. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness-and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present
attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphorically. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-ontologic-incompleteness-of–reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme’ or deneuterising-as-of-prospective-relative-ontological-completeness–reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme’, whilst the ‘present attitude/mental-disposition/care–and–episteme’ is then rather ad hocly-and-scantily identified now as either deneuterising if it in relation to the prior/old/superseded or neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care–and–episteme means ‘to be or exist as of the given registry-worldview/dimension reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme’. ‘Postmodern deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ construed as of deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought is thus in its potentiation the very summum for the
subpotency existential scope’ as of its maximum potency for human subpotent mastery of the
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality., as-to-
This
radicalisation is grounded on the rational-realism postulate that humankind as of its limited-
mentation-capacity-deepening has always encountered its uninstitutionalised-threshold all
along in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process retrospectively and prospectively,
reflecting the reality that humankind is of both a temporal/shortness–of-register–of–
and–teleology’ nature at uninstitutionalised-threshold, as of prospective institutionalisation
prospective relative–ontological–completeness reference–of–thought and
which poorly appreciates the continuity implied by ‘intemoral ontological–faith–notion–or–
apriorising/axiomatising/referencing–as–so–being–of–existential–reality instigated
ontological–contiguity—of–the–human–institutionalisation–process as of difference–
relativism–determinism <amplituding/formative–epistemicity> causality –as–to–projective–
and is rather caught up, beyond–the–consciousness–awareness–teleology –<in–preconverging–existential–
extrication–as–of–existential–unthought>, in the reasoning–from–results/afterthought effect of
the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity from non-positivism/medievalism, and as it
construes of that outcome as the absolute possibility of human existential emancipation
failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness
reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold
which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its
ontologically-veridical uninstitutionalised-threshold. Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care–and–episteme’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of untransvaluated–temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-teleology posture in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, rather than a recognition of it prior relative-ontological-incompleteness reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, as knowledge-
notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the
dynamics of the conceptual ignorances/desublimation to better skew meaningfulness-and-
teleology towards intemporal/longness as of organic-knowledge. The paradox here is that
by its ‘most realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of
human-subpotency existential scope’ as of its maximum potency/empowering-consciousness
for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human amplituding/formative-
epistemicity>totalising~purview-of-construal’, the ‘postmodern deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme’ grounded on such rational-realism recognition of humankind
temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively
empowered’ to incisively tackle issues arising from human temporality/shortness as of its
prospective de-mentative/structural/paradigmatic prospective relative-ontological-
completeness-of-reference-of-thought; and so beyond just amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care—and—
episteme’ very much inclined to aberrational/oddities conceptioning of such
temporality/shortness manifestations thus leading to their endemisation/enculturation from
‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take
attitude/mental-disposition/care—and—episteme’ is de-mentatively/structurally/paradigmatically
disempowered to address issues of its temporality/shortness as of the vices-and-
impediments at its uninstitutionalised-threshold. So because its amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of
meaningfulness-and-teleology as of procrypticism—or—disjointedness-as-of-reference-of-thought from where it derives its value-construct and value-reference, as it hardly countenances that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness of reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of de-mentation of (supererogatory—ontological—de-mentation-or—dialectical—de-mentation—stranding—or-attributive-dialectics) of attitude/mental-disposition/care—and—episteme can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme which from our modern take attitude/mental-disposition/care—and—episteme we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme. Ultimately, a notional—deprocrypticism coherent ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ is one that comes into terms—as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising—referentialism. Put another way in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process de-mentation
with regards to \textsuperscript{8} \textit{reference-of-thought}, dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification/contemplative-distension \textsuperscript{12} \textit{reference-of-thought}-by-reification/contemplative-distension as from the-most-immediateness/shallowness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'-for-aposteriorising/logicising/deriving/intelligising/measuring of \textsuperscript{56} \textit{meaningfulness-and-teleology}\textsuperscript{10} with recurrent-utter-uninstitutionalisation by its \textquote{non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’ right up to the-most-unimmediateness/profoundness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/measuring of \textsuperscript{56} \textit{meaningfulness-and-teleology}\textsuperscript{10} with notional-deprocrypticism by its \textquote{preempting—disjointedness-as-of-reference-of-thought’ is what, so-construed comprehensively as notional-deprocrypticism as of notional-conflatedness’, increasingly induces corresponding \textit{meaningfulness-and-teleology}\textsuperscript{9} convergence of human-subpotency with the full-potency that is existence; thus reflecting that dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—\textit{notionally–collateralising-beholdening-protohumanity’-to—\textquote{attain-sublimating-humanity’-as-to-existence-potency —sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of- \textquote{nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}) is rather the human empowering potential inducing \textit{Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56} meaningf}
vices-and-impediments; which in reality are actually ontologically addressable/resolvable as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression so-implied as of prospective relative-ontological-completeness~reference-of-thought.

What is particular with notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness~reference-of-thought


disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme necessarily precedes-or-apriorises its
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought implies that the latter’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as reflected by the prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is the requisite appropriate attitude/mental-disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
aposteriorising/logicising/deriving/intelligising/measuring postmodern-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{58},-for-
aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\textsuperscript{99}, and thus naively implying its said given registry-worldview/dimension reference-of-thought is unaffected by any such notion of its prior relative-ontological-incompleteness\textsuperscript{58} of reference-of-thought since it doesn’t factor in that it is operating by a corresponding uninstitutionalised-threshold\textsuperscript{102} deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme. Consider in this regard, the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{83} aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of medieval-scholasticism-pedants—ideal-type-or-individuation articulating aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\textsuperscript{99} as of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care–and–episteme\textsuperscript{5} ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\textsuperscript{99}’. 

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. It
is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of
attitude/mental-disposition/care–and–episteme
aposteriorising/logicising/deriving/intelligising/measuring for ‘meaningfulness-and-teleology’
while seemingly counterintuitive, simply speaks of the implications of the notion of prospective
relative-ontological-completeness–of–reference-of-thought/prior relative-ontological-
incompleteness–of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to ‘human
amplituding/formative–epistemicity>totalising–purview-of-construal’, in that our appropriate-or-inappropriate-at-
various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to ‘human
amplituding/formative–epistemicity>totalising–purview-of-construal’ has nothing to do with inherent existential reality
but with us adjusting our
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology in
order to reflect ontologically-veridical signification as of existence. And intuitively from our
positivistic angle we can effectively recognise this about all the prior registry-
worldviews/dimensions reference-of-thought as we appreciate that by reflex these are just
beholden to their very own
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate
that prospectively we are equally in such a beheld positivism–procrypticism attitude/mental-
disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
for our positivism–procrypticism aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology, which when shown to be of prior relative-ontological-
incompleteness—reference-of-thought as of procrypticism–or–disjointedness-as-of-
reference-of-thought implies necessarily the need for futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—
disjointedness-as-of—reference-of-thought attitude/mental-disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
as so implied by postmodern human-subject-emancipating-relativism-driven-recomposing-
constructivism-towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> for prospective postmodern-notional–deprocrypticism

But then with respect to the possibility of prospective human transcendence-and-
sublimity/sublimation/supernormal–de-mentativity, the question arises as to how it is
possible for human transcendence-and-sublimity/sublimation/supernormal–de-mentativity to
occur given its ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation}{imbued-
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment; as the ‘reasoning <preconverging~’motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—
as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ of the registry-worldview/dimension
epistemic-digression. In this regard, the ontologically-veridical ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ with respect to our modern take
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—constitutedness—in preconverging entailment is rather as of ‘reasoning-
through or Derridian messianic reasoning’ over our positivism/rational-empiricism
manifestation of ‘procrypticism—or—disjointedness-as-of— reference-of-thought, and so as of a
postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the
‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate
non-positivism/medievalism pedantic dogmatism language to affirm 5 meaningfulness-and-
teleology weeding out ornate pedantic detours, to articulate blunt reality as of
1 deprocrypticism—or—preempting—disjointedness-as-of— reference-of-thought prospective
relative-ontological-completeness—of— reference-of-thought. Insightfully, and as is the case
with all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
implied meaningfulness-and-teleology, we can appreciate that the foremost goal of budding-
positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established
arrangement, as in many ways they adopted a ‘presencing—absolutising-identitive-
constitutedness consummated/forfeiting posture’ with respect to establishment social stakes,
but rather sought to induce the requisite metaphoricity of budding-positivism for the
destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their

We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supernatural–de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity and not simply a mechanical
knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity\textsuperscript{57} reinvigoration as of the overall renewal of ‘the very same physics\textsuperscript{57} of totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity\textsuperscript{57} rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{60}, which in its prospective relative-ontological-completeness\textsuperscript{83}-of- reference-of-thought is ‘the dimensionality-of-sublimating\textsuperscript{25} ⟨amplituding/formative–epistemicity⟩inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking\textsuperscript{57}–apriorising-psychologism’ as positivism/rational-empiricism thinking or notional–deprocryticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity\textsuperscript{57} as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care–and–episteme of medievalism–non-positivism or positivism/rational-empiricism manifestation of \textsuperscript{80}procrypticism–or–disjointedness-as-of-\textsuperscript{83} reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory–de-mentativity prospective institutionalisation attitude/mental-disposition/care–and–episteme of positivism or deprocryticism respectively. Thus such metaphoricity\textsuperscript{57} is rather induced as of the framework of prospective concurrent \langleamplituding/formative–epistemicity\ranglecausality–as-to-projective-totalititative–implications-of-prospective–nonpresencing–for-explicating-ontological–
recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity\textsuperscript{77} brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective \textlt{amplituding/formative–epistemicity}\textsuperscript{causality}~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity over human-subpotency with the latter adjusting to existence as-of-de-mentation\textlt{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} enabling its prospective relative-ontological-completeness\textsuperscript{82}.

Dimensionality-of-sublimating\textlt{amplituding/formative}\textsuperscript{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating\textlt{amplituding/formative}\textsuperscript{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation contemplation that can surpass/overcome temporal nihilistic wooden-language\textlt{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct–meaningfulness-and-teleology} as-of-
meaningfulness-and-teleology. It should be noted here that the notion of wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
'nondescript/ignore-void '-with-regards-to-prospective-apriorising-implications'} as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging—disentailment—by}–postconverging—entailment> as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–temporal-intemporality non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging—disentailment—by}–postconverging—entailment> can be contemplated paradoxically as being as of the relative-ontological-incompleteness perspective as may be reflected by mere conceptual-patterning-{as-devoid-of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’s—reifying-or-elucidating—of—‘prospective-relative-ontological-completeness ’;—so-rather-enabled-<by-a-
nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness
/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism-determinism’>

in

presencing—absolutising-identitive-constitutedness

without

contemplating that the underlying knowledge-reification–gesturing-

<in-

prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological-

contiguity –educed–existentialising/contextualising/textualising-contiguity \}—

conflatedness

<in–{preconverging-disentailment by}–postconverging-entailment>

process/gesturing implications is definitely as of the relative-ontological-completeness

perspective since a untransvaluated–temporal-intemporality non-ontological interpretation

will rather imply knowledge dereification and endemising/enculturating of temporal-
dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be

ignored and then by magic become virtue’ as the overall for knowledge-reification–gesturing-

<in-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–

ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—

conflatedness

<in–{preconverging-disentailment by}–postconverging-entailment> is to

understand human destructuring-threshold-{uninstitutionalised-threshold/presublimating-

desublimating-decisionality}–of-ontological-performance

<including-virtue-as-ontology> and

then bring about prospective constructiveness-of-ontological-performance

<including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

panintelligibility

{imbued-and-

{hermeneutically/reproductively/supererogatingly/zeroingly}educing-‘herein-specifically-

relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-

re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation). This tendency
to misconstrue the meaning of <amplituding/formative> wooden-language

averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-

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teleology -as-of-‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>⟩ and associated philosophical notions like leveling, critically arises because of a poor construal of philosophy as ontologically-driven just like any other knowledge as of ‘baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation⟩ ⟨imbued-postconverging/dialectical-thinking -‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩¹ up-to-date knowledge-reification–gesturing<in-
prospective-psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment–by}—postconverging-entailment⟩ process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability rather than a naïve construal of philosophy as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’>. It is herein contended that the critical notion underlying <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the Socratic-philosophers’ universalising-idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia,–as–spontaneity-of-aestheticisation disseminative events induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency–sublimating–nascence-, disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating

\[ \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \] as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and–Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere
‘atrophyng mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipating inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-suprerogation⁶⁰ and so as of prospective projection as implied with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity⁶⁹. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically–
<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ dimensionality-of-sublimating—

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-

<amplituding/formative—epistemicity> causality —as-to-projective-totalitative–implications-of-prospective-

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is herein rather construed as wooden-language- or ontological-bad-faith/inauthenticity with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation.

In this regards, we can appreciate that all human ‘meaningfulness-and-teleology’ arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance—including-virtue-as-ontology. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher
interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to wooden-language—{imbued—averaging-of-thought—\<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology— as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>); pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation transformation towards prospective ontologisation rather than the mere critique of any given human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) are sub-ontological—<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology as of relative-ontological-incompleteness /relative-ontological-completeness’—{sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—s/projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—

\(\langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as limiting or of prospective human-subpotency aporeticism’ and so-captured by the notion of prospective dimensionality-of-sublimating

\(\langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) for prospective human limited-mentation-capacity-deepening as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency/sublimating–nascence, disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness'/relative-ontological-completeness


\(\langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective nonpresencing
contiguity \to value-construct conceptions. Transvaluation rather reflects human value-construct as derivational as from the very enabling fundamental self-consciousness instigation for the possibility of ‘human self-conscious awareness of value-construct’ to arise in the first place as of apriorising/axiomatising/referencing–psychologism implied reference basis-of/base meaningfulness-and-teleology\(^9\) infrastructure. Thus the more critical contribution to human value-construct has to do with the requisite value-construct instigating as of dispensing-with-immediacy-for-relative-ontological-completeness \by reification/contemplative-distension \(^7\) (as of human self-surpassing—existentialism-form-factor—in-overcoming-'notionally-collateralising-beholding-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency –sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality’/shortness \langle amplituding/formative \rangle wooden-language\(\langle\) imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\(\rangle\rangle \) associated with the successive registry-worldview’s/dimension’s self-conscious ‘meaningfulness-and-teleology\(^9\) infrastructure so-implied successively as of trepidatious–self-consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-consciousness and prospectively protensive–self-consciousness; as the human proclivity to even recognise and pursue any value-construct can only arise in the very first place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating \langle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle induced self-consciousness ‘meaningfulness-and-teleology\(^9\) infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation of value-
construct tend to be related to by the suprasocial-contruct and
wooden-language- {imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology -as-of-
’nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}
dispositions as being beyond-the-consciousness-awareness-teleology⁶⁻<in-preconverging-
existential-extrication-as-of-existential-unthought>⁶ (as to when the inherent
ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of
prospective relative-ontological-completeness⁷ as of human limited-mentation-capacity-
deepening⁵³ is blanked out as nondescript/ignoreable–void '), and rather tends to come at
‘dimensionality-of-sublimating ’-{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} induced
self-consciousness ⁵⁰meaningfulness-and-teleology⁹⁹ infrastructure’ in a secondnatured
positive-opportunism—of-social-functioning-and-accordance disposition and so in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁷—of-the-
human-institutionalisation-process⁸; explaining the inclination of all
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions to be engrossed in a <amplituding/formative> wooden-language
{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-'nondescript/ignoreable–void ’-with-regards-to-
prospective-apriorising-implications>} in <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag⁴¹ difficultly recognising the
idea of prospective destructuring-threshold-{uninstitutionalised-threshold¹⁰¹/presublimating–
desublimating-decisionality}–of-ontological-performance⁷²-<including-virtue-as-ontology>,
and wary of prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating’ induced self-consciousness ‘meaningfulness-and-teleology’ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers' universalising-idealisation and budding-positivists projected ‘meaningfulness-and-teleology’ infrastructure rather met initially with the antipathy of their underpinning-suprasocial-construct and ‘wooden-language’ (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation (unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’) whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation ‘meaningfulness-and-teleology’ infrastructure of the Socratic-philosophers and their successors as providing the appropriate ‘meaningfulness-and-teleology’ infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced ‘meaningfulness-and-teleology’ infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism ‘meaningfulness-and-teleology’ infrastructure as so-
perspective/framing/reference/horizon/projection’; wherein social–value-construction across the cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment’-<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’. In this regards, social–value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be
construed as of deficient value-construction as from a prospective perspective of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity, as it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive presencing—absolutising-identitive-constitutedness is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction,
intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social-value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social-value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification–gesturing of social–value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective meaningfulness-and-teleology infrastructure transvaluation so-implied as of notional-deprocrypticism or notional-preempting—disjointedness-as-of-reference-of-thought appropriate foregrounding entailment(postconverging narrowing-down—sublimation—as-to–existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation —in-reflecting—immanent-ontological-contiguity ;—as-operative—notional-deprocrypticism); and so as the disparities-as-of-conceptualisation of our rational-empiricism/positivism occlusivity in its wooden-language—
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
teleology-as-of'-nondescript/ignorable–void'-with-regards-to-prospective-apriorising-
implications} tend to rather reflect our <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag}. The occlusivity of our
positivism/rational-empiricism social–value-construction as such from the prospective
perspective of 'deprocrypticism–or–preempting—disjointedness-as-of-'reference-of-thought
can be analysed-and-construed as imbued with occlusive collateral aspects of rather
nondescript/ignorable–void falsely implying 'the appropriate exhaustiveness of our rational-
empiricism/positivism stances' thus speaking rather of ideology than ontological-veracity as
aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of
economic dysfunction and inequities as occlusively-collateral to economic ideologism, social
dysfunction and discriminations as occlusively-collateral to domineering and secluding social
narratives, sophistic/pedantic and vested interest undermining genuine sovereignty
paradoxically as of obscured-and-deluding knowledge and misinformation that undermines
individuals sovereign competence and choice with regards to increasingly skewed-contrived-
and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger
global framework of competing politico-cultural values with individuals and societies rather
construed occlusively as collateral damages. Transvaluation analysis thus ensues from the
human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of
unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic
disposition is de-mentatively/structurally/paradigmatically potently
conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the
grandest deeds of ontological-performance-<including-virtue-as-ontology>/morality/ethics/etc. of any given registry-worldview’s/dimension’s with regards to
its ‘destructuring-threshold-{uninstitutionalised-threshold }/presublimating–desublimating-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to–‘attain-
sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality/shortness
amplituding/formative) wooden-language-(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as of
successive human construction-of-the-Self as from based animality to trepidatious–self-consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-consciousness and prospectively protensive–self-consciousness. Thus human limited-mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social–value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup\(^\text{103}\) \(\text{universal-transparency}\)\(^\text{104}\) \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\) of supposedly coherent ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality}\rangle\) with respect to social-stake-contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-and-justified inequity’ narrative(s) where such \(\text{universal-transparency}\)\(^\text{103}\) \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\) is muted and where such \(\text{universal-transparency}\)\(^\text{104}\) \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\) is unmuted rather infused with ‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus the reality of prospective social–value-construction critically arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/ axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as–spontaneity-of-aestheticisation with respect to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\) as of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
foregrounding entailment \{postconverging narrowing-down sublimation as to \}
existence as sublimating withdrawal eliciting of prospective supererogation 'in reflecting immanent ontological contiguity 'as operative notional deprocrypticism with the Good understanding notional knowledge reification gesturing \langle in prospective psychologismic apriorising axiomatising referencing \{of attendant ontological contiguity educed existentialising contextualising textualising contiguity \} conflatedness \langle preconverging disentailment by \rangle postconverging entailment / \langle amplituding formative epistemicity \rangle causality as to projective totalitative implications of prospective nonpresencing for explicating ontological contiguity as of ecstatic existence as transcendental signifier becoming spontaneity implications reflected as existence potency sublimating nascence disclosed from prospective epistemic digression required prospective deprocrypticism or preempting disjointedness as of reference of thought registry worldview dimension construction of the Self (as of notional deprocrypticism protensive self consciousness over our procrypticism or disjointedness as of reference of thought occlusive self consciousness social value construction induced dilemmas). Basically as highlighted above such a transvaluation knowledge reification gesturing \langle in prospective psychologismic apriorising axiomatising referencing \{of attendant ontological contiguity educed existentialising contextualising textualising contiguity \} conflatedness \langle preconverging disentailment by \rangle postconverging entailment \rangle of social value construction reflects the prospective human subpotency aporia undecidability dilemma ought indeterminacy deficiency limitation constraint of any relative ontological incompleteness registry worldview’s dimension’s reference of thought for social functioning and accordance as of its ontologically flawed implied supposedly coherent ontological commitment \langle implied self assuredness of ontological good faith authenticity \rangle postconverging de mentating structuring paradigmizing as being as
of-existential-reality>; pointing to the ontological-veracity of a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cogniscance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology’. This ontological reality basis of social–value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the ‘autonomy and independence of human disposedness/psychologismic-construct’. But then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-existence apriorising/axiomatising/referencing-{of-
'prospective-aporeticism-overcoming/unovercoming'> so-reflected as of
<amplituding/formative–epistemicity>totalisingly–preceding-and-redefining attendant–ontological-contiguity -educed existentialising/contextualising/textualising-contiguity }. We can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness/psychologismic-construct’ say with regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such a <reference-of-thought–devolving-level manifestation of the primacy of existence equally extends to
reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior universalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for– conceptualisation in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression, so-construed as ‘human-subpotency ontological-performance’-<including-virtue-as-ontology> within the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity; and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -{imbued-and-

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}, wherein within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification–gesturing-<in-

prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment–by}-postconverging-entailment> and empowerment from the knowledge-reification–gesturing-<in-

prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment–by}-postconverging-entailment> within
existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness/psychologismic-construct of emancipating and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness/psychologismic-construct at reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence —{imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—’herein-specifically-relevant_human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}’; and so, as it applies to human knowledge-reification–gesturing—<in—prospective.psychologismic—apriorising/axiomatising/referencing—{of–attendant–ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> and empowerment from such knowledge-reification–gesturing—<in—prospective.psychologismic—apriorising/axiomatising/referencing—{of–attendant–ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> within existence as this defines human ontological-performance—<including-virtue-as-ontology>
reflected as of constructiveness-of-ontological-performance and destructuring-threshold-{uninstitutionalised-threshold / presublimating–desublimating-decisionality}~of-ontological-performance~<including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human <amplituding/formative–epistemicity>totalising~thrownness-in-existence is rather grounded in the reality that all humans come into existence as of an overall framework of Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development~as-to-social-function-development and living-development~as-to-personality-development within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment~<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>. Thus, on this basis, the reality of human ontological-performance~<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance~<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold / presublimating–desublimating-decisionality}~of-ontological-performance~<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification–gesturing~<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }— conflatedness ~in–[preconverging-disentailment–by]–postconverging-entailment> and
empowerment from such knowledge-reification–gesturing–in–prospective
psychologismic–apriorising/axiomatising/referencing–of–attendant
ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity
–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment
as enabling the framework of Being-development/ontological-framework-expansion–as-to-depth-of
ontologising-development–as-infrastructure–meaningfulness-and-teleology, institutional
development–as-to-social-function-development and living-development–as-to-personality
development’ and then ‘the individual dimensionality–of-sublimating’
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit–drivenness–equalisation}
mental-disposition and expression’ within the former (and it is the latter that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy and independence of human disposedness/psychologismic-construct’, while naively ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal, eliciting–of-prospective-supenerogation
<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> reflected in <amplituding/formative–
implications upon human sovereignty and free-will’). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence–

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to difference-conflatedness — as to totalitative-reification-in-singularisation — as to the nondisjoinedness/entailment-of-prospective—nonpresencing — as-veridical-epistemicity-relativism-determinism <amplituding/formative—epistemicity> causality — as to projective-totalitative—implications-of-prospective—nonpresencing—for explicating ontological-contiguity successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating

contiguity—educed—existentialising/contextualising/textualising-contiguity

conflected—existentialising/contextualising/textualising-contiguity

as of

historiality/ontological-eventfulness

/ontological-aesthetic-tracing/<perspective—ontological-

normacley/postconvergence-reflected—epistemicity-relativism-determinism’>, even as of poor

ontological-performance

/including-virtue-as-ontology> of social–value-construction so-

construed as destructuring-threshold{(uninstitutionised-threshold

/presublimating-

desublimating-decisionality)}—of-ontological-performance

/including-virtue-as-ontology>, can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent

ontological-commitment

/implies—self-assuredness-of-ontological-good-

faith/authenticity

~postconverging—de-mentating/structuring/paradigming—as-being-as-of-

existential-reality>, whether relatively real or surreptitious; and it is this preceding broader

human sovereignty and free-willing disposedness/psychologismic-construct for claiming

social–value-construction for social-functioning-and-accordance as of supposedly coherent

ontological-commitment

/implies—self-assuredness-of-ontological-good-

faith/authenticity

~postconverging—de-mentating/structuring/paradigming—as-being-as-of-

existential-reality> that gives the teleological orientation of human meaningfulness-and-

teleology

in reflecting holographically/<conjugatively-and-transfusively> the ontological-

contiguity

—of-the-human-institutionalisation-process, as it then exposes human

meaningfulness-and-teleology

as of human limited-mentation-capacity-deepening to the

prospective constraint to be as supposedly coherent ontological-commitment

/implies—self-

assuredness-of-ontological-good-faith/authenticity

~postconverging—de-

mentating/structuring/paradigming—as-being-as-of-existential-reality> thus inducing the

possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-

mentativity when its any given meaningfulness-and-teleology is discovered/shown not to be

ontologically veridical leading to its effective human limited-mentation-capacity-deepening.
Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating —{<amplituding/formative>supererogatory—de-
mantativeness/epistemic-growth-or-conflatedness /transvaluative-
ratrionalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to
difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity—
relativism-determinism <amplituding/formative—epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective—nonpresencing—for-explicating-ontological-
contiguity in reflecting both destructuring-threshold—{uninstitutionalised-
threshold /presublimating–desublimating—decisionality}—of-ontological-performance—
—including-virtue-as-ontology> as of prior relative-ontological-incompleteness implied
preconverging/dementing—qualia-schema and constructiveness-of-ontological-performance—
—including-virtue-as-ontology> as of prospective relative-ontological-completeness implied
postconverging/dialectical-thinking—qualia-schema as elucidation of <amplituding/formative—
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity. Ultimately, the naïve articulation of
human sovereignty and free-will as of strict ‘autonomy and independence of human
disposedness/psychologismic-construct’ rather speaks of a poor ontological sense-of-things,
and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather
subsumed as of human-subpotency knowledge-reification—gesturing—in-
prospective_pseudologismic—apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity—educated—existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]-postconverging-entailment> and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s$^2$ rather than the existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s$^2$ and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation ~unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ -{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)” basically underlies all human knowledge-reification–gesturing-<in-
prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]-postconverging-entailment> whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal appraisal of ‘meaningfulness-and-teleology” as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ or with regards to second-level ontologies ‘specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-conflatedness’} appraisal of ‘meaningfulness-and-teleology’ as of <amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality; differentiated by the fact that ‘overall existence phenomenal appraisal of \( \text{meaningfulness-and-teleology} \) across human generations as of ‘cumulative reference-of-thought ‘relative-ontological-incompleteness’ /relative-ontological-completeness \( \langle \text{sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle \) as to human-and-social–expectations/anticipations—metaphoricity as-re-de-mentating/restructuring/reparadigming–psychologism’\(^{89}\) is surprisingly of high ontological-contiguity\(^{67}\) explaining the crossgenerational relative intelligibility of philosophical ‘meaningfulness-and-teleology’\(^{99}\) (for instance the questions and answers/contemplations about the why and how of human existence phenomena from the very first humans are just as relevant today even as of the differing contextual discernments, and so with regards to virtue, value attribution, aesthetics, episteme and Being) while ‘specific epiphenomenon–\{in-the-overall-ecstatic-existence-supervening-conflatedness \} appraisal of ‘meaningfulness-and-teleology’\(^{99}\) as of ‘reference-of-thought’\(^{84}\) devolving ‘relative-ontological-incompleteness’ /relative-ontological-completeness \[\text{(sublimating–referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)}\] as to human-and-social–expectations/anticipations—metaphoricity as-re-de-mentating/restructuring/reparadigming–psychologism’\(^{89}\) is of high notional-discontiguity/epistemic-discontiguity \( \langle \text{shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema}\rangle \) explaining the unintelligibility of the explanation of epiphenomena as contrasted crossgenerationally with various superstitious beliefs in the past compared with modern-day science epiphenomenal explanations (for instance
with the appraisal of ‘health epiphenomena of existence’ as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of meaningfulness-and-teleology’ as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-conflicatedness } appraisal of meaningfulness-and-teleology’, especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification–gesturing-<in-
It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-
existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{13}\textsuperscript{,}\textsuperscript{39}\textsuperscript{,}\textsuperscript{79}\textsuperscript{,}\textsuperscript{14}\textsuperscript{,}\textsuperscript{92}\textsuperscript{,}\textsuperscript{115}\textsuperscript{,}\textsuperscript{99}\textsuperscript{—sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition’


We can garner for instance that there is and has never been any truly ‘\textit{presencing—absolutising-identitive-constitutedness} of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency\textsuperscript{13}\textsuperscript{,}\textsuperscript{39}\textsuperscript{,}\textsuperscript{79}\textsuperscript{,}\textsuperscript{14}\textsuperscript{,}\textsuperscript{92}\textsuperscript{,}\textsuperscript{115}\textsuperscript{,}\textsuperscript{99}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression to manifest itself in determining \textit{<amplituding/formative–epistemicity>causality –as-to-projective- totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological- contiguity }; and so, as from the budding science of the days of Galileos and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-
ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their knowledge-reification–gesturing—prospective_psychologismic-apriorising/axiomatising/referencing—of-attendant_ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—<in—preconverging-disentailment—by—postconverging-entailment>—rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as—to—perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’>. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being dementatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of
sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-
mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness }/relative-ontological-completeness }{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif– and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence) }<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity”—of-the-human-institutionalisation-process}; going by the phronesis/practicality as of our positivism–procripticism occlusivity, the assessment of institutionally implied ’equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery
institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergingly–dementated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation.
In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern-day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening as to the ‘relative-ontological-incompleteness /relative-ontological-completeness as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming—psychologism for knowledge-reification—gesturing—prospectivepsychologismic–apriorising/axiomatising/referencing—of–attendant–ontological–contiguity —educed–existentialising/contextualising/textualising-contiguity—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> underlying sublimating “historiality/ontological-eventfulness”/ontological-aesthetic-tracing—perspective—
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility – {imbued-and-

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-

relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}; as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as from the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-
specifically-relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our positivism–procrypticism and will equally vary with prospective ‘deprocrypticism–or–preempting—disjointedness-as-of-’ reference-of-thought as of human limited-mentation-capacity-deepening . This effectively brings up the centrality of causality, as implied with <amplituding/formative–epistemicity>causality ~as-to-

projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-

ontological-contiguity conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier, wherein human sovereignty and free-will is construed as of the ‘de-mentative/structural/paradigmatic implications of relative-ontological-

completeness’ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-

ontological-incompleteness”, reflecting a human-causative-construction conception in
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-preconverging-
disentailment—by—postconverging-entailment/projective-conflating

apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the
‘totalitative epistemic-or-notional—projective-perspective’ that points out the veridical
conception of causation) and so over a traditional reflex construal of human causation in
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment as of any given presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness. This
insight about human sovereignty and free-will effectively points to the ontological-flaw of
presencing—absolutising-identitive-constitutedness conceptions whether as of the past,
present or future, inherently as of failing to account for ‘relative-ontological-
incompleteness’ /relative-ontological-completeness

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normcale/postconvergence> as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism that
effectively and empirically underline sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normcale/postconvergence-reflected—‘epistemicity-relativism-determinism’; and so especially
as it is often implied by a ‘naïve type of philosophising that the conception of human
sovereignty and free-will can be abstracted outside attendant–ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity as to the underlying supposedly
incompleteness to relative-ontological-completeness’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about attendant-ontological-contiguity -educed existentialising/contextualising/textualising-contiguity which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of attendant-ontological-contiguity -educed existentialising/contextualising/textualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness/relative-ontological-completeness’ (sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism—as-rede-mentating/restructuring/reparadigming—psychologism—as-rede-mentating/restructuring/reparadigming—psychologism’ as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity—discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness’. Consider in this regards for instance as of the ‘presencing—absolutising-identitive-constitutedness notion of ‘human social-vestedness/normativity—discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity—discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity—discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or—dementing—apriorising-psychologism> of any such implied slavery ‘human social—
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that
this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of
apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that
for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such
implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’ underlying their enslavement but merely as of their relative-ontological-
completeness\textsuperscript{87} perspective of apriorising/axiomatising/referencing undertake in revolt the
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring\textsuperscript{<as-to-preconverging-or-dementing >-}
apriorising-psychologism\textsuperscript{87} of any such implied slavery ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’. This points to the reality that ‘human
social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do
not truly escape the ontological prism as of existence being the absolute a priori, and rather
speak of epistemic situations in epistemic-abnormalcy/preconvergence\textsuperscript{87} with the possibility for
true causality implications to be drawn in relative-ontological-completeness\textsuperscript{87} as of
<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity construable ‘de-
mentative/structural/paradigmatic implications of relative-ontological-completeness\textsuperscript{87} in
superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-
ontological-incompleteness\textsuperscript{87}’. The confusion here arises because of the habituation of any such
‘human social-vestedness/normativity<&discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a ‘presencing—absolutising-identitive-constitutedness’ false sense of logical-dueness as of ‘relative-ontological-incompleteness’/relative-ontological-completeness

{sublimating~registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity—as-re-de-mentating/restructuring/reparadigming–psychologism" may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity<&discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness perspective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism>. In fact, besides the more starkly demonstrable case
with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification–gesturing-<sin-

prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint power-
grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification–gesturing-<sin-

prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of existential-reality in relative-ontological-completeness, but rather as of the relative-
ontological-completeness’ perspective

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing–apriorising-psychologism> of such implied ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness and not subject to prospective ‘relative-ontological-incompleteness/relative-ontological-completeness
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming–psychologism' with regards
to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-
deepening (and thus paradoxically in want of its very own
‘prospective <amplituding/formative–epistemicity> growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced
originariness-parrhesia,—as—spontaneity-of-aestheticisation’ as to cohere with ecstatic-
existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency —sublimating–nascence,—disclosed-from-prospective-epistemic-digression)
is effectively bound not to be able to address the very central/critical implications to prospective
knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological–
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <in–{preconverging-disentailment–by}–postconverging-entailment> of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-
to-intemporal-dispositions–<so–construed–as–from–perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor (with the latter involving ‘direct
direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-
integration of prospective relative-ontological-completeness ‘ meaningfulness-and-
teleology’ as implied prospectively in ‘construing of both the right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-
of-prospective-deprocrypticism-dissemination\textsuperscript{28}). Even with the modern-day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any ‘human social-vestedness/normativity\textsuperscript{discretely-implied-functionalism}\textsuperscript{implicated-contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ practicalities and is the basis for continual social and governmental reforms; and as so-implied by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness’\textsuperscript{in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’\textsuperscript{}} and this is the very legitimation for any intellectualism purporting knowledge-reification–gesturing\textsuperscript{-in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{-conflatedness -in-\{preconverging-disentailment_by\}–postconverging-entailment>}. Ultimately, the very possibility for prospective knowledge-reification–gesturing\textsuperscript{-in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{-conflatedness -in-\{preconverging-disentailment_by\}–postconverging-entailment> as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, in the interplay of human\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14} inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness’/relative-ontological-completeness’\textsuperscript{88}’. \textsuperscript{89}
infrastructure while on the other hand the prospective dereification as reflected in
‘<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } of non-universalising sophists’, non-positivising/non-rational-empiricist medieval scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as providing the
meaningfulness-and-teleology infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of dimensionality-of-sublimating
{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} of such implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its ‘ontologically-flawed supposedly superseding of attendant–ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity’ ‘relative-ontological-
incompleteness /relative-ontological-completeness
{sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>}} as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ construes such ‘dimensionality-of-sublimating 
{<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—a-so-being-as-of-existential-reality seeding promise of human-subpotency ontological-performance'—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascent-as-of-its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating—{(amplituding/formative)} supererogatory—demmentativeness/epistemict-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation


Beyond and informing this analysis of human sovereignty and free-will ontological implications (in articulating the very underlying ontological-veracity insights that
expand/broaden our specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly)educing—‘herein-specifically-
relevant-human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation}’), the notion of
causality as of <amplituding/formative—epistemicity>causality as to-projective-totalitative-
‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism—form-factor as of the full
potential for human knowledge-reification—gesturing—<in-
prospective_psychologismapriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity —conflatedness —in—{preconverging—disentailment—by}—postconverging—entailment}>. Such a
human-causative-construction as of the underlying notion of ‘relative-ontological-
incompleteness’/relative-ontological-completeness

{sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing—,in-perspective—ontological-
normalcy/postconvergence>} as to human-and-social—expectations/anticipations—
metaphoricity”—as—rede-mentating/restructuring/reparadigming—psychologism” is construed
as ‘more than just about direct re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting in
<amplituding/formative—
epistemicity>totalising—renewing—realisation/re-perception/re-thought’ as to wrongly imply that
human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is just of a
direct intemporal-as-ontological nature rather than truly involving both dimensionality-of-
sublimating \(<\text{amplituding/formative}\>\text{supererogatory-de-mentativeness/epistemic-growth-or-}
\text{conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
\text{drivenness–equalisation}\) implications and secondnatured institutionalisation implications. That
is, the all-pervasiveness of the reality of human notional–firstnaturedness—temporal-to-
temporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding
ontological-performance\(^7\)-<including-virtue-as-ontology\> (as so-reflected as of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor) interjects-and-invalidates the
possibility of merely such intemporal-as-ontological dimensionality-of-sublimating\(^7\)
\(<\text{amplituding/formative}\>\text{supererogatory-de-mentativeness/epistemic-growth-or-}
\text{conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
\text{drivenness–equalisation}\) construal of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity; thus implying ‘relative-ontological-
incompleteness\(^8\)/relative-ontological-completeness \(^8\)
\(<\text{sublimating~referencing/registering/decisioning,–as-self-becoming/self-}
\text{conflatedness} /\text{formative–supererogating-<projective/reprojective—aestheticising-re-motif–}
\text{and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} \) as to human-and-social–expectations/anticipations—
metaphoricity\(^7\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^8\) (and not
‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at
all moments, as so-reflect in the prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance

<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential desublimation manifestation underlined by <amplituding/formative> wooden-language


<amplituding/formative> supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as

originariness-parrhesia,–as–spontaneity-of-aestheticisation’, instigative of the

‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as

prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, gets lost effectively in the prospective secondnatured institutionalisation

induced

reference-of-thought– categorical-imperatives/axioms/registry-teleology

, for-
aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology

as human temporality

shortness encounters it (beyond-the-consciousness-awareness-teleology

- <in-preconverging-existential-extrication-as-of-existential-unthought> ) and so rather as of the

‘secondnatured-institutionalisation existence-potency

sublimating–nascence,–disclosed-from-prospective-epistemic-digression

epistemically-induced/constrained–reproducibility-motif-of–

meaningfulness-and-teleology

as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance

of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of


\langle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle in such a way that is obviating and becomes homeless as to the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in {preconverging-
disentailment—by—postconverging—entailment


{sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–}
epistemic-digression, transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ / dialogical-equivalence<as-to-
psychologism~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity -
educed—existentialising/contextualising/textualising-contiguity }—confalndedness —in-
{preconverging-disentailment—by}—postconverging-entailment,—in-self-becoming/self-
confalndedness /formative—supererogating>, organisational / mechanicalism,
postconverging/dialectical-thinking ’–qualia-schem / apreconverging/dementing—qualia-
schema, etc., respectively as to ‘dispensing—with-immediacy—for-relative-ontological-
completeness—by-reification/contemplative-distension—(as of human self-surpassing—
existentialism-form-factor—in-overcoming—’notionally—collateralising—beholdening—
protohumanity’—to—’attain—sublimating—humanity’—as—to—existence—potency —sublimating—
nascence,—disclosed—from—prospective—epistemic—digression to supersede human
temporality /shortness <amplituding/formative> wooden-language (imbued—averaging-of-
thought—<as—to—leveling/ressentiment/closed-construct-of—meaningfulness—
and—teleology —as—of—’nondescript—ignorable—void —with—regards—to—prospective—apriorising—implications>) and
preconverging—existent-extrication—as—of—existent—unthought—implications’ for veridical
ontologisation/ontological—veracity/aestheticisation—towards—ontology. The very ontological—veracity
of any such ‘notional conceptualisation’ lies in construing how these reflect causality
as of ontological—primemovers—totalitative—implications as so—implied with the ontological—
contiguity—of—the—human—institutionalisation—process opened—construct—of—
meaningfulness—
and—teleology. What is critical with respect to prospective
deprocrypticism—or—preempting—disjointedness—as—of—reference—of—thought is effectively
the fact that its prospective institutionalisation is much more than just any such ‘secondnatured—
institutionalisation—existence—potency—sublimating—nascence,—disclosed—from—prospective—
\langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ as prospective notional–deprocrypticism involves ‘superseding preconverging existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-opportunism dispensing-with-immediacy-for-relative-ontological-completeness’ by-}
\]
reification/contemplative-distension into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional–deprocrypticism meaningfulness-and-teleology with the ontological-contiguity—of-the-human-institutionalisation-process ‘re-inventing’/’re-creating’ dimensionality-of-sublimating
\[
\langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle ; \text{ as otherwise such supposedly prospective notional–deprocrypticism institutionalisation will in reality be just a complexification of our positivism/rational-empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/’re-creative’ preservation/sustaining/upkeep of ‘deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought. The fact is the elucidation/resolving of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor has ever always been about the}
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of-'nondescript/ignorable–void'-with-regards-to-
prospective-apriorising-implications>) with regards to prospective institutionalisation
transcendence-and-sublimity/sublimation/superrgatory–de-mentativity ‘effectively implies
the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of all
presencing—absolutising-identitive-constitutedness’, wherein prospective base-
institutionalisation implies the apriorising/axiomatising/referencing epistemic-
abnormalcy/preconvergence of recurrent-utter-uninstitutionalisation, and the same applies to
our positivism–procrpticism as prospective depocrpticism–or–preempting—
disjointedness-as-of reference-of-thought implies the apriorising/axiomatising/referencing
epistemic-abnormalcy/preconvergence of our positivism–procrpticism, even as no registry-
worldview/dimension is preconvergingly–de-mentated/structured/paradigmed to construe of
itself paradoxically as of such apriorising/axiomatising/referencing epistemic-
abnormalcy/preconvergence where it is prospectively of preconverging/dementing—qualia-
schema at its destructuring-threshold–{uninstitutionalised-threshold/presublimating–
desublimating-decisionality}-of-ontological-performance—including-virtue-as-ontology;
and this explains why the very essence of such metaphoricity of meaningfulness-and-
teleology is rather of a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. Furthermore, the reality of all prospective
transcendence-and-sublimity/sublimation/superrgatory–de-mentativity for prospective
registry-worldview/dimension institutionalisation is that it can difficultly be expected that
dimensionality-of-sublimating —{(amplituding/formative)superrgatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-


(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ implies the prior human self-surpassing—existentialism-form-factor, in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is massively already secondnatured in generalised human behaviour as of


This insight speaks of a more profound notion of human psychology as to a veridical ontology-driven ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, reflecting the fact that the underlying conceptualisation involving the notions of construction-of-the-Self as to human constructiveness-of-ontological-performance ⟨including-virtue-as-ontology⟩ and shiftiness-of-the-Self as to human destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩ of-ontological-performance ⟨including-virtue-as-ontology⟩ in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor is effectively of more profound ontological-veracity than naïve <presencing—absolutising-identitive-constitutedness> conception of psychology in many ways rather in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘as the latter in its epistemic-abnormalcy/preconvergence naively and wrongly goes on to define the very human-in-its-temporality /shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very <presencing—absolutising-identitive-constitutedness> ) of such prospective development’; such that there is an underlying transversality <for-sublimating–existential-eventuating-denouement> of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ between such <presencing—absolutising-identitive-constitutedness> and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness—
and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-
dimensionality-of-desublimating-lack-of}}{{<amplituding/formative>supererogatory-de-
dementativenss/epistemic-growth-or-conflatedness /transvaluative-
ralationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}} critical
for prospective human self-surpassing—existentialism-form-factor, in-overcoming-'notionally–
collateralising-beholdening-protohumanity’-to-'attain-sublimating-humanity’-as-to-existence-
potency ~sublimating–nascence-, disclosed-from-prospective-epistemic-digression (as so-
validated by the fact that we’ll effectively recognised that ‘supposedly constructing
psychology’ on the effective {{amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}} of any of the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions presencing—absolutising-identitive-constitutedness of either
recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and
universalisation–non-positivism/medievalism is effectively sub-ontological-{as-to-the-
limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-
potency-of-existence’s~sublimating–nascence> but then go on to falsely imply the
profoundness of thought as of the -79 presencing—absolutising-identitive-constitutedness of our
positivism–procryptism in its {{amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag}} ; as insightfully, as herein
implied, such a most profound notion of psychological science is one of
{{amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,--for-explicating-ontological-contiguity of ontology-driven
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ underlying the construction-of-the-Self all along in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-

(sublimating~referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’(c) has been the determinant for the possibility for the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations to even arise in the very first place and equally speaks to the prospective human potential possibilities, as the ‘historiality/ontological-eventfulness'/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective human effectuation.
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—
metaphoricity/–as-rede-mentating/restructuring/reparadigming–psychologism
of
dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
clenity/epistemic-growth-or-conflatedness /transvaluative-
rationalling/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to the
fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always
been as of originariness-parrhesia,—as–spontaneity-of-aestheticisation as reflected by the fact
that our mere reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-
aestheticisation is rather ‘a positive-opportunism—of-social-functioning-and-accordance
exploitation that poorly projects humanity prospectively as to an preconverging existential-
extrication-as-of-existentia-unthought and notionally-collateralising posturing that is unwary of
its relative-ontological-incompleteness to then aspire for prospective relative-ontological-
completeness’ and all the prospective humanity that can arise is ever always as of
originariness-parrhesia,—as–spontaneity-of-aestheticisation that goes after that relative-
ontological-completeness’, as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity
as a dynamic construct speaks to dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ that de-mentatively/structurally/paradigmatically re-enables the
possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,—in-
overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-
humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\(^7\)/shortness

\[ \langle \text{amplituding/formative} \rangle \text{ wooden-language-}\{\text{imbued—averaging-of-thought-}<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology } \text{-as-of-} \text{‘nondescript/ignorable–void ’}-\text{with-regards-to-prospective-apriorising-implications}\}; \]

as the Foucauldian take truly reflects the fact that there is no given human nature but rather the becoming possibility of human nature as of the ultimate construction-of-the-Self towards attaining deprocrypticism/preempting—disjointedness-as-\(^8\) reference-of-thought, thus overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance’-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

\[ \langle \text{amplituding/formative} \rangle \text{ supererogatory—de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle, \]

to variedly teleologically-degraded ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{72}'>-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}'>-<including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{12}<-including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold\textsuperscript{12}🏻 {uninstitutionalised-threshold /presublimating–desublimating-decisionality}−of-ontological-performance\textsuperscript{12}−<including-virtue-as-ontology>°. Ultimately, with respect to social-stake-contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism—of-social-functioning-and-accordance\textsuperscript{12}, generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered \langle\text{amplituding/formative}\rangle wooden-language-{\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation) of this possibility of discrepancy/sundering from originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation (not only as to undermining the former conceptual completeness but evolving with the contextual immediacy perceived underlying aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and notional~firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of varying thresholds of constructiveness-of-ontological-performance\textsuperscript{12}−<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-
temporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> ontological-performance —<including-virtue-as-ontology> at
destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}—of-ontological-performance —<including-virtue-as-ontology>’. This may be
overlooked in critical ways as to the critical fact that prior ‘secondnatured-institutionalisation
existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained—reproducibility-motif-of—‘meaningfulness-and-teleology’
as of relatively-shallow-frame-of-elicited—positive-opportunism—of-social-functioning-and-accordance
—of-low-intrinsic—attrition-and-high—extrinsic—attrition—susceptibility,—in-
dimensionality—of—desublimating—lack—of
—{<amplituding/formative> supererogatory—de-
dementativeness/epistemic—growth—or—conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation}
idealising/transcending/sublimating doesn’t necessarily speak of an outright/absolute
prospective inclination for human dispensing—with—immediacy—for—relative—ontological-
completeness —by—reification/contemplative—distension (as of human self—surpassing—
existentialism—form—factor,—in—overcoming—‘notionally—collateralising—beholdening—
protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence—potency —sublimating—
nascence,—disclosed—from—prospective—epistemic—digression to supersede human
temporality —/shortness <amplituding/formative> wooden—language—{imbued—averaging—of-
thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—as—
of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications>}
for the possibility of renewed originariness—parrhesia,—as—spontaneity—of—aestheticisation to
induced prospective ‘secondnatured—institutionalisation existence—potency —sublimating—
nascence,—disclosed—from—prospective—epistemic—digression epistemically—induced/constrained—
conceptualisation’ as enabling ‘corresponding possibilities of ‘meaningfulness-and-teleology’
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with regards to the
successive registry-worldview’s/dimension’s ‘reference-of-thought–and–reference-of-
thought–devolving–meaningfulness-and-teleology’. The fact is ‘wonkiness-of-
secondnaturings as of the social-and-institutional-dissipative-integration of
originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-
and-its-institutionalisation’ implies that any given registry-worldview/dimension is in a
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag conception of value-construction and
overall ‘meaningfulness-and-teleology’ that is subpar to prospective possibilities of human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and this particular
point is critical for the awareness that social thought can be developed that ‘transepistemically
overlooks the —presencing—absolutising-identitive-constitutedness conception of value-
construction and overall ‘meaningfulness-and-teleology’ (as to its destructuring-threshold
{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-
performance —<including-virtue-as-ontology> induced <amplituding/formative> wooden-
language —{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology —as-of—nondescript/ignorable–void ’–with-regards-to-
prospective-apriorising-implications>) for the possibility of prospective transvaluation as of
dimensionality-of-sublimating —{(amplituding/formative) supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as so-
reflected empirically in the instigation of the <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations. Thus,
there is a direct relation between human-subpotency and existence-
potency
-sublimating–nascence,-disclosed-from-prospective-epistemic-digression (so
underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-
performance-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-
existence’s-sublimating–nascence-as-of-its-coherence/contiguity), and this is effectively
instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification/contemplative-distension in its construction-of-the-
Self with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no
inherent meaningfulness-and-teleology but rather as of the specific human-subpotency with
regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility -{imbued-and-
hermeneutically/reproductively/supererogatingly/zeroingly}educing-‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation), that is, as to
‘human-subpotency potential to epistemically converge to the full-potency of existence’; and
this underlying structure of reflexivity is the very structure in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process, however, the surreptitious and opportunistic temporal
interpretations to exploit its positive consequences at one moment and to reject it the moment it
prospectively challenges-us/puts-us-to-question as of prospective implications of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development. The implication
here is that all human knowledge is necessarily for-human-studies/for-human-constructs
whether with regards to the social or the natural sciences; as to the fact that all such knowledge
is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating ~ {<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, with such human dimensionality-of-sublimating ~ {<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic presencing—absolutising-identitive-constitutedness in preconverging existential-extrication-as-of-existential-unthought failing to address the universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness–
and-its-institutionalisation bluntly profess that ‘human temporality’/shortness \( \langle \text{amplituding/formative} \rangle \) wooden-language-\( \langle \text{imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \rangle \) as-of-\( \langle \text{'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications} \rangle \) is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening \( ^{33} \) (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment \( ^{4} \langle \text{implied—self-assuredness—of-ontological-good-faith/authenticity \sim postconverging—dementating/structuring/paradigming —as-being-as-of-existential-reality} \rangle \)). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment \( ^{5} \langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity \sim postconverging—dementating/structuring/paradigming —as-being-as-of-existential-reality} \rangle \); and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality’/shortness \( \langle \text{amplituding/formative} \rangle \) wooden-language-\( \langle \text{imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \rangle \) as-of-\( \langle \text{'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications} \rangle \) is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to
causality of-underlying-phenomena'. This very fact is defining as without the latter there wouldn’t be any human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very first place; and this very much explains the defining relevance of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnatures—temporal-to-intemporal-dispositions’<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, as to the possibility for genuine human reification and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity<-discretely-implied-functionalism> as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided
material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) is predicated upon and drags along the shiftiness-of-the-Self as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presencing—absolutising-identitive-constitutedness as historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), and so towards humankind’s supposed future (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development); and in many ways this historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has already been stifling/stalling the huma prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historiciality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> relevant to deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought. Such historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition override prospective originaliness-parrhesia,–as—spontaneity-of-aestheticisation
institutional social-vestedness/normativity for instance like in many ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality~/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance -<including-virtue-as-ontology> in a renewing originariness-parrhesia,–as–spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening rather invokes prospective dimensionality-of-sublimating →{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} for re-originariness/re-origination (and as ever always such destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology> across the <cumulating/recomposuring–attendant-ontological-contiguity >–successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure-{as-to– historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development) as to the relation with human lopsided material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a desublimation/gimmickiness rather than its very own sublimation in tandem with material/equipment/accoutrement sublimation. This is reflected with the increasing remoteness/alooﬁness and alienation of the generalised human subject from such material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of ‘presencing—absolutising-identitive-constitutedness—of—meaningfulness-and-teleology’ given ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted deﬁning conception of human stake-contention-or-conﬂiction (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective of re-originariness/re-origination as implied with prospective deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought.
Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to \(^7\)presencing—absolutising-identitive-constitutedness \(-of-\) \(^{25}\)meaningfulness-and-teleology\(^{10}\) given \(^4\)historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness \(^{56}\)meaningfulness-and-teleology\(^{19}\)’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology \(-<in-preconverging-existential-extrication-as-of-existential-unthought>\) ); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology as \(^{39}\)meaningfulness-and-teleology\(^{19}\) with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness\(^{25}\)-by-reification/contemplative-distension\(^{27}\). Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events \(^8\) like the invention of metal
implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a 79 presencing—absolutising-identitive-constitutedness 14—of—meaningfulness-and-teleology 99 given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective 1 historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity—discursively-implied-functionalism’ implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ 79 presencing—absolutising-identitive-constitutedness 14 apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality) with regards to the ‘full-conflatedness 13 of apriorising/axiomatising/referencing—conceptualisation as to existence-potency ~sublimating—nascence,—disclosed—from-prospective-epistemic-digression), but rather tending to a construal as of ‘inherent prior aestheticisation—and—aestheticisation-towards-ontology as of human social-vestedness/normativity—discursively-implied-functionalism’; such a traditional conception from the relative-ontological-completeness perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness manifestation of human 7 presencing—absolutising-identitive-constitutedness 14 (as to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity).

nascence,-disclosed-from-prospective-epistemic-digression) but that such a reality is oblivious to the traditional construal in “presencing—absolutising-identitive-constitutedness” of apriorising/axiomatising/referencing–conceptualisation that speaks of “human social-vestedness/normativity” implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ in “presencing—absolutising-identitive-constitutedness”. This is so inherently because of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation), by the mere token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing–conceptualisation shallow <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

“presencing—absolutising-identitive-constitutedness” in relative-ontological-incompleteness (that is, in epistemic-abnormalcy/preconvergence as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression)
will rather imply its corresponding apriorising/axiomatising/referencing–conceptualisation of “human social-vestedness/normativity” implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ (and this is no more correspondingly different from the relative-ontological-incompleteness /relative-ontological-completeness

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence> human-subpotency reflexivity of existence as to say the ‘health epiphenomenon of existence’ in reflecting holographically-conjugatively-and-transfusively>
the ontological-contiguity —of-the-human-institutionalisation-process with ‘various registry-
worldviews/dimensions shallow amplituding/formative–epistemicity>totalising–self-
referring-syncretising/circularity/interiorising/akrasiatic-drag presencing—absolutising-
identitive-constitutedness /constitutedness apriorising/axiomatising/referencing–
conceptualisation of healthcare’ as to their successive relative-ontological-
incompleteness/relative-ontological-completeness)

(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>). In both cases it is rather from the full amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity that the ontological-veracity as of
prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality> with regards to the ‘full-conflatedness†3 of
apriorising/axiomatising/referencing–conceptualisation as to existence-potency ~sublimating–
nascence,—disclosed-from-prospective-epistemic-digression) truly reflects the deterministic
epistemic causality of existential sublimation manifestation, and so over any such
conceptualisation of ‘human social-vestedness/normativity<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’, rather in shallow amplituding/formative–epistemicity>totalising–self-
referring-syncretising/circularity/interiorising/akrasiatic-drag presencing—absolutising-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-
mentating/structuring/paradigming’ , wherein an item of trade/exchange is placed at a neutral
location/spot in the hope that the other will take it and reciprocate out of ontological-good-
faith/authenticity\(^{(6)}\) with a satisfactory trade/exchange item (and so with the very real possibility
that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity\(^{(7)}\) ), and so
as to their underlying correspondingly ‘instigatable/promptable ontological-good-
faith/authenticity\(^{(6)}\) or ontological-bad-faith/inauthenticity\(^{(4)}\)
apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complemetenarily
instigated/prompted ontological-good-faith/authenticity\(^{(6)}\) apriorising/axiomatising/referencing–
conceptualisation’ inducing the very creative dynamics for human sublimating-over-
desublimating social-and-institutional-constructs–of–‘meaningfulness-and-teleology\(^{(9)}\)—in-
cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating>, cultural practices etc., as such
‘instigative/prompting ontological-good-faith/authenticity\(^{(6)}\) or ontological-bad-
faith/inauthenticity\(^{(4)}\) apriorising/axiomatising/referencing–conceptualisation’ ontologically
precede and define the possibility for the creative dynamics of human sublimating-over-
desublimating social-and-institutional-constructs–of–‘meaningfulness-and-teleology\(^{(9)}\)—in-
cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-
is the instigative driver of human social relationships for clanic formations and breakups associated with early human migratory dynamics together with their institutional formations and breakups/diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-
{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflatedness/formative–supererogating>, cultural practices, etc. This insight further points out that the central deterministic argument made as from ‘human social-vestedness/normativity†discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ conceptualisation perspective (in presencing—absolutising-identitive-constitutedness/constitutedness of apriorising/axiomatising/referencing–conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposuring is actually of shallow <amplituding/formative–epistemicity>totalising—self-referencing-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the 
disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’ rather inherently implies that the true underlying 
justification for the sustainability of human sublimating-over-desublimating social-and-
institutional-constructs–of–‘meaningfulness-and-teleology ‘—in-cumulation/recomposuring 
lies with ‘prospectively projected relative-ontological-completeness dimensionality-of-
sublimating ’ —{<amplituding/formative> supererogatory –de-mentativity/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)}’ as to the inherent transcendence-and-
sublimity/sublimation/supererogatory –de-mentativity implications with respect to human 
dispensing-with-immediacy-for-relative-ontological-completeness by-
reification/contemplative-distension (and this effectively explains everything in ontological-
contiguity and notional-contiguity/epistemic-contiguity –<profound-supererogation –of-
mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> and so in 
reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-
the-human-institutionalisation-process as from relative-ontological-incompleteness to 
prospective relative-ontological-completeness as there is nothing left to be explained about 
the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity –
<shallow-supererogation –of-mentally-aestheticised~preconverging/dementing –qualia-
schema> discreteness perspective of ‘human social-vestedness/normativity –<discretely-implied-
functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
social–value-construction’); as we can appreciate that the very possibility for prior successive 
and prospective human emancipation paradoxically lies in superseding any such ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’


nonpresencing—for-explicating-ontological-contiguity as of its prospective relative-ontological-completeness" equally implies its correspondingly more profound human-
hyperrealisation/hyperreal-transposition imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-deepening\textsuperscript{53} as of its decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{99}-for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{99}-for-institutionalisation stifling/stalling of the full possibility of prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>}. Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—and—aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{99}-for-institutionalisation (as construed from the prospective notional~deprocrypticism ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{99}-for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{99}-for-institutionalisation as to such a supposedly most abstract
implications of its re-originariness/re-origination for prospective historicality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self as of its presencing—absolutising-identitive-constitutedness (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally—collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—absolutising-identitive-constitutedness as the very seeding disposition for historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and—aestheticisation-towards-ontology framework; such that the propensity for human meaningfulness-and-teleology to be instigated (as to human limited-mentation-capacity-deepening before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation—
perspective>' (inducing notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>). Thus as of ultimate human  

increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{57}-by-reification/contemplative-distension\textsuperscript{27} and thus marring prospective historicality/ontological-eventfulness\textsuperscript{78}/ontological-aesthetic-tracing-\textsuperscript{perspective–ontological-normalcy/postconvergence-reflect\textsuperscript{epistemicity-relativism-determinism}}. Actually, the notion of hyperreality–as-to-its-simulacrum implications highlighted by postmodern-thought is more profoundly manifested in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications with regards to ‘prospective taxingness-of-originariness’.

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications rather speaks of human limited-mentation-capacity ‘paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity\textsuperscript{63}-\textsuperscript{shallow-supererogation} of-mentally-aestheticised~preconverging/dementing –qualia-schema>) into the supposed construal of prospective ontological-veracity–as-to-inherent-ontological-contiguity\textsuperscript{67} in the face of ‘manifest existence-potency\textsuperscript{90}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing-\{of attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—conflatedness\textsuperscript{64} in \{preconverging–disentailment by\}–postconverging-entailment ’ rather veridically construable in the prospective apriorising/axiomatising/referencing transepiestemicity (as of prospective notional-contiguity/epistemic-contiguity \textsuperscript{<profound-supererogation} of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema>).’ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as such actually reflects the dementative/structural/paradigmatic limitation of the given human registry-worldview’s/dimension’s epistemic-gesturing for the construal of ontological-veracity–as-to-
inherent-ontological-contiguity\textsuperscript{57} at its prospective uninstitutionalised-threshold\textsuperscript{\textsuperscript{57}}; speaking of a state of notional-discontiguity/epistemic-discontiguity\textsuperscript{\textsuperscript{57}}-<\textsuperscript{shallow-supererogation} of mentally-aestheticised-preconverging/dementing -qualia-schema> in relative-ontological-incompleteness\textsuperscript{86} in relation to the now prospective notional-contiguity/epistemic-contiguity\textsuperscript{62}<\textsuperscript{profound-supererogation} of mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> of the relative-ontological-completeness\textsuperscript{87}, as from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective. Effectively, historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness\textsuperscript{88}) of notional-discontiguity/epistemic-discontiguity <shallow-supererogation> of mentally-aestheticised-preconverging/dementing –qualia-schema> and apriorising/axiomatising/referencing—psychologism of (relative-ontological-completeness\textsuperscript{87} in prospective notional-contiguity/epistemic-contiguity <profound-supererogation> of mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema>, can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/supererogatory-de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing—psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising-idealisation attitude/mental-disposition/care—and—episteme implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing—psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing—psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—}—conflatedness—in—{preconverging—disentailment—by)—postconverging—entailment’, thus inducing its notional-discontiguity/epistemic-discontiguity—{shallow—supererogation—of—mentally—aestheticised—preconverging/dementing—{qualia-schema} as to the fact that notional-contiguity/epistemic-contiguity—{profound—supererogation—of—mentally—aestheticised—postconverging/dialectical-thinking—{qualia-schema} is now implied prospectively as of prospective relative-ontological-completeness as from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing—psychologism ‘wanting of human
consciousness sublimation’ as to its capacity to sublimate beyond our positivism–procrypticism
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond procrypticism—or—disjointedness-as-of-reference-of-thought historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity
<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought in prospective notional-contiguity/epistemic-contiguity
attendant—ontological-contiguity—condensed—existentialising/contextualising/textualising-contiguity—is conflatedness in {preconverging-disentailment—by}—postconverging—entailment’ (overcoming the prior apriorising/axiomatising/referencing—psychologism ‘loss of notional-contiguity/epistemic-contiguity
<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> now of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema) is rendered possible by human
metaphoricity 'of-aestheticisation—as-of-'dimensionality-of-sublimating


performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater ' with respect to prospective relative-ontological-completeness\textsuperscript{77} existence-potency\textsuperscript{79} sublimating-nascence, disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold\textsuperscript{103} (where it induces the notional-discontiguity/epistemic-discontiguity\textsuperscript{47} shallow-supererogation -of-mentally-aestheticised-preconverging/dementing QUALIA SCHEMA of aestheticisation and aestheticisation-towards-ontology relative to the 'requisite prospective apriorising/axiomatising/referencing-conceptualisation implied notional-contiguity/epistemic-contiguity\textsuperscript{47} profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking QUALIA SCHEMA'); such that the 'mere complexification of given registry-worldview's/dimension's aestheticisation and aestheticisation-towards-ontology apriorising/axiomatising/referencing-conceptualisation' doesn't suffice to recover ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater as to prospective relative-ontological-completeness\textsuperscript{77} existence-potency\textsuperscript{79} sublimating-nascence, disclosed-from-prospective-epistemic-digression.

Historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is so-reflected with the mere reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation and aestheticisation-towards-ontology of any such registry-worldview's/dimension's underlying intellection induced meaningfulness-and-teleology\textsuperscript{89} infrastructure (whether positivism/rational-empiricism manifestation of procrypticism or disjointedness-as-of-reference-of-thought, universalisation—non-positivism/medievalism, base-institutionalisation—ununiversalisation or recurrent-utter-uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as to their notionally-collateralising framework of meaningfulness-and-teleology\textsuperscript{89} increasingly construing their defining prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued 'notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological—
normalcy/postconvergence>’–existentialism-form-factor (reflecting their uninstitutionalised-threshold (2)) rather as
imponderable/inscrutable/unavoidable/invisible/inexorable/unpreventable/unchangeable/in
surmountable/unovercomable as to their given historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition psychological entrapment (in notional-
discontiguity/epistemic-discontiguity\textsuperscript{1}–shallow-supererogation of-mentally-
aestheticised-preconverging/dementing –qualia-schema\textsuperscript{2} of aestheticisation–and–
aestheticisation-towards-ontology) induced lack of universal-transparency\textsuperscript{3}–(transparency-
of-totalising-entailing,–as-to-entailing–amplituding/formative–epistemic-totalising–in-
relative-ontological-completeness ) of the-Good/understanding/notional–knowledge-
reification–gesturing–in-prospective(psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity–reduced–existentialising/contextualising/textualising-
contiguity }–confused–in–preconverging–disentailment–by–postconverging-
entailment\textsuperscript{4}/amplituding/formative–epistemic-totalising–in–
causality–as-to-projective-totalitative–implications-of-prospective–
nonpresencing,–for-explicating-ontological-contiguity and its
relatively-shallow-frame-of-elicted-positive-opportunism—of-social-functioning-and-
accordance –of-low-intrinsic-attribute-and-high-extrinsic-attribute-susceptibility,–in-
dimensionality-of-desublimating-lack-of\textsubscript{(amplituding/formative)}
supererogatory–de-
mentativeness/epistemic-growth-or-confused–
/transvaluative-
Dimensionality-of-sublimating\textsubscript{(amplituding/formative)}
supererogatory–de-
mentativeness/epistemic-growth-or-confused–
/transvaluative-
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation) of all
registry-worldviews/dimensions is effectively what renders (by its ontological-
normalcy/postconvergence epistemic perspective in postconverging–nonextricatory-existential-
preempting-of-existential-unthought) the possibility for the succession of prospective registry-worldviews/dimensions underlying the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\); and it is this dimensionality-of-sublimating\(^2\)

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\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle \text{ prospective reformulating/revamping of human aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–psychologism of conceptualisation in prospective notional-contiguity/epistemic-contiguity} <\text{profound-supererogation} \text{-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema}> (over the ‘saturation of ontological-performance’ \langle \text{including-virtue-as-ontology} \rangle of prior aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–conceptualisation in notional-discontiguity/epistemic-discontiguity <\text{shallow-supererogation} \text{-of-mentally-aestheticised–preconverging/dementing –qualia-schema}> for the prospective sublimation of aestheticisation–and–aestheticisation-towards-ontology as \langle \text{meaningfulness-and-teleology} \rangle apriorising/axiomatising/referencing–psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity <\text{profound-supererogation} \text{-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema}>’ (so-construed as human limited-mentation-capacity-deepening\(^1\) as of ‘prospective dimensionality-of-sublimating\(^2\)’

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\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle \text{ recovery of notional-contiguity/epistemic-contiguity} <\text{profound-supererogation} \text{-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema}> \text{ of aestheticisation–and–aestheticisation-towards-ontology as \langle \text{meaningfulness-and-teleology} \rangle apriorising/axiomatising/referencing–psychologism conceptualisation’} \rangle \text{ that is}
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entailed in the very notion of human \(\text{de-mentation-} (\text{supererogatory} \text{-ontological-de- mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics})\) as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking\(^{21}\)–qualia-schema over prior preconverging/dementing\(^{20}\)–qualia-schema. The implication here is that the overcoming of any historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is intimately tied to human limited-mentation-capacity-deepening\(^{8}\) as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as of its dispensing-with-immediacy-for-relative-ontological-completeness\(^{77}\)–by-reification/contemplative-distension\(^{27}\). Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance\(^{21}\)-<including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproductibility-laddering effect’ (involving ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ as to the underlying ‘notionally-collateralising beholdening-protohumanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional–deprocrypticism is one that as to its full grasp/understanding/\(^{103}\)universal-transparency\(^{10}\)-(transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological- completeness) of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as \(^{9}\)meaningfulness-and-teleology\(^{9}\) should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{77}\)—of-the-human-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing-narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology}; further speaking of the differentiation of these two dimensionalities as of originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness, reification/mere-extrication, existential-thoughtfulness/mere-existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in the face of prospective human-subpoteency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturesedness—temporal—to-intemporal-dispositions—<so-construed-as—from-perspective—ontological-normalcy/postconvergence>'—existentialism—form-factor. This highlights that the the epistemic-instigation of prospective notional—deprocrypticism contemplation is necessarily as of disseminative—sublimating-selectivity—of—ontological—good-faith/authenticity—^—postconverging—de-mentating/structuring/paradigming^—over—desublimating—deselectivity—of—ontological—bad-faith/inauthenticity—^—preconverging—de-
mentating/structuring/paradigming as to existence-potency—^—sublimating—nascence,—disclosed-from-prospective—epistemic—digression, and so before logical-dueness as to ontologically-valid language—as—of—dialogical—equivalence—<as—to—psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity }—confledness—in—{preconverging—disentailment—by}—postconverging—entailment,—in-self—becoming/self-
confledness /formative—supererogating> can even arise in the first place; explaining in many ways the ontological-normalcy/postconvergence epistemic—or—notional—projective—perspective projecting of a dynamic differentiated transversality—<for—sublimating—existential—eventuating/denouement>—of—affirmative—and—unaffirmative—disambiguated—'motif-and—apriorising/axiomatising/referencing’ of human—subpotencies ontological—performance—^
<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency
~sublimating–nascence, disclosed-from-prospective-epistemic-digression, and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency
~sublimating–nascence, disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective succession’ as to the successive registry-worldviews/dimensions in reflecting holographically-
<cumulating/recomposing–attendant-ontological-contiguity>
successive registry-worldviews/dimensions in reflecting holographically-

{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
deprocriptism. Metaphoricity—of-aestheticisation—as-of-’dimensionality-of-sublimating—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—
—dissipated-mental-aestheticising, as from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective of ontological-performance—
—including-virtue-as-ontology as to existence-potency sublimating-nascence, disclosed-from-prospective-epistemic-digression. Insightfully, ecstatic-existence
(existence-potency sublimating-nascence, disclosed-from-prospective-epistemic-digression)
is not beholden to human reference-of-thought—and reference-of-thought devolving—meaningfulness-and-teleology with regards to human mental-aestheticisation—
architectonically-consigning—aestheticised-perceptibility-and-disposition as of human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—historicity-tracing—inhhibited-mental-aestheticising. While it is human mental-aestheticisation—
architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies 'de-mentation—(supererogatory—ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology as to postconverging/dialectical-thinking—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinforcing-attributive-possibilities, for
‘<amplituding/formative—epistemicity>totalising—pseudoconflation/conflation-of-human-limited-mentation-capacity’—as-to-cordrespondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigmng—frames—as-from-living—
‘that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the preconverging/postconverging–de-mentating/structuring/paradigming implications (as to ‘relative-ontological-incompleteness’/relative-ontological-completeness \(\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle\).) as to human-and-social–expectations/anticipations—metaphoricity\(^57\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^89\)) of excogitation in its own present and the prospective projection implications (as so- reflected herein with the ontological-contiguity\(^67\)—of-the-human-institutionalisation-process\(^68\) conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency\(^39\)–sublimating–nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity\(^\{\text{educed–existentialising/contextualising/textualising-contiguity}\}\) even as notable natural scientists as to their candid knowledge-reification–gesturing\(\langle\text{in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}\}–\text{conflatedness } \text{in-\{preconverging-disentailment-by\}_postconverging-entailment}\rangle\) intuitions put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of
gatekeeping scientism such a naïve notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\langle amplitude/formative–epistemic\rangle totalising—in-relative-ontological-completeness \} projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-\langle unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ \rangle and desublimation/gimmickiness is poorly inclined as to its blurriness to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency \langle sublimating–nascence,-disclosed-from-prospective-epistemic-digression \rangle (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \langle as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’ \rangle and the consequential ‘relative-ontological-incompleteness’ \langle relative-ontological-completeness \rangle \{sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating–\langle projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social-expectations/anticipations—metaphoricity \langle as-rede-mentating/restructuring/reparadigming—psychologism’ \rangle, as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification–gesturing-\langle in-prospective-psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity \}—conflatedness–in-\{preconverging-disentailment–by\}—postconverging-entailment \rangle and elucidation of true thought for justifying its deferential-formalisation-transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-
intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification–gesturing＜in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}——conflatedness＜in-{preconverging-disentailment_by}–postconverging-entailment＞potential as all such posturing end up assuming a corresponding social-vestedness/normativity＜discretely-implied-functionalism＞role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation¬(blurring/undermining-of-prospective-totalising-entailing,<as-to-entailing＜amplituding/formative–epistemicity＞totalising—in-relative-ontological-completeness＞)supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency＜sublimating–nascence, disclosed-from-prospective-epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification–gesturing＜in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}——conflatedness＜in-{preconverging-disentailment_by}–postconverging-entailment＞work rather turning to the surreptitious eliciting of the＜amplituding/formative–
⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ over the ⟨amplituding/formative⟩ wooden-language—{imbued—
as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of base-institutionalisation–ununiversalisation, and likewise for prospective universalisation–non-positivism-medicievalism, likewise for prospective positivism–procrypticism, and likewise for prospective deprocrypticism. Dimensionality can thus be construed as the more salient/critical/determining factor for the ontological-contiguity —of-the-human-institutionalisation-process /ontological-aesthetic-tracing:{perspective–ontological-normalcy/postconvergence-reflected-epistemical-relativism-determinism} of aestheticisation— and—aestheticisation-towards-ontology (as of human self-surpassing—existentialism-form-factor, in-overcoming—notionally—collateralising— beholding—protohumanity—to—attain—sublimating—humanity—as—to—existence— potency —sublimating—nascence, disclosed from prospective-episticemic-digression to supersede human temporality /shortness <amplituding/formative> wooden-language
{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or— conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit— drivenness—equalisation}; and so as this profound disambiguative elucidation of dimensionality in reflecting holographically—<conjunctively—end—transfusively> the ontological-contiguity —of-the-human-institutionalisation-process up to the prospective consciousness of notional—deprocrypticism (as to our human-subpotency as to overall reifying—and—empowering—
reflexivity-of-ecstatic-existence-as-panintelligibility – {imbued-and-
hermeneutically/reproductively/supererogatingly/zeroingly} educing ‘herein specifically-
relevant human-subpotency’ – epistemic-perspective-of-projective/reprojective – aestheticising-
re-motif – and – apriorising/re-axiomatising/re-referencing~conceptualisation}) is thus bound
to induce a more profound consciousness implied as of the notional–deprocrypticism
protensive–self-consciousness for overcoming dimensionality-of-desublimating-lack-of
{<amplituding/formative> supererogatory – de-mentativeness/epistemic-growth-or-
conflatedness / transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness – equalisation} as to a much more profound notional–deprocrypticism
imaginary/ideality projection (with regards to ‘varying magnitudes/scales – as-to-successively-
profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–‘meaningfulness-and-teleology
of prospective human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint – imbued – notional–firstnaturedness – temporal-
to-intemporal-dispositions – so-construed-as-from-perspective–ontological-
ormalcy/postconvergence – ‘existentialism-form-factor’). This is very much in line with the
idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of
progress but such a conceptualisation is naively grounded on its {presencing – absolutising-
identitive-constitutedness} (as it engages in the complexification of ‘meaningfulness-and-
teleology’ on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it
construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question
its supererogatory – acuity/perspicacity/astuteness/edginess/incisiveness – of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument – for –
conceptualisation as of the apriorising/axiomatising/referencing–psychologism that it then
aligns to existence-potency\(^9\) sublimating-nascence-disclosed-from-prospective-epistemic-digression; and so because the initiation by human limited-mentation-capacity of the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument for-conceptualisation to reflect ecstatic-existence is of limited ontological-performance\(^7\) <including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibility-setting-up/re-measuring-instrumenting so-explaining dimensionality-of-sublimating\(^1\) \(\langle\text{amplituding/formative}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\), as if the human had absolute-mentation-capacity as falsely implied by \(^7\) presencing—absolutising-identitive-constitutedness\(^4\) inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and-teleology\(^9\) as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism—or—preempting—disjointedness-as-of\(^7\) reference-of-thought. In this regards, dimensionality-of-sublimating\(^1\) \(\langle\text{amplituding/formative}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) and dimensionality-of-desublimating-lack-of\(^1\) \(\langle\text{amplituding/formative}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) are intimately related respectively to ontological-good-faith/authenticity\(^6\) (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and ontological-bad-faith/inauthenticity\(^6\) (assuming a desublimation/gimmickiness as to its perceived presencing
social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-
teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>^c. Prospective
notional–deprocrypticism thus is ‘a projection beyond just about a deterministic
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} and dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} implications in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process (for
prospective critical/decisive skewing towards dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}); as enabling ‘organic attainment’ of deprocrypticism–or–
preampting—disjointedness-as-of—reference-of-thought (rather than a ‘mechanical
conception’ which will unbeknownst still be subject to the same dimensionality-of-
desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}, rather as to a mere and further complexification of
our very same positivism/rational-empiricism manifestation of procrypticism–or–
disjointedness-as-of—reference-of-thought). This is critical to broaden-the-latitude-of-human-
collective-consciousness so-implied as of the sublimation possibilities enabled by
dimensionality-of-sublimating \((\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle)\) over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of \((\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle)\). Interestingly, human rememoration/historical-recording is highly skewed towards the rememorising/recording of ‘transvaluative sublimating-outcomes-of-institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved contendingly as non-transvaluative/temporal and transvaluative/intemporal dispositons’ in eventually producing the ‘transvaluative sublimating-outcomes-of-institutionalisation’.


\(\langle\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/}\text{transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) reflected in the ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of

\(\langle\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/}\text{transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity’~preconverging–de-mentating/structuring/paradigming
mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation’ (as to the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology’

<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology ), such that human ontological-bad-faith/inauthenticity (as to its lack of prospective dimensionality-of-sublimating


{(amplituding/formative)>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ’—preconverging—de-mentating/structuring/paradigming mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity”’—of-the-
human-institutionalisation-process


>{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-desublimating-lack-of

>{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} of base-institutionalisation—ununiversalisation’ = ‘the the dimensionality-of-desublimating-lack-of

>{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} of positivism—procrypticism’; so-construed as ‘the the dimensionality-of-desublimating-lack-of


The bigger point in contrasting the ontological-contiguity—of-the-human-institutionalisation-process’s dimensionality-of-sublimating

>{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} (as of
institutionalisation–ununiversalisation, just as the latter with prospective universalisation–
non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and
likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is
made rather to point to the \textit{<amplituding/formative–epistemicity>totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag} underlying the supposed projection of
intellection on the basis of dimensionality-of-desublimating-lack-of
\begin{align*}
\langle \textit{<amplituding/formative–epistemicity>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness~/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} \rangle
\end{align*}
\textit{in preconverging-existential-extrication-as-of-existential-unthought}
as of human-subpotency epistemic perspective, as it rather reflects prospective notional-
discontiguity/epistemic-discontiguity\begin{align*}
\langle \textit{<shallow-supererogation} \textit{of-mentally–aestheticised~preconverging/dementing} \textit{–qualia-schema} \rangle
\end{align*}\
\textit{as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our present}
\textit{notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation}{\langle \textit{blurring/undermining-of-prospective-totalising-entailing,~}
\textit{as-to-entailing} \textit{<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness} \rangle\textit{ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to
existence-potency~\textit{~sublimating–nascence,–disclosed-from-prospective-epistemic-digression})}
skewing towards an exercise of eliciting human temporality\begin{align*}
\langle \textit{wooden-language} \textit{imbued—averaging-of-thought} \textit{as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology} \textit{as-of–}
\textit{'nondescript/ignorable–void ‘~with-regards-to-prospective-apriorising-implications} \rangle
\end{align*}\textit{with
respect to social-stake-contention-or-confliction rather than true knowledge-reification–
gesturing}<\textit{in-prospective_psychologismic~apriorising/axiomatising/referencing} {\langle \textit{of-attendant–}
\textit{ontological-contiguity} \textit{~educated–existentialising/contextualising/textualising-contiguity} \rangle}
conflatedness in [preconverging-disentailment by] postconverging-entailment and human emancipating conception that faces prospective human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor, -in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency -sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{27}/shortness \langle amplituding/formative\rangle wooden-language \langle imbued—averaging-of-thought \langle as-to- leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of- 'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle\rangle). In this regards, this author construes such gimmicky pretences of intellection in our modern-day rather ‘intimating of preconverging–existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise dementative/structural/paradigmatic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in postconverging–nonextricatory-existential-preempting-of-existential-unthought), which articulation and constructive addressing should actually be the very conceptualisation of intellection. In this regards, we can appreciate that the Socratic-philosophers and budding-positivists actually addressed and resolved the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in postconverging–nonextricatory-existential-preempting-of-existential-unthought), involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence
implications as to existence-potency\textsuperscript{[2]} sublimating–nascence, disclosed-from-prospective-epistemic-digression) undermining their respective gimmickiness-of-thought (in preconverging-existential-extrication-as-of-existing-unthought as of human-subpotency epistemic perspective) associated with sophists and medieval-scholastics then respectively defining the ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism as to its crude and unsavoury social discomfort implications is hardly a question of eliciting human temporality\textsuperscript{[7]} /shortness \amplituding\textsuperscript{[2]} wooden-language\textsuperscript{[1]}
\textsuperscript{[1]}<\text{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—of—nondescript/ignorable—void—with-regards—prospective-apriorising-implications}>
\textsuperscript{[2]} as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating\textsuperscript{[56]} supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textsuperscript{[99]} warrants that the prospective projection of any human \textsuperscript{[56]} meaningfulness-and-teleology\textsuperscript{[99]} as transcendental-enabling/sublimating/supererogatory-de-mentativity should be articulated in such a way as to imply that all human \textsuperscript{[56]} meaningfulness-and-teleology\textsuperscript{[99]} should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{[7]} of the human-institutionalisation-process\textsuperscript{[6]}; such that ‘supposed reifying’ \textsuperscript{[56]} meaningfulness-and-teleology\textsuperscript{[99]} in preconverging-existential-extrication-as-of-existing-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity\textsuperscript{[7]} preconverging–de-mentating/structuring/paradigming\textsuperscript{[25]}, as to the fact that in the face of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of

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{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality/shortness


{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} explains a poor inclination-or-capacity to effectively interpret the
projected meaningfulness-and-teleology of many a past thinker as to presenting—absolutising-identitive-constitutedness institutional and social-vestedness/normativity discrelately-implied-functionalism> amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency sublimiting—nascence,—disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity } conflatedness in—{preconverging-disentailment—by} postconverging— entailment> (as of ontological-normalcy/postconvergence epistemic perspective in postconverging—nonextricatory—existential—preempting—of—existential—unthought) unlike is the case in many a blurry domain highly subjected to imprimatur totalisingly—disentailing discretion/whim—of—thought as to poor deferential—formalisation—transference justification as often in the social not the least bothered about the overall cogency of projected knowledge—reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity } conflatedness in—{preconverging-disentailment—by} postconverging—
entailment> (thus rather tending towards preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—confulatedness-in-{preconverging-disentailment-by}-postconverging-entailment> wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’ tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of preconverging-existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—confulatedness-in-{preconverging-disentailment-by}-postconverging-entailment> sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) as to the fact that the human mortal whim/discretion-of-thought projected as aura-and-imprimatur comes to be enshrined as being bigger than ecstatic-existence de-mentative/structural/paradigmatic implications. In many ways (unlike is the case with the natural sciences directly constrained to ecstatic-existence
<discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification–gesturing-{in-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educated-existentialising/contextualising/textualising-contiguity-conflatedness}\*13 in {preconverging-disentailment-by} postconverging-entailment> implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-{imbued-and-\{hermeneutically/reproductively/supererogatingly/zeroingly\}educing-‘herein specifically-relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness\*13. Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their implicated socio-organisational and value-referencing construct’ as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness /relative-ontological-completeness’

{sublimating~referencing/registering/decisioning.—as-self-becoming/self-

conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–

and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-

normalcy/postconvergence}> as to human-and-social–expectations/anticipations—

metaphoricity –as-rede-mentating/restructuring/repardigming–psychologism” as to ‘enlightening human-subject-emancipating-relativism-driven-recomposing-constructivism-
towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-

nonpresencing>”); as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment –<implied—

self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

mentating/structuring/paradigming –as-being-as-of-existential-reality> thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-

mentativity when any of its given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-
deepening. Such that all human social or cultural frameworks are construable as of ‘relative-

ontological-incompleteness /relative-ontological-completeness }
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—
metaphoricity’–as-rede-mentating/restructuring/reparadigmng–psychologism’ is irrelevant is
rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with
‘the appropriate emancipating attitude/mental-disposition/care–and–episteme’ as effectively
and paradoxically such a lack of nuancing can then lead to the interpretation that such historical
failures should equally be the unavoidable expectation prospectively in analogous
circumstances of socio-cultural disparity of societies, rather than interpreted to mean the
prospective need for the requisite human knowledge-reifying and empowering reflexivity of
appropriate human emancipating attitude/mental-disposition/care–and–episteme in the
relationship between the state of relative-ontological-completeness and the state of relative-
ontological-incompleteness. Such a wrong interpretation arises as to lack-of—

<amplituding/formative–epistemicity>growth-or-conflatedness/</transvaluative-
rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation)
that fails to make a nuance between on the one hand 46 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition implications as to the ‘human social-
vestedness/normativity-</discreetly-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction</presencing—
absolutising-identitive-constitutedness identitive-constitutedness as–‘epistemic-totality’–
dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism in
</amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drop’ explaining the historical failures and on
the other hand 46 historiality/ontological-eventfulness/ontological-aesthetic-tracing.
origination, rather than being fully assumed as marking positivism/rational-empiricism progress implied "historiality/ontological-eventfulness"/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in <amplituding/iformative–epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity - educed – existentialising/contextualising/textualising-contiguity^1^ foregrouding _entailment- {postconverging–narrowing-down–sublimation-as-to- 
'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ' -in-
 reflecting-'immanent-ontological-contiguity '--;-as-operative-notional–depicropricism) in elucidating ontological-contiguity' -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ and so as of the 
‘internally implicated epistemic reflection of natural sciences sublimating 
' historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>’ in the sense that 
'scientists never-and-have-never really started scientific knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/ axiomatising/referencing- {of-attendant–ontological-
contiguity -educed– existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by}–postconverging-entailment>
apriorisingly/ axiomatisingly/referencingly—as-from-scratch/as-from-zero\{wrongly-implying-
no-human-limited-mentation-capacity-deepening -implications-of–re-motif–and–re-
apriorising/re- axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting-as-so-reflecting- historiality/ontological-eventfulness /ontological-
aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism-determinism'>\},-as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes’ but rather the inherent ‘education of scientists as from basic notions while making
reference to past scientists momentous contributions up to the state-of-the-art outcomes’ is the
equivalent of ‘natural sciences own sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflect ed-epistemicity-relativism-determinism’ as re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future projections of scientific
sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspectiv e–ontological-normalcy/postconvergence-reflect ed-epistemicity-relativism-determinism’), and so as overall and defining ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity educed-existentialising/contextualising/textualising-contiguity foregrounding entailment
(postconverging–narrowing-down—sublimation—as—to—existence—as—sublimating—with drawal,—eliciting—of—prospective—supererogation —in—reflecting—immanent—ontological—contiguity —as-operative—notional—deprocrypticism) in elucidating ontological-contiguity<as-from—
foregrounding-entailment-(postconverging-narrowing-down-sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;-as-operative-notional-deprocrypticism)
dynamics leading to the natural sciences state-of-the-art outcomes while excluding
disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’) reflected as part and parcel of the present state-of-the-art
elucidative notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema> and the prospective state-
of-the-art elucidative notional-contiguity/epistemic-contiguity -<profound-supererogation -
of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema>, as to
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity’
foregrounding-entailment-(postconverging-narrowing-down-sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;-as-operative-notional-deprocrypticism) in
elucidating ontological-contiguity -<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional-projective-perspective>’. This insight (as of
present state-of-the-art elucidative notional-contiguity/epistemic-contiguity -<profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-
schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
contiguity -<profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-
thinking -qualia-schema> as to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity’
foregrounding-entailment-(postconverging-narrowing-down-sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation  "-in-reflecting-‘immanent-ontological-contiguity ' -
as-operative-notional-deprocrypticism) in elucidating ontological-contiguity -<as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-
perspectiveنسخ>) is equally pertinent with respect to the ontological-veracity of the social but for
the confusion induced by its blurriness (unlike in the natural sciences where the constraint of
predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment} -<implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> ) ‘naturally/intuitively’
guides the scientist in its directly operational purpose without overly needing to epistemically
explicit the underlying successive projections of its past, present and prospective sublimating
‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing <perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as so-required in
the social domain, and as herein explicit with the ontological-contiguity —of-the-human-
institutionalisation-process elucidative notional-contiguity/epistemic-contiguity —<profound-
supererogation —of-mentally-aestheticised–postconverging/dialectical-thinking —qualia-
schema> <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions difference-conflatedness —as-to-totalitative-reification-in-
singularisation <as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> —as-
veridical-epistemicity-relativism-determinism dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} implications, and as reflected with the specific dimensionality-of-
sublimating –{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} insights about universalising-idealisation thinkers and budding-
positivists). The idea of ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero—\(\text{wrongly-implying-no-human-limited-mentation-capacity-deepening}\) -implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-\(\text{historiality/ontological-eventfulness}\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\>\), as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with \(\text{historicity-tracing—in-presencing–}\) hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced \(\text{presencing—absolutising-identitive-constitutedness}\)) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance\(<\text{including-virtue-as-ontology}\>\) as to its \(\text{presencing—absolutising-identitive-constitutedness}\), that then fails to reflect the true social sublimating \(\text{historiality/ontological-eventfulness}\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\>) (as overall and defining \(<\text{amplituding/formative–epistemicity}\>\text{totalising/circumscribing/delineating attendant ontological-contiguity}\)–educed existentialising/contextualising/textualising-contiguity \(<\text{foregrounding__entailment–(postconverging–narrowing-down–sublimation-as-to-}\) ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘:-as-operative-notional~deprocrypticism\) in elucidating ontological-contiguity \(<\text{as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective}>\), especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus
failing to allow existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation -<as-to-perspective-
ontological-normalcy/postconvergence-implied-'prospective-aporeticism-
overcoming/unovercoming'> and true transcendental signifier (going by the sublimating-over-
desublimating implications of existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression) to epistemically enlighten the social sublimation process (as
it is existence that enables without ever giving any reasons as existence is the effective reason
and the human that epistemically adjust to it for sublimation) as to the social
<historiality/ontological-eventfulness'/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> transcendental-
enabling/sublimation insights of prior, present and prospective 'amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity^{}^{} foregounding__entailment
(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ^{}^{} in reflecting ‘immanent-ontological-contiguity ^{}^{};

as-operative-notional–deprocrypticism) in elucidating ontological-contiguity ^{}^{} as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective^{}^{}^

, so-construable as of: human-subpotency fatedness-of-sublimation-over-
desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process ), as from human-
subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-

faith/authenticity ~postconverging–de-mentating/structuring/paradigming —over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’. Actually human-subpotency ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘precedes-and-defines
thought’ and so as prospective reasoning-through/messianic-reasoning (as to originariness-
parrhesia,—as—spontaneity-of-aestheticisation) inducing secondnatured and subsequent
reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation), with the latter being projected naively as
absolute (in its apriorising/axiomatising/referencing of conceptualisation as of its human
limited-mentation-capacity induced ‘presencing—absolutising-identitive-constitutedness’)
when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-
from-scratch/as-from-zero (wrongly-implying-no-human-limited-mentation-capacity-
deepening -implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>,-as-if-thereby-
directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting
epistemic implications of human limited-mentation-capacity induced ‘presencing—
absolutising-identitive-constitutedness’). Such a critical epistemic and true knowledge-
reification–gesturing–<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness –in–{preconverging-disentailment by}–postconverging-
entailment> implications flaw arises because of the failure in grasping the ‘projective
implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-
deepening when ‘logically’ conceptualising the social
apriorising/axiomatisingly/referencing—as-from-scratch/as-from-zero/(wrongly-implying-
o-human-limited-mentation-capacity-deepening -implications-of—re-motif—and—re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting—as-so-reflecting—historiality/ontological-eventfulness /ontological-
aesthetic-tracing<-perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism-determinism’>, as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes (and as the social is permeated with historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness ); as
human limited-mentation-capacity-deepening (reflected in its re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of
conceptualisation as to dimensionality-of-sublimating
〈<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)〉 is what is projectively warranted to enable present and prospective
state-of-the-art elucidative notional-contiguity/epistemic-contiguity—<profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema>, going by the historicity/ontological-eventfulness /ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’> transcendental-enabling/sublimation insights of prior, present and prospective
‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
foregrounding__entailment—(postconverging—narrowing-down—sublimation-as-to—
‘existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation ’—in-

{amplituding/formative>supererogatory<de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} (as the postconverging—or-dialectical-thinking—apriorising-psychologism contiguity in reflecting holographically—conjugatively—and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process); and so well beyond mere methods/methodologies/approaches as to ‘the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of the merely affixed methods/methodologies/approaches of the cumulating/recomposuring—attendant-ontological-contiguity>—successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of—

reification–gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant_ontological_contiguity→educed→existentialising/contextualising/textualising-
contiguity}→conflatedness→in→{preconverging→disentailment→by}→postconverging-
entailment→beyond→presencing→absolutising-identitive-constitutedness→
'amplituding/formative–epistemicity>totalising→self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}. The latter is so-criticised as to the fact
that methods/methodologies/approaches, as reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation, are actually the mechanical-knowledge
outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-
framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles,
Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their
induced prospective-apriorising/axiomatising/referencing→superseding-logical-basis-
of→dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing→{of-
attendant_ontological_contiguity→educed→existentialising/contextualising/textualising-
contiguity}→conflatedness→in→{preconverging→disentailment→by}→postconverging-
entailment→in→self-becoming/self-conflatedness→formative→supererogating>” (which never
existed before as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-
of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,-
profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument→for→
conceptualisation” (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/supererogatory→de-mentativity); speaking
to the fact that ontological-good-faith/authenticity→about existential-reality precedes-and-
define the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity beyond just mere
notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } of methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-
to-psychologismic—apriorising/axiomatising/referencing—{of attendant—ontological—
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by—}—postconverging-entailment,—in-self—
becoming/self-conflatedness /formative–supererogating—in a poor ontological-good-
faith/authenticity or outright ontological-bad-faith/inauthenticity relation to existence-
potency —sublimating—nascence,—disclosed—from-prospective-epistemic-digression as to the
requisite prospectively-profound-and-recreative insight implications about prospective
appropriateness of methods/methodologies/approaches with regards to existential-
contextualisation-contiguity. Critically ‘human corresponding-sublimation-inducing,—profound-
and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—
conceptualisation’ (which is actually constrained to <amplituding/formative—
epistemicity>totalising/circumscribing/delineating attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity )—foregrounding__entailment
(postconverging—narrowing-down—sublimation—as—to—existence—as—sublimating-withdrawal—
eliciting-of-prospective-supererogation —in—reflecting—‘immanent-ontological-contiguity ’;—
as-operative—notional—deprocrypticism) in elucidating ontological-contiguity <as-from—
prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective—
perspective\'), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening\(^1\) with regards to existence-potency\(^0\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification—gesturing—\(<\text{in-prospective}\text{ psychologismic}\text{ apriorising/axiomatising/referencing—of}\text{ attendant—ontological-}\text{contiguity—}\)\text{conflatedness—}\in{\text{preconverging-disentailment—by—postconverging-entailment}>\text{the}}\text{ implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social ‘meaningfulness-and-teleology’\(^5\), and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social ‘meaningfulness-and-teleology\(^5\) in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient
presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework /ontological-aesthetic-tracing-perspective-ontological-normality/postconvergence-reflected-‘epistemicity-relativism-determinism’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern-day science experimental framework speaks of the characteristic nature of a flawed prior_knowledge-reification-gesturing-in-prior_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity Educed-existentialising/contextualising/textualising-contiguity }— constitutedness in preconverging entailment exercise that doesn’t factor in human limited-mentation-capacity-deepening as of ‘relative-ontological-incompleteness /relative-ontological-completeness ⟨sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative–supererogating-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normality/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming—psychologism as to ⟨amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity . Thus in many ways ‘the possibility for science to prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension that projected of an underlying enculturated/constructed ‘scientific—apriorising/axiomatising/referencing—psychologism social-pragmatics-framing-of—predicative-
effectivity–sublimation⟨as-to-underlying,-ontological-commitment⟩<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality⟩’ at the very least (as of
human self-surpassing—existentialism-form-factor, in-overcoming-'notionally–collateralising-
beholdening-protohumanity'-to–‘attain-sublimating-humanity’-as-to-existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality /shortness <amplituding/formative> wooden-language
(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-
prospective-apriorising-implications>) in originariness-parrhesia,—as–spontaneity-of-
aestheticisation; speaking to the requisite ‘human corresponding-sublimation-inducing,-
profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’ about science (as to implied ‘conceptualising implications about existential-
reality’ in reflecting the ‘relevant-level human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
surpassed/superseded/overcome for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity) in defining its very own science
prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-
equivalence:<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }——
conflatedness —in-{preconverging-disentailment—by}—postconverging entailment,—in-self-
becoming/self-conflatedness /formative–supererogating> (as so-reflected along the entire
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> of science and
knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> in rather
adapting to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression), and so much more than just an exercise of mere
methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition,—
as–reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of~dialogical-equivalence-<as-to-
psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> . Thus it is such an ideological conception of
science and knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> on the latter
basis (as of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-
equivalence: <as-to-psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> ) that ultimately translates into the
‘methodological, epistemic, institutional and social sagging of human knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —in—preconverging-disentailment—by—postconverging-entailment—’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying ‘meaningfulness-and-teleology’ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of procrepticism—or—disjointedness—as-of—reference-of-thought relevant-level of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so— construed—as—from—perspective—ontological-normalcy/postconvergence—’—existentialism—form—factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy—for-relative-ontological-completeness—by—reification/contemplative-distension involved in true human consciousness sublimation, dimensionality-of-sublimating—⟨amplituding/formative—supererogatory—dementativeness/epistemic-growth—or—conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation⟩ warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism—of—social—functioning—and—accordance, as ‘the very abstract value-reference commitment for dispensing-with-immediacy—for-relative—ontological-completeness—by—reification/contemplative-distension’, that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism—of—social—functioning—and—accordance elicits parallel competing ‘meaningfulness-and-teleology’ (in preconverging-existential-extrication—as—of—existential-unthought of human—subpotency epistemic perspective of dimensionality—of—desublimating—lack—of—⟨amplituding/formative—supererogatory—dementativeness/epistemic—growth—or—conflatedness /transvaluative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness` -by-reification/contemplative-distension inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism—of-social-functioning-and-accordance inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and is functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance beholden as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning–suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or universalising-idealisation thought respectively, nor is our modern-day presencing—absolutising-identitive-constitutedness politically clouded historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition underpinning–suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation frameworks of
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This in many
ways explains why ultimate responsibility lies with the abstract individual as to the requisite
human dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-
sublimating-humanity’—as—to—existence-potency ~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression to supersede human temporality/shortness
⟨amplituding/formative⟩ wooden-language—{imbued—averaging-of-thought—⟨as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}⟩.
Ultimately, the notional—deprocrypticism registry-worldview/dimension construed as the
nascent prospect for overcoming dimensionality-of-desublimating-lack-of
⟨amplituding/formative⟩ supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} effectively projects the possibility of boundless human
aestheticisation—and—aestheticisation-towards-ontology well beyond our present contemplation
of what is implied by ‘meaningfulness-and-teleology’ as in many ways the reality of our past
and present aestheticisation—and—aestheticisation-towards-ontology as ‘meaningfulness-and-
teleology’ has ‘paradoxically hugely been burdened with desublimating historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety
about the human’ rather than the summoning of the full possibilities of the human; as by a
soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort
in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to-
historicity-tracing—inhibited-mental-aestheticising as of reproducibility—
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation

(as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the universalising-idealisation philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological advocacy’, but rather just as modern-day science such a conception speaks to ‘the inherent ontological implications as to human knowledge-reification—gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing—
of-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—{preconverging-disentailment—by}—postconverging—entailment> and corresponding empowering reflexivity as to human-subpotency implied human potential’ (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation—and—aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ (as the underlying potentiative-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and dimensionality-of-desublimating-lack-of‌

〈<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced ‌presencing—absolutising-identitive-constitutedness (while effectively contemplative of prospective progress), hardly/poorly project of prospective emancipation directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising / sublimating-thoughtfulness / historicity-or-ontological-eventfulness –or-ontological-aesthetic-tracing<perspective–ontological-normality/postconvergence-reflected–’epistemicity-relativism–determinism’> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of ‌ desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance—to-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective
human emancipation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality’ (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the \(^{79}\)presencing—absolutising-identitive-constitutedness\(^{14}\) human <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{34}\) social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) (wherein the <cumulating/recomposuring–attendant-ontological-contiguity >=successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation,
universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity\textsuperscript{57} potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency with regards to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(\textsuperscript{-}\{\text{imbued-and-}\text{hermeneutically/reprojectively/supererogatingly/zeroingly}\text{educing-}‘\text{herein-specifically-relevant\_human\_subpotency}\textsuperscript{-}\text{epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}\}\) (underlying human construction-of-the-Self) the huma prospective capacity to serenely come to terms with \(‘\text{prospectively\_conceptualisable\_aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint\_it\_is\_disinclined\_to\_face\_up\_to’}\) as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment\(\textsuperscript{-}\text{implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigmging~as-being-as-of-existential-reality’}\) that undermines the possibility for such prospective notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation—and—aestheticisation-towards-ontology’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of—‘meaningfulness-and-teleology ’-for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite huma prospective development of protensive–self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human
temporality /shortness <amplituding/formative> wooden-language-<imbuend—averaging-of-
thought—<as-to-leveling/resentiment/closed-construct-of—meaningfulness-and-teleology—as-
of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications> as to
incrementalism—relative—ontological—incompleteness —enframed—conceptualisation and so
over the requisite maximalising—recomposing—for—relative—ontological—completeness —
unenframed—conceptualisation. The very forward—facedness of human consciousness as it
defines human social—stake—contention—or—confliction is in many ways architectonically
determinative and defining (as it projects postconverging—dialectical—thinking—qualia—schema
over preconverging—dementing—qualia—schema), with regards to the de-
mentative/structural/paradigmatic circular recurrence of ‘potentiative—paradox of human-
subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal—
to—intemporal—dispositions—<so—construed—as—from—perspective—ontological—
normalcy/postconvergence—’—existentialism—form—factor’ (as the underlying potentiative—
paradox of human paradoxes); as to the ‘human consciousness defensive—
driven/unhinging/unbalancing improvising/uncontrolled potentiative—transforming—process so—
constrained existentially on the basis of human supposedly coherent ontological—commitment<
simplied—self—assuredness—of—ontological—good—faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as—being—as—of—existential—reality’ (as of the potentiative—
transforming/conversion, on the basis of existentially constraining implications of ontological—
veracity, of human ‘perceived aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint it is supposedly inclined—and—amenable to face
up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’), and so with
regards to the overall ontological—contiguity —of—the—human—institutionalisation—process.
teleology’ as to postconverging/dialectical-thinking –qualia-schema—mental-aestheticisation-attribution and preconverging/dementing –qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for–

prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity); as of ‘supererogatory-ontological-de-mentation-or-dialectical-de-mentation-strANDING-or-Attributive-dialectics)
process can be construed as human aestheticisation–and–aestheticisation-towards-ontology in prospective notional~deprocripticism/notional~deprocripticism furtherance (as human limited-mentation-capacity-deepening) so-reflected as of ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity); as of ‘\(\text{de-mentation} \langle \text{supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics} \rangle \) supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology’ as to postconverging/dialectical-thinking ~qualia-schema—mental-aestheticisation-attribution and preconverging/dementing ~qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for-‘\(<\text{amplituding/formative–epistemicity}>\text{totalising~pseudoconflation/conflation-of-human-limited-mentation-capacity’-as-to-corr~pondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology’ of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective~ontological-
normalcy/postconvergence'>–existentialism-form-factor'). This speaks to human limited-
mentation-capacity-deepening[^7] enabled by the ‘conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism as of both reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-
aestheticisation’ (conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism, in the
sense that the one notion is already caught up in the other notion in the
sublimating/desublimating
<amplituding/formative—
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and–
aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-
ontological-completeness  ⟨sublimating—referencing/registering/decisioning,—as—self—
becoming/self-conflicatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence⟩⟩ as to human-and-social—expectations/anticipations—
metaphoricity  –as-red-mentating/restructuring/reparadigming—psychologism[^89] just as for
instance the notion of length is already caught up in the notion of width in the ‘sublimating
<amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of a
rectangle’ and so with regards to the fact that human aestheticisation—and–aestheticisation-
towards-ontology of  meaningfulness-and-teleology[^99] is ever always about ‘idealised-
typification in epistemic-conflicatedness[^1] sublimation or epistemic
apriorising/axiomatising/referencing-{of—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—constitutedness  —in—preconverging—
entailment/pseudoconflation desublimation/gimmickiness’ for eliciting
sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’); as to the drivenness of
originariness-parrhesia,—as—spontaneity-of-aestheticisation for re-originariness/reorigination of
dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-
mamentiveness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation⟩ thusly
eliciting prospective human aestheticisation—and—aestheticisation-towards-ontology
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity so-constrained by
existence-potency sublimating–nascence,—disclosed-from-prospective-epistemic-digression.
Originariness-parrhesia,—as—spontaneity-of-aestheticisation effectively reflects ‘human
projective-capacity for re-originariness/reorigination in ⟨amplituding/formative–
epistemicity⟩totalising/circumscribing/delineating apriorising/axiomatising/referencing—{of-
attendant ontological-contiguity—confined existentialisation/contextualisation/textualisation-
contiguity }—in—{preconverging disentailment by} postconverging—
entailment ’ while reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-
of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-
parrhesia,—as—spontaneity-of-aestheticisation driven re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the
requisite ‘human corresponding-sublimation-inducing,—profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—{for—
conceptualisation}’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); thus
overcoming human presencing—absolutising-identitive-constitutedness induced
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective
historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological—
conjugation/perspectivation/depthing—for ‘aestheticising–re-margining/re-edging/re-acuity—in-postconverging/preconverging_circumscriptive/totalitative–restructuring’—educing—
sublimation/desublimation> (driving de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dynamics) as-so
eliciting transcendence-and-sublimity/sublimation/supererogatory–de-mentativity or
desublimation/gimmickiness; as of the specific human-subpotency registry-
worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation). This
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism {exuding-
hermeneutically/reprojectively/supererogatingly/zeroingly-in<-amplituding/formative-
epistemicity>totalising-as-from–existence’s~effusing/ecstatic–inlining’;–as-
‘interlay/organicalism/aestheticising-handle–{manifest-supererogatory–de-mentative–
amplituding–or–mental-aestheticising-attuning},–in-supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for ‘aestheticising–re-margining/re-edging/re-acuity—in-postconverging/preconverging_circumscriptive/totalitative–restructuring’—educing—
sublimation/desublimation> (human mental-aestheticising-becoming-manifestation as
consciousness) eliciting of desublimation/gimmickiness or transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, is respectively and intimately tied to its
implied beholding-becoming—distortive-originariness/distortive-origination–as-to-
historicity-tracing~inhibited-mental-aestheticising desublimation/gimmickiness or
bechancing-becoming—originariness/origination–as-to–‘historiality/ontological-
eventfulness\ontological-aesthetic-tracing\perspective-ontological-normalcy/postconvergence-reflect\epistemicity-relativism-determinism\disinhibited-mental-aestheticising transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. This speaks to human desublimating-or-sublimating-mental-aestheticisation-representation of the possibility of existence; with the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’ as to the ‘epistemic/notional sublimating-capacity-as-of-\historiality/ontological-eventfulness\ontological-aesthetic-tracing\perspective-ontological-normalcy/postconvergence-reflect\epistemicity-relativism-determinism\desublimating-capacity-as-of-\historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ induced from human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\{exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-amplituding/formative-epistemicity\totalising-as-from—existence’s—effusing/ecstatic—inlining\};—as—interlay/organicalism/aestheticising-handle—\{manifest-supererogatory-de-mentative-amplituding—or—mental-aestheticising-attuning\}\supererogatory-projective-arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for—aestheticising—re-margining/re-edging/re-acuity—in-postconverging/preconverging_circumscriptive/totalitative—restructuring—educing—sublimation/desublimation\ (human mental-aestheticising-becoming-manifestation as consciousness) driving \de-mentation\{supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive—dialectics\} dynamics.

Conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\{exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-amplituding/formative-epistemicity\totalising-as-from—existence’s—effusing/ecstatic—inlining\};—as—interlay/organicalism/aestheticising-handle—\{manifest-supererogatory-de-mentative—
amplituding–or–mental–aestheticising–attuning". in supererogatory–projective–

arbitrariness/waywardness–of–transversalisation/tandemisation/abstractive–


in–postconverging/preconverging_circumscriptive/totalitative–restructuring’—educing–

sublimation/desublimation> further reflects the fact that <amplituding/formative–

epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing–{of–

attendant–ontological–contiguity}–educed–existentialising/contextualising/textualising–

contiguity}—confatedness} in {preconverging–disentailment by}–postconverging–

entailment is associated with human sublimating–capacity. as–of– historicity/ontological–
eventfulness} /ontological–aesthetic–tracing–<perspective–ontological–

normalcy/postconvergence–reflected–‘epistemicity–relativism–determinism’> whereas

<amplituding/formative–epistemicity>totalising/circumscribing/delineating

pseudoconflation/constitutedness is associated with human desublimating–capacity. as–of–

historicity-tracing—in–presencing–hyperrealisation/hyperreal–transposition; as to the de-

mentative/structural/paradigmatic implications of dispensing–with–immediacy–for–relative–

ontological–completeness}–by–reification/contemplative–distension with respect to social–

stake–contention–or–confliction, epistemically/notionally involving respectively ‘ontological–

normalcy/postconvergence bechancing–becoming—originariness/origination–as–to–


normalcy/postconvergence–reflected–‘epistemicity–relativism–determinism’>–disinhibited–

mental–aestheticising epistemic–or–notional–projective–perspective’ and ‘human–subpotency


Conceptivity/epistemic–reflexivity/epistemicity–relativism–determinism} {exuding–

hermeneutically/reprojectively/supererogatingly/zeroingly–in–<amplituding/formative–

}}


the full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’ rather underscores ‘a human exercise of epistemicity/notionality in circular re-originariness/reorigination and distorted-originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-construed as ‘generating ‘meaningfulness-and-teleology’ and metaphoricity’.

Critically, the possibility for notional-deprocrypticism or <amplituding/formative>notional-preempting—disjointedness-as-of-reference-of-thought implied boundless human aestheticisation—and-aestheticisation-towards-ontology as to dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), effectively requires human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<exuding-

hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-

epistemicity>totalising-as-from-‘existence’s-effusing/ecstatic–inlining’;:as-

in-postconverging/preconverging_circumscripitive/totalitative–restructuring’—educing-
sublimation/desublimation> converging towards ‘ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination–as-to<4>historiality/ontological-
eventfulness<2>/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism-determinism’>—disinhibited-
mental-aestheticising epistemic-or-notional–projective-perspective as of deneuterising<17>
exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so
over ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-
origination–as-to<17>historicity-tracing—inhibited-mental-aestheticising epistemic-or-
notional–projective-perspective as of ‘neuterising interiorisation-and-re-interiorisations as
prior distortive-originariness-and-redistortive-re-originariness’ (as to the de-
mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-
ontological-completeness<8>—by-reification/contemplative-distension<27> with respect to social-
stake-contention-or-confliction). This effectively comes down to human inclination for dealing
directly with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just
with ‘perceived aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face
up to’, and fundamentally so out of spontaneous ontological-good-faith/authenticity<7> induced
prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-
equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}—postconverging-entailment—self-
becoming/self-conflatedness /formative—supererogating<8>1 organic-knowledge rather than just
mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—
organic-knowledge in ontological-good-faith/authenticity\textsuperscript{61} postconverging—de-mentating/structuring/paradigming\textsuperscript{70} so-constrained by existence-potency\textsuperscript{9} sublimating—nascence, disclosed-from-prospective-epistemic-digression) and the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—as-to—psychologistic-apriorising/axiomatising/referencing—of—attendant—ontological-contiguity —conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment,—in-self—becoming/self-conflatedness /formative—supererogating\textsuperscript{82} mechanical-knowledge in poor ontological-good-faith/authenticity\textsuperscript{9} or ontological-bad-faith/inauthenticity\textsuperscript{44} overlooking existence-potency\textsuperscript{9} sublimating—nascence, disclosed-from-prospective-epistemic-digression. This ‘deepest phenomenological transcendental-point-of-departure handle as of the notional—conflatedness\textsuperscript{13} of notional—deprocrypticism deneuterising\textsuperscript{17} —referentialism’ is critically cognisant of the reality of ‘human notional—firstnaturedness—temporal—to-intemporal-dispositions—so-construed—as—from—perspective—ontological-normalcy/postconvergence> accordion—(as—of—varying—individuations—contextually—transverse—desublimation/sublimation,—as—to—the—redounding—wavering—waveforming—of—their—referencing—and—their—devolved—referencing—imbued—ontological—performance—<including—virtue—as—ontology>\textsuperscript{12} at uninstitutionalised—threshold \textsuperscript{12} as reflecting both desublimating historicity-tracing—in—presencing—hyperrealisation/hyperreal—transposition and sublimating historicity/ontological—eventfulness /ontological-aesthetic—tracing<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’> possibilities’ (as

prospective human knowledge-reification—gesturing—\<in-
prospective-psychologismic-apriorising/axiomatising/referencing—\<of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—\>

conflatedness—in—\<preconverging—disentailment—by—\>—postconverging—entailment—\> (as herein articulated-and-implied) has to factor in the reality of ‘human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordion—\<as-of-varying-individuations-contextually—
transverse—desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their—
referencing-and-their-devolved-referencing—imbued—ontological—performance—\<including—
transverse—desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their—
referencing-and-their-devolved-referencing—imbued—ontological—performance—\<including—
virtue—as-ontology—\> at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ for prospective knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in- [preconverging-disentailment-by]-postconverging-entailment>: and so as to ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –for–
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence-<as- to-psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in- [preconverging-disentailment-by]-postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> organic-knowledge in ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming so-
constrained by existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression). The de-mentative/structural/paradigmatic implications of ‘human
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-
individualisations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance -<including-virtue-as-ontology>} at uninstitutionalised-
threshold as reflecting both desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ for prospective knowledge-reification–gesturing-<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educated–existentialising/contextualising/textualising-contiguity }—
conflatedness -in- {preconverging-disentailment-by}–postconverging-entailment>, for instance means that with respect to social-stake-contention-or-confliction the Socrates/Platos/Aristotles (nor the succession of other prospective-apriorising/axiomatising/referencing–superseding-
logical-basis-of~dialogical-equivalence-<as-to-
psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-
{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> thinkers in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity/—of-the-human-
institutionalisation-process(<) ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-
through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioning-<as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance -<including-virtue-as-ontology> dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment

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sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant in a social disenfranchisement/swindling/corruption/dispossession inclination’ (and further as to the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that all human meaningfulness-and-teleology is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions already ‘ignoring-and-devaluing’ human attendant ontological-contiguity-contextualising/textualising-contiguity epistemic-situations of relative-ontological-incompleteness associated with vices-and-impediments). Thus the point in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—the-human-institutionalisation-process has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality/shortness wooden-language—(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications)), but is rather reflected in an exercise conveying ‘profound human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity enabling conceptualisations’ at the
‘varying magnitudes/scales—as-to-successively-profound-redeem-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\(^9\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor’ (with regards to human living-
development—as-to-personality-development or institutional-development—as-to-social-
function-development or Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\) in reflecting-
holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^9\)—of-the-
human-institutionalisation-process <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions). Such a profound conceptualisation-
as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives-
elicited from sophistry as to our ‘presencing—absolutising-identitive-constitutedness\(^1\) human-
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \(^7\) social-stake-contention-or-confliction-
state’, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the-
fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-
attitude about inherent/authentic knowledge itself’ before even moving to the next stage of-
contemplating the validity/invalidity of knowledge argumentations. The fact that prospective-
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint means prospective \(^5\) meaningfulness-and-
teleology\(^9\) is ever always caught up in ‘human notional–firstnaturedness—temporal-to-
temporal-dispositions-<so-construed-as-from-perspective–ontological-

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institutionalisation could not arise without the ‘requisite human dimensionality-of-
sublimating’ • \(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality/shortness \(\langle\text{amplituding/formative}\rangle\text{wooden-language-}\{\text{imbued—averaging-of-thought-}\langle\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\}\) in an exercise forestalling the ‘meaningfulness-and-teleology’ implications for contemplating prospective ‘requisite human dimensionality-of-sublimating’ • \(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as projected with postmodern-thought and herein implied as from the notional–deprocrypticism/notional–deprocrypticism epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating’ • \(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) is often articulated sophistically in terms of \(\langle\text{amplituding/formative}\rangle\text{wooden-language-}\{\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the–reference-of-thought–categorical-impres/axioms/registry-teleology}\rangle\), and more brazenly in terms of intellectual misanalyses/misrepresentations,
pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating’

\[\text{pretenses-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating’}\]

\[\langle \text{amplituding/formative}\rangle_{\text{totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-teleology’}\]

aspiration as to their ‘ad-hoc and incoherent amplituding/formative–epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual–function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity<discretely-implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the equanimity/balance for upholding democratic sovereignty is in effect achievable only as of ‘de-mentative/structural/paradigmatic amplituding/formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes’, as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such amplituding/formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity<discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the
drivenness–equalisation); the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’

{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity posture clouded in its presencing—absolutising-identitive-constitutedness

<discretely-implied-functionalism> postulate clouded in its presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating’


{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} very much reflects the fact that all presencing—absolutising-identitive-constitutedness are effectively manifestations of underlying ontological-bad-faith/inauthenticity with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; as all such presencing—absolutising-identitive-constitutedness fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the
postconverging-nonextricatory-existential-preempting-of-existential-unthought-human-emancipating-disposition-associated-with-dimensionality-of-sublimating-

\[\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle.\] Similarly with respect to the ‘requisite human dimensionality-of-sublimating’ \[\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\] dispensing-with-immediacy-for-relative-ontological-completeness\footnote{7}-by-reification/contemplative-distension, in many ways just as prior human scientific and technological sublimation momentously induced \footnote{4}historiality/ontological-eventfulness\footnote{7}/ontological-aesthetic-tracing-\footnote{perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism`} inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human technoscientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self\footnote{11} in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in \footnote{79}presencing—absolutising-identitive-constitutedness\footnote{14} <amplituding/formative–}.
that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of
human value-construction is entwined with ‘human notional—firstnatures—temporal-to-
temporal-dispositions—so-construed—as-from-perspective—ontological-
normalcy/postconvergence—accordioning—as-of-varying-individuations-contextually-
transverse—desublimation/sublimation—as-to-the-redounding/wavering/waveforming—of-their-
referencing—their-devolved-referencing—imbued—ontological-performance
—<including-virtue-as-ontology> at uninstitutionalised-threshold as reflecting both desublimating
—‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
—‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’
—possibilities’ and the idea of prospective human emancipating transcendence—and-
supererogatory—de-mentativity possibilities critically lies in appreciating the enabling ‘prospective predicative-effectivity—sublimation—<as-to-underlying,—ontological-commitment
—<implied—self-assuredness—of—ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—<as-being—of-
existential-reality>—constraining that prospectively transforms human ontological-
performance—<including-virtue—as-ontology> capacity’ as of the ‘elucidative
—foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—
‘existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation
’in—reflecting—‘immanent—ontological—contiguity’;—as-operative—notional—deprocrypticism)
in—reflecting—holographically—<conjugatively—and—transfusively> the ontological-contiguity
—of—the-human—institutionalisation-process’. The bigger point here (as of the ‘elucidative
—foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—
‘existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation
’in—
normalcy/postconvergence-reflectd-‘epistemicty-relativism-determinism’》 (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
onstologising/infrastructure-of—‘meaningfulness-and-teleology of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor’). In this regards, ‘human instigated ‘meaningfulness-and-teleology ontological-performance’—<including-virtue-as-ontology—capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative—epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the ‘social-construct <amplituding/formative—epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all presencing—absolutising-
identitive-constitutedness ontologically-flawed representation of such ‘human instigated ‘meaningfulness-and-teleology—ontological-performance’—<including-virtue-as-ontology—capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-
performance—<including-virtue-as-ontology—capacity as to the full-potency of existence’.

This reflects the reality that the transcendental ‘meaningfulness-and-teleology of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and depocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought (so-construed as of 'supposed human-subpotency abstract self-determinative ontological-performance—including-virtue-as-ontology> capacity as to the full-potency of existence’ in their presencing—absolutising-identitive-constitutedness are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating huma prospective transcendence-and-sublimating meaningfulness-and-teleology whereas there are as of presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educated—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment,—in-self—becoming/self-conflatedness/formative—supererogating; as to the fact that with regards to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency abstract self-determinative ontological-performance—including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of—aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfulness-and-teleology. Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance—including-virtue-as-ontology> capacity as to the full-potency of existence’ can only be construed in terms of notional—deprocrypticism imbued dimensionality-of-sublimating
being-as-of-existential-reality: as reflected by prospective ‘human corresponding-sublimation-inducing-profound-and-creative

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-
to-psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-
contiguity}–educed–existentialising/contextualising/textualising-contiguity} =–
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment.–in-self-
becoming/self-conflatedness /formative–supererogating> organic-knowledge in ontological-
good-faith/authenticity~postconverging–de-mentating/structuring/paradigming so-
constrained by existence-potency~sublimating–nascence,–disclosed-from-prospective-
epistemic-digression) so-construed as originariness-parrhesia,–as–spontaneity-of-
aestheticisation (which is actually constrained to 〈amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity} 〈foregrounder–entailment}–
(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation “in–reflecting–‘immanent-ontological-contiguity’”;
as-operative-notional–deprocrypticism) in elucidating ontological-contiguity –<as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective〉), and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-
logical-basis-of–dialogical-equivalence–<as-to-
psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity}–
educed–existentialising/contextualising/textualising-contiguity} =–conflatedness –in–
postconverging entailment, in-self-becoming/self-conflatedness /formative-supererogating> mechanical-knowledge prospectively in poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity overlooking existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the ontological-contiguity —of-the-human-institutionalisation-process as to the possibility of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, the underlying ‘notional-deprocrypticism or <amplituding/formative>notional-preempting—disjointedness-as-of-referen...
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism-determinism’> possibilities’ implies that the mere eliciting of prospective sublimation as of notional–deprocrypticism ‘is not
de-mentatively/structurally/paradigmatically transformative of human
notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’ as to the fact that ‘prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
meaningfulness-and-teleology’ doesn’t transform the underlying reality of human notional–firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> ontological-performance—<including-virtue-as-ontology> with
regards to social-stake-contention-or-confliction as of the ever-present precedence of human
ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity as to ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality associated with
human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-
construed as from the ontological-normalcy/postconvergence epistemic projective-perspective).
But rather the mere eliciting of prospective sublimation as of notional–deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—’ meaningfulness-and-teleology in
rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ as to the
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring,
such that with regards to the <cumulating/recomposuring—attendant-ontological-contiguity >-
drivenness–equalisation) ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming eliciting of prospective ‘human corresponding-
sublimation-inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–as-
to-psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
becoming/self-conflatedness /formative–supererogating8 organic-knowledge in ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming so-
constrained by existence-potency –sublimating–nascence,-disclosed-from-prospective-
epistemic-digression) so-construed as originariness-parrhesia,–as–spontaneity-of-
aestheticisation (which is actually constrained to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity –foregndring__entailment
{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation –in-reflecting–‘immanent-ontological-contiguity –;
as-operator–notional–deprocrypticism} in elucidating ontological-contiguity –<as-from–
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’), and so over ‘the desublimation/gimmickiness of mere
methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-
logical-basis-of–dialogical-equivalence–as-to–
psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity –}
framework involving a detour to existence-potency —sublimating—nascence,—
disclosed-from-prospective-epistemically—disentailment—by—postconverging—
entailment framework of human-subpotency determination as to a temporal mere-formulaic—
methodologising/mutualising/organising/institutionalising human-subpotency

as desublimating’ tend to eliciting ‘the breadth of human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from—
perspective—ontological-normalcy/postconvergence not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ while ‘genuine knowledge-reification—gesturing—
}—conflatedness —in–preconverging-entailment> framework of human-subpotency

as desublimating’ into ‘genuine knowledge-reification—gesturing—
}—conflatedness —in–preconverging-entailment> framework of human-subpotency

as desublimating’ into ‘genuine knowledge-reification—gesturing—
}—conflatedness —in–preconverging-entailment> framework of human-subpotency

as desublimating’ into ‘genuine knowledge-reification—gesturing—
}—conflatedness —in–preconverging-entailment> framework of human-subpotency

as desublimating’ into ‘genuine knowledge-reification—gesturing—
}—conflatedness —in–preconverging-entailment> framework of human-subpotency
notional-deprocrypticism) thus being an exercise of satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification–gesturing-in-prospective_psycho
conflatedness \textit{-in-\{preconverging-disentailment-by\}-postconverging-entailment, in-self-becoming/self-conflatedness /formative-supererogating\} as to existence-potency \textsuperscript{13} -sublimating-nascence, disclosed-from-prospective-epistemic-digression as prospectively overcoming human-subpotency underdetermination is conceptualised along the same vein with the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence (as to the insight for mitigating the concomitant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historicality/ontological-eventfulness /ontological-aesthetic-tracing-\langle\text{perspective—ontological-normaley/postconvergence-reflected—'epistemicity-relativism-determinism'}\rangle at the very center of Foucault and Derrida contentions). \textsuperscript{4} foregrounding\_entailment (postconverging—narrowing-down—sublimation-as-to—'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{2} -in-reflecting—'immanent-ontological-contiguity \textsuperscript{3} :—as-operative-notional—deprocrypticism) invalidates presencing—absolutising-identitive-constitutedness\textsuperscript{14} conception of knowledge-reification—gesturing\textsuperscript{prospective_psychologismic—apriorising/axiomatising/referencing-\{of-attendant—ontological—contiguity educed—existentialising/contextualising/textualising—contiguity\}—conflatedness \textit{-in-\{preconverging-disentailment-by\}-postconverging-entailment\} as of ‘the flawed prior\_knowledge-reification—gesturing\textsuperscript{prior_psychologismic—apriorising/axiomatising/referencing-\{of-attendant—ontological—contiguity educed—existentialising/contextualising/textualising—contiguity\}—conflatedness \textit{-in-\{preconverging-entailment\} framework of human-subpotency determination as to a temporal mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency.}
<preconverging-'motif-and-apriorising/axiomatising/referencing'–imbuing'>existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as desublimating’; that fail to realise that ‘human self-
satisfactory mere-formulaic–methodologising/mutualising/organising/institutionalising
constructs’ are not beholden to existence with regards to ‘genuine knowledge-reification–
gesturing<-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> framework
involving a detour to existence-potency 97–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’. We can appreciate in this regards that
the classical-mechanics—axiomatic-constructs prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of~dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> 82 that did not recognise notions like space-time,
considered the ether real, did not consider that the laws of physics are different at atomic scale,

etc. speaking to ‘human self-satisfactory mere-formulaic–
methodologising/mutualising/organising/institutionalising constructs’ wasn’t in any way
beholden to existence as to the prospective sublimation of the theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs

prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-equivalence<-as-
to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -duced -existentialising/contextualising/textualising-contiguity — conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment,-in-self-becoming/self-conflatedness /formative—supererogating\] that recognised notions like spacetime, considered the ether as real, considered that the laws of physics are different at atomic-scale, etc., and so as ‘genuine knowledge-reification—gesturing—in-prospective_pychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity -duced -existentialising/contextualising/textualising-contiguity }— conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> framework involving a detour to existence-potency\]-sublimating—nascence,—disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation—over—desublimation’. It is interesting to appreciate that given the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social—pragmatics—framing—of—predicative-effectivity—sublimation—{as—to-underlying,—ontological-commitment ]—<simplified—self—assuredness—of—ontological—good—faith/authenticity ~postconverging—de—mentating/structuring/paradigming —as—being—as—of—existential—reality}\>’ induced by budding—positivists (associated with their persecution), the stage was set for the \^[foregrounding—entailment—\{postconverging—narrowing—down—sublimation—as—to—existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation ’—in—reflecting—’immanent—ontological—contiguity ‘;—as—operative—notional—deprocrypticism) of such a theory—of—relativity—together—with—quantum—mechanics—axiomatic—constructs prospective—apriorising/axiomatising/referencing—superseding—logical—basis—of—dialogical—equivalence—\{as—to—psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity -uced -existentialising/contextualising/textualising-contiguity }— conflatedness —in—{preconverging-disentailment—by}—postconverging—.
entailment-in-self-becoming/self-confalatedness /formative-supererogating> as to the tight-and-entwined relationship between the overall human ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-{as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality>} as the critical enablers for the possibility of prospective transcendental "meaningfulness-and-teleology", without eliciting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-scholastics pedantic dogmatism Establishment) ‘the breadth of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing human temporality ⁄/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> } with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences 4̣foregrounding- entailment\{postconverging—narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
apriorising/axiomatising/referencing’ of the former rather than wrongly imply any mutual logical-congruence of dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity -
educed~existentialising/contextualising/textualising-contiguity }—conflatedness —in-
{preconverging-disentailment—by}—postconverging entailment,—in-self-becoming/self-
conflatedness /formative—supererogating> involvement in knowledge-reification—gesturing,
<in-prospective психологизм~априринг/аксимиазация/ссылка—{при фатальности
онтологического соприкосновения}
—конфликтность —в-[предобразующее—обесчезование—в]—постобразующее—заключение, в—себе—
самостоятельности /форматив—суперерогации> exercise as they will do with respect to other proponents of theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs with whom they may disagree within the prospective-
apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence<as-
to-psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-
contiguity —educed~existentialising/contextualising/textualising-contiguity }—
conflatedness —in-[preconverging-disentailment—by]—postconverging entailment,—in-self-
becoming/self-conflatedness /formative—supererogating> framework’. This speaks to the fact
that human dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity -
educed~existentialising/contextualising/textualising-contiguity }—conflatedness —in-
{preconverging-disentailment—by}—postconverging entailment,—in-self-becoming/self-
conflatedness /formative—supererogating> framing doesn’t supersede prospective sublimating
existence’s necessitating implications and consequences, at which point existence-
potency ~sublimating—nascent,—disclosed—from-prospective-epistemic-digression manifests
‘Derridean underdetermination—imbued force/violence conception’ and ‘Foucauldian
knowledge/power conception construed as knowledge-empowerment/ignorance-
disempowerment’ with regards to the possibility of prospective human phenomenal/manifest sublimation and desublimation in existence; as the proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ‘cannot produce any magical logical-congruence implication as of the prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-to—
psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —
educed—existentialising/contextualising/textualising—contiguity }—conflatedness —in—
{preconverging—disentailment—by}—postconverging—entailment,—in—self—becoming/self—
conflatedness /formative—supererogating> of the proponents of classical-mechanics—
axiomatic-constructs’ but for the prospective-apriorising/axiomatising/referencing—
superseding-logical-basis-of—dialogical-equivalence—<as-to—
psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —
educed—existentialising/contextualising/textualising—contiguity }—conflatedness —in—
{preconverging—disentailment—by}—postconverging—entailment,—in—self—becoming/self—
conflatedness /formative—supererogating> of theory-of-relativity—together-with-quantum—
mechanics—axiomatic-constructs 4 foregrounding—entailment{postconverging—narrowing—
down—sublimation—as—to—‘existence—as—sublimating—withdrawal,—eliciting—of—prospective—
supererogation ’—in—reflecting—‘immanent-ontological—contiguity ’;—as—operative—
notional—deprocrypticism) of physics implied tight-and-entwined relationship between the
overall human ontological-commitment—<simplified—self—assuredness—of—ontological—good—
faith/authenticity —postconverging—de—mentating/structuring/paradigming —as—being—as—of—
existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry—
worldviews/dimensions) predicative-effectivity—sublimation-{as—to—underlying,—ontological—
commitment—<simplified—self—assuredness—of—ontological—good—
faith/authenticity —postconverging—de—mentating/structuring/paradigming —as—being—as—of—
existential-reality⟩ as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity never arose (as explained by the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying,-ontological-commitment ≪implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality⟩’ induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity—sublimation—⟨as-to-underlying,—ontological-commitment ≪implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality⟩) associated with the physical sciences and as generally reflected by the social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental and natural sciences’. However, the case with psychological, social and ‘interest-driven scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity—sublimation—⟨as-to-underlying,—ontological-commitment ≪implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality⟩’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification—gesturing—⟨in—prospective_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity —deduced—existentialising/contextualising/textualising-contiguity ⟩—conflatedness —in—[preconverging-disentailment—by]—postconverging-entailment⟩ issues as to prospective sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—⟨perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’⟩’ is either indirectly or directly undermined with social-vestedness/normativity—⟨discretely-implied-functionalism⟩ ideas which ‘de-mentatively/structurally/paradigmatically
speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry—teleology )) over existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-discretely-implied-functionalism implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding__entailment—{postconverging–narrowing-down—sublimation-as-to—’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting—’immanent-ontological-contiguity ’;–as-operative-notional—deprocrypticism} imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding__entailment—{postconverging–narrowing-down—sublimation-as-to—’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting—’immanent-ontological-contiguity ’;–as-operative-notional—deprocrypticism}’; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of
physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest-subpotencies\((\text{in-transitive-conflatedness} \ -\text{reflexivity},\ -\text{in-the-full-potency-of-existence's-sublimating-nascence})\) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies\((\text{in-transitive-conflatedness} \ -\text{reflexivity},\ -\text{in-the-full-potency-of-existence's-sublimating-nascence})\)’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicit contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest-subpotencies\((\text{in-transitive-conflatedness} \ -\text{reflexivity},\ -\text{in-the-full-potency-of-existence's-sublimating-nascence})\)’ with the ‘supposedly profound phenomenal/manifest-subpotencies\((\text{in-transitive-conflatedness} \ -\text{reflexivity},\ -\text{in-the-full-potency-of-existence's-sublimating-nascence})\)’ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\text{disparateness-of-conceptualisation}\ <\text{unforegrounding-disentailment,\-failing-to-reflect-\-'immanent-ontological-contiguity}'\>; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency\(\text{~sublimating-nascence,\-disclosed-from-prospective-epistemic-digression}\) sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity\(\text{of-the-human-institutionalisation-process}\). But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest-subpotencies\((\text{in-transitive-conflatedness} \ -\text{reflexivity},\ -\text{in-the-full-}
to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest–subpotencies’ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity imbued foregrounding entailment of their respective inherent sublimating phenomenal/manifest–subpotencies wherein for instance with the physics frame–of–ontological-contiguity succession of theories are developed aspiring cogently for ontological-contiguity of the whole physics epistemic-conception phenomenal/manifest–subpotency (as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-
disentailing—discretion/whim-of-thought (if truly of science/ontology as to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity ’) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest-subpotencies—{in-transitive-conflatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence} (as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development), and so comprehensively articulating human organisational and institutional driven/potent sociocultural, economic, political, legal, etc. manifestations on such biological/neurological and evolutionary substitutive/reductionist basis of supposed sublimation as to their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising-contiguity”

foregrounding—entailment—{postconverging—narrowing-down—sublimation—as-to—’existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in—reflecting—’immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism} in elucidating ontological-contiguity —<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>’. The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the ‘traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not even such proponents implicitly point to an underlying human drivenness and functioning of the social and socio-psychological framework on the basis of any such supposed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of biological/neurological and evolutionary
substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology\textsuperscript{2\textdegree} - in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{\textdegree}) work paradoxically only by impliciting the reality of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies\textsuperscript{\textdegree}(in-transitive-conflatedness –reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence\textsuperscript{\textdegree}) (as to their implied sublimating existence’s necessitating implications and consequences\textsuperscript{\textdegree}), and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity\textsuperscript{\textdegree}, and so as of vague disparateness-of-conceptualisation\textsuperscript{\textdegree}<unforegrounding-disentailment,–failing-to-reflect–immanent-ontological-contiguity\textsuperscript{\textdegree}>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\textsuperscript{\textdegree}’ of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies\textsuperscript{\textdegree}(in-transitive-conflatedness –reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence\textsuperscript{\textdegree}) as of their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\textsuperscript{\textdegree}>’ in effect wrongly implies a dialogical-equivalence\textsuperscript{\textdegree}<as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –reduced–existentialising/contextualising/textualising-contiguity }—conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment,–in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{\textdegree} ‘nature versus nurture debate’ between these two
conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification–gesturing-in-prospective_psycho
gologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-[preconverging-disentailment-by]–postconverging-entailment> sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ sublimating implications and consequences). Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity' as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity", and thus in many ways further undermine/distract-from the social ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional
issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity’ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification–gesturing–in-prospective.psychologismic–apriorising axiomatising referencing–{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in-[preconverging-disentailment-by]–postconverging-entailment> privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency—the-sublimating–nascence,-disclosed-from-prospective-epistemic-digression) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their presencing—absolutising-identitive-constitutedness as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-
latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’ effectively renders any prospective human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology/<in-preconverging-existential-extrication-as-of-existential-unthought>). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’>, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellecction even as to when it
projects intellectual desublimation associated with notional-pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness) as well as intellectually-distortive practices such as blind
institutionalised priming/funnelling/staking of specific theoretical postures over genuine and
profound ontological elucidation as to existential contextualisation with the associated
academic careerism at the very antipode of genuine sublimating intellection) and so as
reflecting the modern-day intellection relevant prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint.
Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects
prospective sublimating existence’s necessitating implications and consequences to implicitly
underscore ‘interlocutory humility’ induced as to existence-potency—sublimating–nascence,—
disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued
with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-
constructs with the latter never assuming any arrogance as to its prior
methodologising/mutualising/organising/institutionalising conception of physics. Critically,
with regards to the blurriness of meaningfulness-and-teleology in the social that exposes
prospective transcendental dispositions (as to dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) ontological-good-faith/authenticity—postconverging–de-
mentating/structuring/paradigming) to sophistic/pedantic <amplituding/formative> wooden-
language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
eliciting of wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—"as-of-
'nondescript/ignorable—void "-with-regards-to-prospective-apriorising-implications>}, it is
important to articulate such prospective sublimating "meaningfulness-and-teleology" while
equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory—de-mentativity/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming as part and parcel of the prospective sublimating
"meaningfulness-and-teleology", and not wrongly imply the desublimation is in apriorising-
teleological-elevation-in-ontological-contiguity as to the transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity attitude/mental-disposition/care—and—
episteme (in this case reflecting sophistic/pedantic procrypticism—or—disjointedness-as-of-
reference-of-thought); and as so articulated elsewhere with the case of the Socratic-
philosophers and budding-positivists it is always the case that the sophistic/pedantic
dispositions will fathom that in relation to prospectively sublimating base-institutionalisation,
universalisation, positivism and notional—deprocrypticism the effective ‘world that exists to
the majority people (as of ‘human notional—firstnatedness—temporal-to-intemporal-
dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning—{as-of-varying-individuations-contextually-transverse-
desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance—<including-virtue-as-
ontology>} at uninstitutionalised-threshold as reflecting both desublimating historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’) respectively is recurrent-utter-uninstitutionalisation, unununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of reference-of-thought to go on cynically eliciting wooden-language⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩ as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellection as of their given presencing—absolutising-identitive-constitutedness’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, unununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of
generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness arrogation and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) as to an epistemically-decadent wooden-language-imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}; and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension out of concern about huma prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification—gesturing—in—prospective_psychoanalytic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity}
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the the flawed prior_knowledge-reification–gesturing-\in\text{prior\_psychologismic\-apriorising/axiomatising/referencing-\{of\-attendant\-ontological\-contiguity\-educed\-existentialising/contextualising/textualising-contiguity\}}\text{--} constitutedness -in-preconverging-entailment> exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification–gesturing-\in\text{prospective\_psychologismic\-apriorising/axiomatising/referencing-\{of\-attendant\-ontological\-contiguity\-educed\-existentialising/contextualising/textualising-contiguity\}}\text{--} conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> implications and pretending otherwise as to ‘virtual wisdoms’ is nothing more than \text{amplituding/formative-epistemicity}>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. Hence basically the overall differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-\text{discretely-implied-functionalism}> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected
implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development). This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency ~sublimating–nascent, disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ is reflected with regards to its prospectively implied epistemic-abnormalcy/preconvergence construed as of incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation epistemic-projection perspective. Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ thus speak to the fact that huma prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied limited-mentation-capacity-
deepening\textsuperscript{53} (as to dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification/contemplative-distension\textsuperscript{27}) is actually induced as from human uncontemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification/contemplative-distension\textsuperscript{27} imbuend prospectively of both sublimating \textsuperscript{4} historiality/ontological-eventfulness /ontological-aesthetic-trace and desublimating \textsuperscript{1} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’; as to prospective sublimating \textsuperscript{10} historiality/ontological-eventfulness /ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening—as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ prospective desublimating \textsuperscript{6} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening\textsuperscript{53} (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness ), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of “historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ and ‘a non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>
of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-
scarity/beholdening-as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’
underlying prospective human ontological-performance-including-virtue-as-ontology> with
regards to human-meaningfulness-and-teleology speaks to the fact that prospectively
induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-
veracity appraisal for inducing further and concomitant human sublimation (and so because of
the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-
deepening in contrast to what will prevail in case of ‘absolute-mentation-capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such
effect critically varies as to both ‘purist science/ontology epistemic-conception of
veracity/truth’ and ‘social-vestedness/normativity discretely-implied-functionalism>
epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high
~postconverging–de-
mentating/structuring/paradigming –as-beeing-as-of-existential-reality> is strongly prone to
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of
‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ in
presencing—absolutising-identitive-constitutedness, while the former strongly constrained
to high predicative-effectivity–sublimation–self-assuredness-of-ontological-good-faith/authenticity
~postconverging–de-
mentating/structuring/paradigming –as-beeing-as-of-existential-reality> is rather relatively
amenable to sublimating historicity/ontological-eventfulness /ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism>
determinism’> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation-and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’ (as to the latter’s prospective sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’ analysis very much point out that the social-construct is riddled with narratives of ‘supposedly veridical ontological justifications/grounds’ but which on closer examination as of ‘purist science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence>; and so as to the relative impertinence of the ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs
framework cannot be construed as of any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity on the basis of the prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (thus wrongly implying that there is an underlying absolute sound basis for human knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity}, whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness as to re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'> at any uninstitutionalised-threshold 02 is necessarily imbued with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists meaningfulness-and-teleology however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
confaltedness -in-\{preconverging-disentailment-by\} postconverging-entailment\} is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment -\{implied—self-assuredness-of-ontological-good-faith/authenticity \~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality\} (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment \~\{implied—self-assuredness-of-ontological-good-faith/authenticity \~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality\} as critically enabling prospective sublimation’ so-implied as to existence-potency abdominating–nascence,-disclosed-from-prospective-epistemic-digression. The strategic problem faced by the Ancient-sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology \~\{in-preconverging-existential-extrication-as-of-existential-unthought\} ) is how to exploit the fact that there is no ‘universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment \~\{implied—self-assuredness-of-ontological-good-faith/authenticity \~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality\}’ and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment \~\{implied—self-assuredness-of-ontological-good-faith/authenticity \~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality\}’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers 103 universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
meaningfulness-and-teleology\textsuperscript{99} by eliciting presencing—absolutising-identitive-constitutedness\textsuperscript{14} sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism \textsuperscript{99} respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness\textsuperscript{14} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{4} that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness\textsuperscript{4} as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\textsuperscript{4} (blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing＜amplituding/formative–epistemic＞totalising~in-relative-ontological-
completeness⟩ promising postmodern-thought which portrays a very profound ontological-
veracity as to prospective sublimation possibilities in the face of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation{(as-to-underlying,-ontological-commitment
＜implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality⟩)’ (notwithstanding a
natural scientific culture that points out that substantive issues are analysed on the basis of their
relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such
a ‘presencing—absolutising-identitive-constitutedness sensibility/decorum of institutional
imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent
knowledge-reification–gesturing＜in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]-postconverging-entailment＞. But then
the Ancient-sophists and medievalism-scholastics were the institutional imprimatur of their
periods but their pedantic ‘presencing—absolutising-identitive-constitutedness sensibility/decorum was never in any way beholdening upon sublimating existence as to
existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
allowing for prospective Socratic-philosophers ¹⁰ universalising-idealisation and budding-
positivism as to their respectively induced ‘¹⁰ universalising-idealisation—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation{(as-to-underlying,-ontological-commitment
}
‘positivism/rational-empricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
(as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>⟩’ constraining in the face of ‘human notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordinging<as-of-varying-individuations-contextually-
transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance -<including-
virtue-as-ontology>⟩ at uninstitutionalised-threshold as reflecting both desublimating
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’. The
strategic reflex of assuming a presencing—absolutising-identitive-constitutedness
sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-
completeness’ interpretations’ and arbitrarily defines ‘human social-vestedness/normativity
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that
effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect–’immanent-ontological-contiguity ’> as
non-ontological thus implying not it is subject to analyses as of social and socio-psychological
(as-to-underlying,-ontological-commitment -<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>)’, then there is nothing inherently telling that the latter physics
Establishment will have just acknowledged such a theoretical construct as to its then human
sophistic/pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum
perceived social-stake-contention-or-confliction (as to the reality of ‘human
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordionings-{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,–as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance -<including-virtue-as-ontology>}} at uninstitutionalised-
threshold as reflecting both desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’). The
point here is to highlight that across all registry-worldviews/dimensions blurriness of
meaningfulness-and-teleology at uninstitutionalised-threshold as to lack of ‘relative-
ontological-completeness’—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
<as-to-underlying,-ontological-commitment -<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>)’ inherently induces sophistic/pedantic dispositions (beyond-the-
consciousness-awareness-teleology~<in-preconverging-existential-extrication-as-of-
existential-unthought>) with regards to social-stake-contention-or-confliction as to the social
lack of universal-transparency-{transparency-of-totalising-entailing,–as-to-entailing-

Sublimation in existence as such is rather as of originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with presencing—absolutising-identitive-constitutedness sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency—{transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} associated with blurriness of meaningfulness-and-teleology poorly amenable to predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment)—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality); and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such
pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity', but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory/de-mentativity reflection of the relative-ontological-incompleteness of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysed as from originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional–deprocrypticism. Insightfully it can be garnered that blurriness of meaningfulness-and-teleology (as leading to disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect-'immanent-ontological-contiguity' due to lack of the universal-transparency (transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of sublimating-over-desublimating attended ontological-contiguity—educed existentialising/contextualising/textualising-contiguity foregrounding—entailment—(postconverging–narrowing-down—sublimation—as—to—existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation —in—reflecting—'immanent-ontological-contiguity'—as—operative—notional—deprocrypticism) in elucidating ontological-contiguity <as—from—prospective—ontological-normalcy/postconvergence—epistemic—or—notional—projective—perspective>’ is intimately linked with the <cumulating/recomposuring—attendant—ontological—contiguity>—successive registry—
as-operative-notional–deprocrypticism) in elucidating ontological-contiguity

prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnaturally socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so over prior recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment

unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity ’ as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-

construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-

redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-

imbued-ontological-performance -<including-virtue-as-ontology>’ at its given/defined uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’),

universalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
positivism/medievalism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying,-ontological-commitment){implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality)} construed-as ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—that-is-not-positivising/rational-
empiricism-based apriorising/axiomatising/referencing—psychologism’ given ‘relative
disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’ as to prior descalarising totalisingly-disentailing—
discretion/whim-of-thought of individuals-suboptimal instigative potency as of human
notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordering-(as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance —<including-virtue-as-ontology>)}’ at its given/defined
uninstitutionalised-threshold  ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation’), and prospectively - deprocrypticism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment —
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality)}) construed-as
‘preempting—disjointedness-as-of—reference-of-thought,—as-to—’<amplituding/formative—
epistemicty> growth-or-conflatedness /transvaluative-
resolution/ransepisticity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplituding/formative–epistemicity> totalising/circumscribing/delineating attendant—
ontological-contiguity educed existentialising/contextualising/textualising-contiguity
foregrounding entailment (postconverging—narrowing-down—sublimation-as-to:
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in-
reflecting ‘immanent-ontological-contiguity’—as-operative-notional~deprocrypticism) in elucidating ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so over prior positivism—procrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being—as-of-existential-reality>) construed as ‘mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism,—that-is-not-of-preempting—
disjointedness-as-of—reference-of-thought,—as-to—
<amplituding/formative–
epistemicity> growth-or-conflatedness /transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding—mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-
as of ‘the full ontological implications of full human limited-mentation-capacity-deepening
as to its deepest/most-profound foregrounding—entailment—postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation—'—in-reflecting—‘immanent-ontological-contiguity ’—as-operative—notional—deprocrypticism’ thus speaking to deprocrypticism requisite dementative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming underlying intemtemporal ontological-performance—as—including-virtue-as-ontology> (as of dimensionality-of-sublimating—)


{of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity }—conflatedness—in—{preconverging—disentailment—by—}—postconverging—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all along the <cumulating/recomposuring—attendant-ontological-contiguity—succession of
sublimating-over-desublimating ontological implications as most profound construal of human
<amplituding/formative–epistemicity>causality’ inevitably highlights the requisite ‘ontological-
-good-faith/authenticity’ ~postconverging–de-mentating/structuring/paradigming existential-
-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ of sublimating base-
institutionalisation, universalisation, positivism/rational-empiricism and
notional~deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism and procripticism respectively, and the failure
to articulate this requisite ‘ontological-good-faith/authenticity’ ~postconverging–de-
mentating/structuring/paradigming existential-condescension-<of-
apriorising/axiomatising/referencing–psychologism>’ is a failure to meet the ‘prospectively
warranted organic-knowledge epistemic-veracity’ as failing to reflect
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–
psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out
that the successive relative-ontological-completeness as base-institutionalisation,
universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively
are actually projective-insights speaking to the fact that huma prospective emancipation should
rather be construed as of ‘human reference-of-thought (as grandest axiomatic-construct level)
research-programme conception’ as so-enabling the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity of the respective prior relative-
ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procripticism. Such ‘human reference-of-thought (as grandest
axiomatic-construct level) research-programme conception’ reflects the fact that it is the
‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as so-induced by notional~asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnaturized institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturizing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’) which rather requires instigative notional~asceticism reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturizing of positivism/rational-empiricism was the notional~asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-
ontological-completeness logical-basis/logic,-as-derived-from—transversality—<for-
sublimating—existing-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—‘motif—and—apriorising/axiomatising/referencing’—is in transversality—<for-
sublimating—existing-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—‘motif—and—apriorising/axiomatising/referencing’—with the relative-
ontological-incompleteness logical-basis/logic,-as-derived-from—transversality—<for-
sublimating—existing-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—‘motif—and—apriorising/axiomatising/referencing’—, it is only the sublimation
as to existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation—
that affirmatively upholds the relative-ontological-completeness over the relative-ontological-
incompleteness (as to their supposedly coherent ontological-commitment—<implied—self-
assuredness—of—ontological—good—faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as—being—as—of—existential-reality>). In other words,
genuinely projected knowledge as of ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—is more than just the mechanical construct but speaks of the
‘ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—existential-condescension—of—apriorising/axiomatising/referencing—psychologism’—as of veridical existential
relationship/signature as organic-knowledge. This is more obviously grasped with respect to
human institutional-development—as—to—social—function—development and living-development—as—to—personality—development as to the positive-opportunism—of—social—functioning—and-
accordance—imlications eliciting a decomplexed placeholder-setup/mental—devising-
representation/mentation/consciousness-awareness—teleology of such ‘ontological-good-
faith/authenticity—postconverging—de—mentating/structuring/paradigming—existential-
condescension—of—apriorising/axiomatising/referencing—psychologism’—but less obvious and
poorly grasped with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. In this respect with regards to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional–client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical meaningfulness-and-teleology (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming beyond-and-above the desublimating ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublimating knowledge ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing–qualia-schema of ‘the God-of-plane’
type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing~qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology going by its presencing—absolutising-identitive-constitutedness just as we will be disinclined to contemplate about the more veridical preconverging/dementing~qualia-schema of our procrypticism–or–disjointedness-as-of reference-of-thought uninstitutionalised-threshold as from a prospective notional~deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing ~qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation{(as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality}> imbued foregrounding__entailment{(postconverging–narrowing-down~sublimation-as-to ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting~‘immanent-ontological-contiguity ’;as-operative-notional~deprocrypticism) that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming existential-
condescension-<of-apriorising/axiomatising/referencing–psychologism>’ as to prospective institutional-development–as-to-social-function-development and living-development–as-to-personality-development. In this regards, it can be appreciated with respect to budding-positivism and universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the medieval-scholasticism underpinning–suprasocial-construct or where construing meaningfulness in coherent universalising terms do not avail as in the non-universalising sophistry underpinning–suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity’ and existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ and naïve modern-day presencing—absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of –{<amplituding/formative>supererogatory–dem- mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,—as–spontaneity-of-aestheticisation— supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–as-to–postconverging-or-dialectical-thinking –apriorising-psychologism’ over ‘desublation
prospective-apriorising-implications} hardly showing disinterested interest in genuine knowledge). The blunt fact is that as explained above and clearly obvious with human institutional-development–as-to-social-function-development and living-development–as-to-personality-development the ordinariness of meaningfulness-and-teleology is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension (as to a disparateness-of-conceptualisation which notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness} thrives on this lack of universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness} with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about presencing—absolutising-identitive-constitutedness methodologising/mutualising/organising/institutionalising enterprise as to the fact that all given registry-worldviews/dimensions as presencing—absolutising-identitive-constitutedness underpinning–suprasocial-construct relate to their given meaningfulness-and-teleology in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence—{implicated—nondescript/ignorable–void—as-to—presencing—absolutising-identitive-constitutedness}’; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-
performance for the possibility for its prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity-as-discretely-implied-functionalism as otherwise the possibility for the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastrucure-of—meaningfulness-and-teleology. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-constitutedness-presencing—absolutising-identitive-constitutedness—preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness—{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} conception of sublaming value and ontological-veracity disposition; and so as to the fact that tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology—positive-opportunism—of-social-functioning-and-accordance of institutional-development—as-to-social-function-development and living-development—as-to-personality-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its
supererogation\textsuperscript{96}–profundity–postconverging–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{97}–by-
reification/contemplative-distension\textsuperscript{27} for Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{26}meaningfulness-
and-teleology\textsuperscript{27}, and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly preconvergingly–de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{99}–in-preconverging–existential-extrication-as-of-existential-unthought\textsuperscript{99} positive-opportunism—of-social-functioning-and-accordance\textsuperscript{13} of institutional-development–as-to-social-function-development and living-development–as-to-personality-development) and reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given \textsuperscript{7} presencing—absolutising-identitive-
constitutedness\textsuperscript{14} ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History
knows that the ‘contorted human presencing—absolutising-identitive-constitutedness’ mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicus, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose ‘meaningfulness-and-teleology’ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human ‘meaningfulness-and-teleology’ (and so not only with human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’ but is equally reflected in a poor-spirited bland conception of human institutional-development—as-to-social-function-development and living-development—as-to-personality-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning—suprasocial-construct projected and preconvergingly—de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying ‘presencing—absolutising-identitive-constitutedness’ end up as the registry-worldviews/dimensions Establishments underpinning—suprasocial-construct as to dominance/vested-interest—drivenness—as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ‘presencing—absolutising—
identitive-constitutedness<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness{(as-to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of social-vestedness/normativity<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism‘>) that goes beyond presencing—absolutising-identitive-constitutedness and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity—of-the-human-institutionalisation-process while superseding ‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in presencing—absolutising-identitive-constitutedness<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness{(as-to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic
drivenness–equalisation⟩⟩ unenframed/unbeholdening/bechancing–supererogation


to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
enabling the <cumulating/recomposing—attendant-ontological-contiguity > -succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—dementativity reflecting the fact that their underpinning—suprasocial-constructs as to presencing—absolutising-identitive-constitutedness<preconverging—’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness— ⟨as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ are otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond presencing—absolutising-identitive-constitutedness<preconverging—’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness— ⟨as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ that the genuine social intellectual–function/posture must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold the prospective depocalypticism—or—preempting—disjointedness-as-of— reference-of-thought ‘ontological-good-faith/authenticity’ —postconverging—de-mentating/structuring/paradigming existential-condescension—<of-apriorising/axiomatising/referencing–psychologism>’ urges the human along beyond its limit of contemplation at which point such a taxiness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as ‘meaningfulness-and-teleology’ but metaphoricity as merely the setup for prospective human psychoanalytic-
mentation-capacity is intimately tied-down/laden-with prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbuend
‘notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor as to human
teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemic-relativism-determinism in existence as ontological (so-reflecting
<amplituding/formative>disposedness/psychologismic-construct—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and <amplituding/formative>entailment—(as-to-totalising-contiguous/coherent—factuality-of-variability), underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence—{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘herein-specifically—relevant-human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation). The underlying insight here is that unlike the flawed mental-reflex associated with
presencing—absolutising-identitive-constitutedness <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that de-
issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The implication here is that the ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming’ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> with regards to human formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–meaningfulness-and-teleology>. Thus it is only the possibility of ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming’ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve presencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<amplituding/formative–epistemicity>totalising~thrownness-in-existence and the reflexive temporal-to-intemporal ontological implications on human ontological-performance<including-virtue-as-ontology> cannot be neutrally be separated from human<amplituding/formative–epistemicity>totalising~thrownness-in-existence and the reflexive temporal-to-intemporal ontological implications on human ontological-performance<including-virtue-as-ontology>). This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholding to human appreciation of the existential implications of the notion and science behind the
asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our modern-day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming" existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strive to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance ~<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising~thrownness-in existence’ but together with the extraterrestrials is rather dementatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment ~<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming ~as-being-as-of-existing-reality>) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of seven-presencing—absolutising-identitive-constitutedness articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidationoutside—attendant ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity. Speaking of the requisite ‘owning-up’
as to when relative-ontological-completeness⁸⁷ is-educated—and—avails—and—re-avails rather than ontological-bad-faith/inauthenticity⁸⁸ in upholding relative-ontological-incompleteness⁸⁹ (given that immortality/existence-perspective as to intemporalitat⁶² cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing ‘apriorising-psychologism and not postconverging-or-dialectical-thinking’ ‘apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-sUBLIMATION-over-desublimation that explains why the educing—and—availing—and—re-availing of relative-ontological-completeness⁷ as to dimensionality-of-sUBLAMING—langle-amplituding/formative—supererogatory—de—mentativeness/epistemic-growth-or-conflatedness /transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ takes precedence in defining human intellectual-and-moral ontological-performance—⟨including—virtue-as-ontology⟩ and so as to existence—as-sUBLAMING-withdrawal,—ELICITING-of—prospective-supererogation⁴. This <amplituding/formative—epistemicity>totalising—thrownness-in-existence⁵ implied existential-discursivity—implicated-sUBLIMATION-over-desublimation as to ‘ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming⁰ existential-condescension—langle-apriorising/axiomatising/referencing—psychologism⟩’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness—langle-metaphoricity⟩—disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology⁹ veridically arises. Thus existential-discursivity—implicated-sUBLIMATION-over—sublimation implies that the human is already ‘de-mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without
any ‘neutrally/objectively sound human ontological-performance’ state failing to factor in human specific apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’. This insight puts into perspective our presencing—absolutising-identitive-constitutedness conception of intellectual-and-moral responsibility wherein supposedly failed/unsucessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ is not of neutrally/objectively sound ontological-performance; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our <amplituding/formative–epistemicity>totalising–thrownness-in-existence and the idea that
any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating


state failing to factor in human specific \textit{apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given \textit{amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{13}’} with regards to the fact that human \textit{amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{5} is already engaged in existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’\textsuperscript{35}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism’ (and so very much countering the deceptive eliciting in desublimation of \textit{amplituding/formative> wooden-language\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}> by dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’\textsuperscript{35}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96}, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance’ \textit{<including-virtue-as-ontology> state failing to factor in human specific \textit{apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given \textit{amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{13}’} with respect to prospective base-institutionalisation, universalisation,
positivism/rational-empiricism and notional-deprocripticism respectively; and as relative-ontological-completeness avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating. Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologous coherence speaking to its ontological-contiguity’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity—of-the-human-institutionalisation-process so-associated with human limited-mentation-capacity-deepening). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence {implicated ‘nondescript/ignorable–void’ as to presencing—absolutising-identitive-constitutedness} and syncretising/circularity/interiorising/akrasiatic-drag on the one hand and on the other hand difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective nonpresencing—as-veridical-epistemicity—relativism-determinism as to relative-ontological-completeness <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective nonpresencing, for-explicating-ontological-contiguity is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity—of-the-human-institutionalisation-process. This is so fundamentally because of
human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting
\textit{amplituding/formative}\text{ disposedness/psychologismic-construct\text{(as-to-orientation/value-
construct/valuation-and-derived-parameterising)}} \text{ and } \textit{amplituding/formative}\text{ entailment\text{(as-to-totalising-contiguous/coherent-factuality-of-variability)}}\)', as reflecting the implications of human limited-mentation-capacity-deepening\textsuperscript{5} underlying the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{8}; such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed\textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{4} given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-
of-aestheticisation. The insight here is that human state of prior relative-ontological-
incompleteness\textsuperscript{9} de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness sublimation implications, and so across the \textit{cumulating/recomposing–attendant-ontological-contiguity \textgreater\textless-successive registry-worldviews/dimensions right up to the originariness/origination–(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)\textless\textgreater-perspective of \textit{deprocrypticism–or–preempting—disjointedness-as-of-} reference-of-thought which purportedly escapes any such reflexive\textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textit{amplituding/formative-epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation. The so-implicated notional–deprocrypticism as such points out that the ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{8} is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation\textsuperscript{7}(reflecting-
prospective historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation" but that, as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness |

associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism—of-social-functioning-and-accordance social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology. But the overall postconverging—de-mentating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness and ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations against their relative-ontological-completeness—presublimation-construct—of—meaningfulness-and-teleology. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective human aporeticism overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival relationship with nature (say for instance having technically more efficient guns with gunpowder didn’t imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite
immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking\textsuperscript{\textcircled{1}}—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness\textsuperscript{\textcircled{2}} and the immaterial/social overall relative-ontological-incompleteness\textsuperscript{\textcircled{3}}—presublimation-construct—of—\textsuperscript{\textcircled{4}}meaningfulness-and-teleology\textsuperscript{\textcircled{5}} of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying 'scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—\{as-to-underlying, ontological-commitment \textsuperscript{\textcircled{6}}<implied—self-assuredness-of—ontological-good-faith/authenticity \textsuperscript{\textcircled{7}}—postconverging—de-mentating/structuring/paradigming \textsuperscript{\textcircled{8}}as-being-as-of-existential-reality\}\}' as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains 'the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau' as to the fact that the technical and scientific progress as to relative-ontological-completeness\textsuperscript{\textcircled{9}} weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness\textsuperscript{\textcircled{10}}—presublimation-construct—of—\textsuperscript{\textcircled{11}}meaningfulness-and-teleology\textsuperscript{\textcircled{12}} value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising \textsuperscript{\textcircled{13}}<preconverging—'motif-and—apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—\textsuperscript{\textcircled{14}}(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{\textcircled{15}} driving the secondnatured institutionalisation of human
sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension immaterial/social sublimation considerations that rise to the aporeticism overcoming/unovercoming challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with ‘meaningfulness-and-teleology’ of our positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual–function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination—{(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional–deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-and-teleology; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving’ that goes on as of—presencing—absolutising-identitive-constitutedness to render the supposed equanimity/balance of the overall politico-institutional
system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the wooden-language-<imbuend-averaging-of-thought->leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
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displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholding relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the modern-day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholding narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholding narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional
charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itsel precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern-day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve 79-presencing—absolutising-identitive-constitutedness 14 epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-contiguity 67—of-the-human-institutionalisation-process 58, so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> rendering the
scientific adventure as of a living attendant–ontological-contiguity exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension as to human limited-mentation-capacity-deepening implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of-⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of
supererogation is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation–and–aestheticisation-towards-ontology; as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that ultimately enabled and propelled human limited-mentation-capacity-deepening (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure-{as-to:

toricality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} that led to our modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human ‘meaningfulness-and-teleology’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– ‘meaningfulness-and-teleology’ herein construed as of ‘deprocrypticism–or–preempting—disjointedness-as-of-
indirectly prescient of a comprehensive sublimating ‘meaningfulness-and-teleology’ conception of the given prospective relative-ontological-completeness registry-worldview/dimension; the possibility for ontology/science is effectively ‘an ontological-contiguity projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest-subpotency-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence)) and so as to the subject-matter underlying existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension–of-apriorising/axiomatising/referencing–psychologism’ (and so as effectively reflected by the overall reference-of-thought and reference-of-thought-devolving/subject-matter ‘relative-ontological-completeness—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying,—ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality>).’ In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest-subpotency-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency

\langle\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~’existentialising—enframing/imprintedness~\langle\text{as-to~\text{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle}\rangle\rangle. \text{The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency

\langle\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~’existentialising—enframing/imprintedness~\langle\text{as-to~\text{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle}\rangle\rangle’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency

\langle\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing~’existentialising—enframing/imprintedness~\langle\text{as-to~\text{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle}\rangle\rangle’ increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human

intellectual decisions emphasising institutional self-preservation and rendering veridical
knowledge elucidation secondary to such institutional self-preservation decisions, in many
ways wrest away from such supposed intellectual institutions their status as veridically
knowledge producing as these increasingly become political as to their emphasising of a
political motive ready to forego veridical knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educated–existentialising/contextualising/textualising-contiguity }—
conflatedness - in {preconverging-disentailment by} - postconverging-entailment> for its
institutional self-preservation; with the consequence of increasing sycophantic-sophistry and
genuine social intellectual–function/posture indifference or betrayal to dominance/vested-
interest actors. This issue of institutional self-preservation is in many ways at the very root of
the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought
as to the latter obvious conclusive emancipating implications; so-reflected in a practice of
‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the
political over veridical knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educated–existentialising/contextualising/textualising-contiguity }—
conflatedness - in {preconverging-disentailment by} - postconverging-entailment> (such that
arguments about the accommodation of different intellectual practices tend to be articulated
wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of
intellectual practices’ are irrelevant and secondary to the mere purpose of institutional
accommodation of different intellectual practices). It is herein contended that just as the prior
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions required their specific ‘relative-ontological-completeness —
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics

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normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⟩ (and as rather
‘beholdening wrongly upon the overall relative-ontological-incompleteness—presublimation-
construct–of—‘meaningfulness-and-teleology⟩) is the more accurate conception in reflecting
the overall ontological-contiguity—of-the-human-institutionalisation-process⟩, and so as to:
human-subpotency  ‘fatedness-of-sublimation-over-desublimation, to existence-
potency  ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in
reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity —of-
the-human-institutionalisation-process ), as from human-subpotency ontological-faith-notion—
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity  ~postconverging–de-mentating/structuring/paradigming ,—over—
desublimating–de-selectivity-of-ontological-bad-faith/inauthenticity  ~preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs–of—‘meaningfulness-and-teleology’—in-cumulation/recomposuring all along in
reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-
the-human-institutionalisation-process’; as it dynamically induces (as of ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—
‘meaningfulness-and-teleology’ of prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-
perspective–ontological-normalcy/postconvergence⟩—existentialism-form-factor⟩) successive

Critically thus the veracity of human sublimation is rather as to the originariness/origination perspective of notional~deprocrypticism as effectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and so as to the fact that the notional~deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-sublimation’ reflecting-prospective-historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness’ —presublation-construct–of–meaningfulness-and-teleology’.

This projected notional~deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity as of the cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions reference-of-thought–and–reference-of-
construct–of–meaningfulness-and-teleology as to a narrow-minded positive-opportunism–
of-social-functioning-and-accordance driven exploitation of such nascent-particular/incipient–
and-material/technical-sublimations–reference-of-thought–devolving while failing to come to terms as to construing the
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence (as to the instigating
relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism)’; thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness—
.presublimation-construct–of–meaningfulness-and-teleology instigating the
referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations–reference-of-thought–devolving’. That is and so as to human social subontologising of
nascent-particular/incipient-and-material/technical-sublimations–reference-of-thought–devolving. This insight underlines the
fact that instigated nascent-particular/incipient-and-material/technical-sublimations–reference-of-thought–devolving
‘critically points to an overall nascent knowledge-reification–gesturing–prospective psychologism–apriorising/axiomatising/referencing–of-attendant ontological–
contiguity -duced–existentialising/contextualising/textualising-contiguity }—


prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-

contiguity -duced–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment> as so-manifested with any such relative-ontological-completeness registry-worldview/dimension ‘specific overall knowledge-reification–gesturing-<in-

prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-

contiguity -duced–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment> of-variably-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations’. The specific overall knowledge-reification–gesturing-<in-

prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-

contiguity -duced–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment> of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions (as reflecting the overall ontological-contiguity”—of-the-human-
ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation—<as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’>)
‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation
psychologism defining overall human social-stake-contention-or-confliction associated with such notions like tribes, nations, races, regions, etc. (and any other notions) as of their preconvergingly—de-mentated/structured/paradigmed dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of human ontological-performance’—

’scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/‘meaningfulness-and-teleology’ is more immediately-and-

This double epistemic orientation to a notional—deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation parameterisation/reparameterisation (reflecting-a—supererogatory—decisionality-of-socioinstitutional-conceptions—as-to—‘their—nascent-sublimations—dynamic—preempting—of—presublimatory—decisionality—numbing—traction—desublimation’—as—so—operationalising—‘scalarisation—as—to—rescalarisation—as—re—ontologisation’ for prospective aestheticisation—and—aestheticisation-towards—ontology/meaningfulness—and—teleology can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall ‘meaningfulness-and—teleology will enhance such an animistic social-setup as to existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation, the fact remains that our ‘relative-ontological—equanimity>totalising/throwness—in—existence in the animistic social-setup requires at least a basic engagement tolerable to its ‘meaningfulness—teleology before any pretense to a projection of positivistic ‘meaningfulness—and—teleology (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively
globalising world we can’t conceive that ours will be the human generation bereft of ‘profound
diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ⁄ ” given the increasingly
relic/artifactual nature of traditional cultures in our modern age as to the potent lack of
prospective creative aestheticisation off-the-beaten-path of an increasing convergence
deading of the possibility prospective reappraisals of human "meaningfulness-and-
teleology” (as so-construed as of dimensionality-of-sublimating —
⟨<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩), as to the fact that overall human beholdening inclination (as to any
defining overall relative-ontological-incompleteness —presublimation-construct–of–
meaningfulness-and-teleology” concerned mostly with human institutional-development–as-
to-social-function-development and living-development–as-to-personality-development in the
priorly achieved Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– `meaningfulness-and-teleology”) rather tends
to reconverge to shallow <amplituding/formative–epistemicity>totalising–thrownness-in-
existence —concreteness/concretism/<preconverging–`motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance —<including-virtue-as-ontology> as reflected by the
<cumulating/recomposuring–attendant-ontological-contiguity >—successive registry-
worldviews/dimensions —presencing—absolutising-identitive-constitutedness —
<preconverging–`motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness—{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} (when it comes to overall human ‘aestheticisation as
reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations
of human meaningfulness-and-teleology; thus as not necessarily speaking of the absolute possibility of human consciousness projection in want for its recurrent parameterisation/reparameterisation—(reflecting-a-supererogatory-decisionality-of-
socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-
presublimatory-decisionality—numbing-traction-desublimation’)—as-so-operationalising-
‘scalisation-as-to-rescalisation-as—re-ontologisation’ in optimising human ontological-performance—including-virtue-as-ontology> (and our positivism–procrypticism registry-worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-recomposure—(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normaley/postconvergence-reflecteds’epistemicity-relativism-determinism’)) But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional—dep procrypticism conception of re-ontologisation as to its inherent epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary
transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’-<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive-constitutedness<br>&lt;preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing&gt;/existentialising—enframing/imprintedness–\{as-to- historicity-tracing—\in-presencing\hyperrealisation/hyperreal-transposition\}’ (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with ‘an alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholding presencing—absolutising-identitive-constitutedness<br>&lt;preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing&gt;/existentialising—enframing/imprintedness–\{as-to- historicity-tracing—\in-presencing\hyperrealisation/hyperreal-transposition\} skews the fundamental ontology question by its inherent <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-&lt;discretely-implied-functionalism>. This latter issue is the ultimate challenge to prospective notional-deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation
reflecting-a-supererogatory-decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’) as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/‘meaningfulness-and-teleology’; as of the paradox that a social-setup as to its <amplituding/formative–epistemicity> totalising~thrownness-in-existence is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,–as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> as can be appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture; and this very much explains the double epistemic orientation to notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation-{reflecting-a-supererogatory-decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’) as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’

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existentialising—enframing/imprintedness—\( \text{as-to- historicity-tracing—inh-presencing—hyperrealisation/hyperreal-transposition} \)). The above analysis reflects the fact that human
\( \langle \text{amplituding/formative—epistemicity} \rangle \) totalising—thrownness-in-existence—imbuied-projective-arbitrariness/waywardness—\( \langle \text{as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—}\langle \text{amplituding/formative—epistemicity} \rangle \) totalising—conceptualisation') reflects an ‘effectively underlying human beholding—inch—apprehending,—and-taming—drive or aestheticising—surrealising/supererogating—drive for \( \langle \text{postconverging—’motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—framing/imprinting\rangle} \langle \text{as-to—prospective—historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—’epistemicity-relativism—determinism’} \rangle \) (as to manifestly cultivated/beholdening-construct-of—meaningfulness-and-teleology—ultimately-construed-as-habit/practice/belief/culture so-reflected as \( \langle \text{preconverging—’motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—\langle \text{as-to—historicity-tracing—ih-presencing—}\rangle \rangle \)).
hyperrealisation/hyperreal-transposition). Such an ‘effectively underlying human
beholding—inchings,-apprehending,-and-taming—drive or aestheticising—
\*surrealising/supererogating—drive for \*postconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—framing/imprinting\{as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
\*perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’\}’ (inherent to human \*amplituding/formative–
epistemicity>totalising–thrownness-in-existence \*–imbued-projective-
arbitrariness/waywardness:\{as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of—‘<amplituding/formative-
epistemicity>totalising–conceptualisation’\}) speaks to human
preformulating/preframing/premeaningfulness–<metaphoricity \*disposition—as-to-psyche-
induced-psychologism-of-existential-stake> with regards to formativeness</as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
dereferentialism>–of–meaningfulness-and-teleology \*; as underlying the possibilities for human
sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-
possibilities-of-self-becoming-as-of–‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence\*’’. Thus it is by such a ‘sublimation-over-
desublimation understanding’ of this \*amplituding/formative–
epistemicity>totalising–thrownness-in-existence \*–imbued-projective-
arbitrariness/waywardness:\{as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of—‘<amplituding/formative-
epistemicity>totalising–conceptualisation’\}) that the apparently
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of our positivism–procrypticism \*presencing—
absolutising-identitive-constitutedness

apriorising/axiomatising/referencing’-imbuing’-existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as the
challenge of the double epistemic orientation to notional–deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation,
(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’)–as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation—and–aestheticisation-towards-ontology/ meaningfulness-and-
teleology” as highlighted above) can be looked at in a new and enlightening perspective
(beyond such a ‘positivism–procrypticism—apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics- framing-of—predicative-effectivity–
sublimation-{as-to-underlying,-ontological-commitment’’-<implied—self-assuredness-of-
onological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality>’’) and so rather as from a prospective ‘deprocrypticism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>’’); and so as to the
elucidation of such “presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing’-existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} induced human <amplituding/formative–
epistemicity>totalising~thrownness-in-existence”,-imbued-projective-
arbitrariness/waywardness;{as-to-the-human–projective/reprojective—aestheticising-re-motif—
attendant ontological contiguity\textsuperscript{40} upon human underlying ontological-commitment\textsuperscript{67} \textless implied—self-assuredness-of-ontological-good-faith/authenticity > postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality\textsuperscript{69} as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold\textsuperscript{102} of human ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology >; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27} associated with postconverging (postconverging-or-dialectical-thinking\textsuperscript{21}—apriorising-psychologism-representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification/contemplative-distension\textsuperscript{27} associated with preconverging (preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold\textsuperscript{102}. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96}), prospective originariness-parrhesia,–as—spontaneity-of-aestheticisation—supererogatory acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/’creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teleology >) is underlined by its ‘instigative—askesis-or-acumen postconverging—de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming—overcoming for human social emancipative
reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so as to the ‘instigative–askesis-or-acumen projected perception’ that the disposedness/psychologismic-construct of the generalised social-construct \textit{amplituding/formative} wooden-language\{imbuéd—averaging-of-thought-\textit{as-to-leveling}/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’ -with-regards-to-prospective-apriorising-implications\} is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance\textsuperscript{27}-\langle\textit{including-virtue-as-ontology}\rangle’, for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{1} -by-reification/contemplative-distension\textsuperscript{27} in the contemplation-and/or-fulfilling of the ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99}. This is the case even as with regards to the instigative–askesis-or-acumen for prospective sublating genuine social intellectual–function/posture for instance, ‘the \textit{amplituding/formative–epistemicity} totalising/circumscribing/delineating construal of \textit{meaningfulness-and-teleology}\textsuperscript{99} respectively of say the ancient-sophists, medieval-scholasticism or modern-day notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing–as-to-entailing-\textit{amplituding/formative–epistemicity} totalising–in-relative-ontological-completeness\} in their \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13}’ will hardly cognise the
‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic-philosophers universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional-deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the presencing—absolutising-identitive-constitutedness<sup>14</sup> preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness<sup>7</sup> as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of the former so-construed by the Derridean conception of prospective philosophy occurring rather at the margin of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or modern-day notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) will falsely pretend that their respective presencing—absolutising-identitive-constitutedness<sup>14</sup> preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness<sup>7</sup> as-to- historicity-tracing—in-presencing– hyperrealisation/hyperreal-transposition associated with the eliciting of their respective <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to- leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ‘—with-regards-to-prospective-apriorising-implications>, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional-deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive-constitutedness<sup>14</sup> preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing—existentialising—enframing/imprintedness—as-to—historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition) as of the former effectively speaks to their
‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine
social intellectual—function/posture prospective aporeticism-overcoming/unovercoming-
overcoming sublimation involving ‘their seeding-misprising ontological-bad-
faith/inauthenticity’~preconverging—de-mentating/structuring/paradigming that covertly
and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-
sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual
notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-
completeness) in contempt of ‘relative-ontological-incompleteness’/relative-ontological-
completeness—{sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence}> as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism” and this
‘seeding-misprising ontological-bad-faith/inauthenticity’~preconverging—de-
mentating/structuring/paradigming” has to be factored into the prospective articulation of
derprocrpticism,—as-to-the-ultimate-fulfilment-of-notional—deprocrpticism as to the fact that
the complete possibility for ontology/science implies ‘accounting for everything potent’
including at the more fundamental level human ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination—of-motif-and-apriorising/axiomatising/referencing—as-so-
being—of—existential-reality as to its implied ontological-good-
faith/authenticity~postconverging—de-mentating/structuring/paradigming and ontological—
bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming~ that are respectively instigative or forestalling of the possibility for prospective human aporeticism-overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \textsuperscript{10} universalisation–non-positivism/medievalism and positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, \textsuperscript{10} universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{26} and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), notional–pedantising/muddling/formulaic-hollowing-out—in-
reasoning that goes on to induce prospective reasoning-from-results/afterthought as secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so by the mere token of
the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised social-construct wooden-language-{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

Thus in many ways ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness – reference-of-thought-
<as-to-prospective-originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} \ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \). However, the ontological-veracity of human temporal-to-intemporal ontological-performance\( ^{27} \)-\( \langle \text{including-virtue-as-ontology}\rangle \) as at uninstitutionalised-threshold\( ^{102} \) (so-underlined by human limited-mentation-capacity) speaks to the fact that even the ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness –presublimation-construct–of– meaningfulness-and-teleology\( ^{99} \) usurping of nascent-particular/incipient-and-material/technical-sublimations-\( ^{56} \langle \text{blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving}\rangle \) as the nascent-particular/incipient-and-material/technical-sublimations-\( ^{56} \langle \text{blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving}\rangle \) given ‘conceptualisation incompleteness as to ontological-contiguity’ elicits the manifestation of such overall relative-ontological-incompleteness\( ^{88} \)–presublimation-construct–of– meaningfulness-and-teleology\( ^{99} \) as defect of beholding apriorising aestheticisation (as of overall relative-ontological-incompleteness\( ^{88} \)–presublimation-construct–of– meaningfulness-and-teleology\( ^{99} \) wrong \( ^{47} \) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-material/technical-sublimations-\( ^{56} \langle \text{blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving}\rangle \), underlined by its preconverging-or-dementing\( ^{99} \)–apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking\( ^{71} \)–apriorising-psychologism). Such a \( ^{47} \) historicity-tracing—in-presencing–
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation {13} is manifested not only with regards to specific socio-institutional conceptions/constructs/models practices but englobes extended social institutions including the underpinning–suprasocial-construct, the genuine social intellectual–function/posture as well as the media; and in many ways is the enabler (as to its prompting of a supposedly imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable presencing—absolutising-identitive-constitutedness 

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} of a human rationalising closedness that structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying acceptability/seemliness’ of the given human presencing—absolutising-identitive-constitutedness 

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} imbued preconverging–dementating/structuring/paradigming vices-and-impediments, and so as to dimensionality-of-desublimating-lack-of 

teleology as highlighted above, and so with regards to superseding our positivism—procripticism occlusivity). This historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—meaningfulness-and-teleology (as-perspective-lost-of-
'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbedded-postconverging/dialectical-thinking—of—notional—deprocripticism—{in-dimensionality-of-
sublimating — <amplituding/formative—epistemicity> growth-or-confledness /scalarisation-as-to-rescalarisation-as—re-ontologisation}) reflects the implications of the ‘effectively underlying human beholdening—inchng,-apprehending,-and-taming—drive or aestheticising—’ surrealising/supererogating—drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>
motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumentising as of prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-de-
ontological-contiguity – educed–existentialising/contextualising/textualising-contiguity }—
conflatedness – in {preconverging-disentailment by] – postconverging-entailment’) prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-de-
veloping>’ which then ultimately usher in the ‘reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then
with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-de-
veloping>’ have to be existentially referenced/registered/decisioned as from the available
desublimating prior ‘reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning (notwithstanding the need for its very own prospective
sublimation at which point incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when
the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-
their-relative-ontological-completeness – reference-of-thought–devolving>’ decisively point
to a prospective change/sublimation of the existentially referencing/registering/decisioning
‘reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
(at which point maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness —
reference-of-thought—devolving’’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance —<including-
virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving> positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⟩. Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ universalising-idealisation instigation were in many ways rather
beholdening to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity<of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation>) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking of reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of notional-deprocripticism’ over the inherent ontological-flaw of the ‘preconverging/dementing of reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional-procripticism’; as to the fact that the reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving as to their operant predicative-insights. Insightfully (as to its deneuterising referentialism construed as of historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’>,

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notional-deprocripticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence\{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\} affect-driven mented or stigmatic psychology rather as of a shallow perspective of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and vaguely articulated as of universal import but rather manifesting our positivism–procrypticism presencing—absolutising-identitive-constitutedness\}

\langle as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩, the conception of human socio-institutional conceptions/constructs/models is rather as of ‘a supererogatory psychologistic protraction of human relevantly induced notional-asceticism (as to its skirting/peripheral initiation within a \langle as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩) to constructively enable the veridical expression of its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\} as of originariness-parrhesia,–as–spontaneity-of-aestheticisation—suppererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral,
monasterial, pastoral, hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so unlike any given ‘naïve presencing—absolutising-identitive-constitutedness’

<preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism or of modern-day disjointing/disparateness/disentailing notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness }. The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification—gesturing—

<prospective_psycho ludistic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by—}—postconverging-entailment> the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its

‘presencing—absolutising-identitive-constitutedness’

<preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—
{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as to
‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ without grasping the ontological-veracity of overall human ‘formativeness—
inter solipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
derentialism>—of—meaningfulness-and-teleology and so as to human inherently embodied—
vitality/survival/subsistence in existential becoming with regards to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development as so-defining the social or human-social-potency’). This is necessary for fundamental ontology speaking of notional—deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ for inducing prospective human meanful-ness/ontological-eventfulness ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism’. Basically, notional—asceticism is ever always associated with the successive relative-ontological-completeness registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supero-ratory-de-mentativity to arise (as to the notional—asceticism instigating originariness-parrhesia,—as—spontaneity-of-aestheticisation—supero-ratory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), and so because all the ‘existential and contemplative internal adequation’ available for any given relative-ontological-incompleteness registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-from—transversality—for—sublimating—existential—eventuating/denouement—of—affirmative— and-unaffirmative—disambiguated—motif—and-apriorising/axiomatising/referencing’ that is not postconvergingly—de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness registry-worldview/dimension apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-from—transversality—for—sublimating—existential—eventuating/denouement—of—affirmative—
and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{101} > (with only the crossgenerational positive-opportunism—of-social-functioning-and-accordance\textsuperscript{95} arising from the relative-ontological-completeness\textsuperscript{87} comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} that then elicits the universal-transparency\textsuperscript{103} \{transparency-of-totalising-entailing,-as-to-entailing-\<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \}, untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\<as-to-postconverging-or-dialectical-thinking>—apriorising-psychologism\textsuperscript{> of the relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,—as-derived-from—transversality\<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{101} \}). But then with such notional–asceticism associated with notional–deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness\textsuperscript{87} sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness\textsuperscript{97} is-educed—and–avails—and–re-avails) for opting for sublimating ontological-good-faith/authenticity\textsuperscript{69}~postconverging–de-mentating/structuring/paradigming\textsuperscript{70} or opting for desublimating ontological-bad-faith/inauthenticity\textsuperscript{64}~preconverging–de-mentating/structuring/paradigming\textsuperscript{65}, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional–deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications’; given that to avoid being
variability)’ to then falsely justify their scholastic non-positivising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism; and likewise it is herein contended that modern-day disjointing/disparateness/desentailing notional-pedantising/muddling/formulaic-hollowing-out—
in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ) adopts ‘a disjointing/disparateness/desentailing break with prospective ontological-contiguity\(^{97}\) conception of relative-ontological-completeness\(^{97}\) as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{96}\) for knowledge-reification—
gesturing-<in-prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant-
ontological-contiguity -educted–existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\)
(sublimating-referencing/registering/decisioning,-as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>\}) as to human-and-social–expectations/anticipations—
metaphoricity\(^{57}\)–as-rede-mentating/restructuring/reparadigmig–psychologism’\(^{89}\) as of our modern-day presencing—absolutising-identitive-constitutedness\(^{11}\) <preconverging-‘motif-
and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition) as to social-vestedness/normativity<discretely-
implied-functionalism>, with such a flawed anti-relativism interpretation a technical
<amplituding/formative>nondisjointing/nondisparate implications as of ‘relative-ontological-incompleteness’/relative-ontological-completeness</amplituding/formative>

insights’/ epistemic-projection-in-conflatedness ’-of-notional-deprocripticism-prospective-
sublimation)’ appraisal of human narratives as to dimensionality-of-sublimating{
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}’ thus implying rather a notional–deprocripticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation “parameterisation/reparameterisation
(reflecting-a-supererogatory-decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’)–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-
ontologisation’. In other words, the uninstitutionalised-threshold 02 of the
<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-
worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-
contiguity67 conception of relative-ontological-completeness87 as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation for knowledge-reification–gesturing<in-
prospective-psychologismic-apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-[preconverging-disentailment-by]–postconverging-entailment’ as to the
necessity for the prospective human aporeticism requisite ‘relative-ontological-
completeness —apriorising/axiomatising/referencing–psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity–sublimation—as-to-underlying–
ontological-commitment }<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging–de-mentating/structuring/paradigmimg ”as-being-as-of-
existential-reality>’, even as paradoxically when it comes to the prior registry-
worldview’s/dimension’s aporeticism surperseded by the given registry-worldview/dimension
secondnatured ‘relative-ontological-completeness”—apriorising/axiomatising/referencing–
nondisjointedness/entailment-of-prospective- nonpresencing> and as herein articulated with notional-deprocrypticism as preempts—as-disjointness-as-of- reference-of-thought,—as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness
\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}—of-ontological-performance—<including-virtue-as-ontology> of human ontological-performance—<including-virtue-as-ontology>) is rather veridically supererogatory in its conception as of notional-asceticism (instigating originariness-parrhesia,—as–spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising) and so counterintuitive to secondnatured institutionalisation conceptions of sublimating “meaningfulness-and-teleology” in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,—as—
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning

presublimation-drivenness’ and thus implies a preconverging–de-
mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
sublimations<-blinded-to-their-relative-ontological-completeness – reference-of-thought-

devolving> around the ‘dominance/vested-interest structure in relative-ontological-
incompleteness<sup>87</sup>–presublimation-construct–of–meaningfulness-and-teleology<sup>90</sup>
desublimating–existentialising–decisionality’, thus rather de-
mentatively/structurally/paradigmatically inducing an expropriating/estranging/constraining/limiting overall positive-opportunism—of-social-
functioning-and-accordance<sup>5</sup> relation with the sublimation inducing supererogation<sup>96</sup>-
profundity~postconverging–de-mentating/structuring/paradigming without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the ‘supererogation<sup>96</sup>-profundity~postconverging–de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-

ontological-completeness – reference-of-thought- devolving>’ as rather reflecting the requisite dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-
reification/contemplative-distension<sup>27</sup> for Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology<sup>11</sup> (and so as to an 'incrementalism-in-relative-ontological-incompleteness' —
enframed-conceptualisation conception that as of ‘prior<sup>8</sup> reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ rather referencesregisters prospective nascent-particular/incipient-and-material/technical-
sublimations<-blinded-to-their-relative-ontological-completeness – reference-of-thought-

devolving> as from the available desublimating prior<sup>8</sup> reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning). The fact is (as to human
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality

as to the

’re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–imbued

postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-

conflatedness ’of-notional–deprocrypticism-prospective-sublimation’ intemporal-

disposition supererogatory rescalarisation of ontologisation and value-construction within any
given registry-worldview/dimension ‘presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness {as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition’ imbed ‘ontological-good-faith/authenticity—and-
equanimitiy of social/institutional process towards credible social/institutional outcome as
reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness

reification/contemplative-distension); as left to the non-universalising ancient-sophists, non-
positivising medieval-scholastics and our modern-day procrypticism–or–disjointedness-as-of-
reference-of-thought, the notion of any supererogation as to prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology (as advanced by Socratic-philosophers
universalising-idealisation, budding-positivists and postmodern-thought implications for
prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their
respective ‘presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
 {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition

given

presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-
ontological-performance ‘<including-virtue-as-ontology> (historically involving
‘dominance/vested-interest structure in relative-ontological-incompleteness–presublimation-
construct–of—meaningfulness-and-teleology[99] desublimating–existentialising–decisionality’ as
from blantant brutish conquest/subjugation conception of approportioning, dominion protection
conception of approportioning, to the very natural-order-of-things conception of
approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
approportioning). Again, as to the [cumulating/recomposuring–attendant-ontological-contiguity
-successive registry-worldviews/dimensions decadent wariness to 'break-away
from prospective ontological-contiguity' conception of relative-ontological-completeness as
to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for
knowledge-reification–gesturing-in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity}—
conflatedness in {preconverging-disentailment–by}–postconverging-entailment
(hence
inducing
a
flawed
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable epistemic-projection perspective that undermines prospective re-
ontologisation and value-construction) as to wrongly construing of any such prospective insight
as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-
disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-
veracity implied relative-ontological-completeness
</amplituding/formative> disposedness/psychologismic-construct {as-to-orientation/value-construct/valuation—and–derived-parameterising} and </amplituding/formative> entailment—as-to-totalising-contiguous/coherent–factuality-of-variability'); this registry-
worldviews/dimensions decadently so-induced disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'> at
their prospective destructuring-threshold–{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance
</including-virtue-as-ontology>
arises as to the notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness} of their ontologically-flawed presublimating\(^8\) reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning
<amplituding/formative>disposedness/psychologismic-construct—\(\text{as-to-orientation/value-
construct/valuation—\&—derived-parameterising}\) as supposedly entailing the prospective
nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
ontological-completeness — reference-of-thought— devolving> (whereas the latter is in want
for its very own prospective sublimating\(^8\) reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning in reflecting ontological-contiguity\(^8\)), and this
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness} then fails the requisite ontological-veracity of \(^8\)maximalising-recomposuring-
for-relative-ontological-completeness — unenframed-conceptualisation necessary for
prospective Being-development/ontological-framework-expansion—\(\text{as-to-depth-of-ontologising-
development-as-infrastructure—of—}\)\(^8\)meaningfulness-and-teleology\(^9\) and its induced prospective
institutional-development—\(\text{as-to-social-function-development and living-development—as-to-
personality-development}. The implication here is that instead of an ontologically-veridical
supererogatory—unbeholdening-conflatedness\(^13\) ‘supererogation\(^9\)—profundity—postconverging—
de-mentating/structuring/paradigmning of nascent-particular/incipient-and-material/technical-
sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought—
developing>’, inducing of ‘prospective/nascent relative-ontological-completeness\(^8\) reference-
of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
approportioning as particularly the target as to Lyotard’s critique of such institutionally-
distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of prospective ‘ontological-bad-
faith/inauthenticity’—and—lack-of-equanimity of social/institutional process towards de-
mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension ). Whereas (as of ‘ontological-good-
faith/authenticity’—and—equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-
ontological-completeness—by-reification/contemplative-distension ) it is ‘re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-
thinking ‘—‘projective-insights’/’epistemic-projection-in-conflatedness ’—of—
notional—deprocrypticism-prospective-sublimation ) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness 
"preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing’—existentialising—
enframing/imprintedness (as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition )) inducing prospective sublimation-over-desublimation ‘meaningfulness-and-teleology” infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined relationship between the overall human ontological-commitment—"implied—self-assuredness—
of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation–(as-to-underlying–ontological-commitment)<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>) inherent in the
’scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
such re-originary–as-unenframed/unbeholdening/outlier-conceptualisation<imbued-
postconverging/dialectical-thinking · ‘projective-insights’/‘epistemic-projection-in-
conflatedness · ‘of-notional–deprocrypticism-prospective-sublimation) intemporal-
disposition can induce, and with such ‘re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation<imbued-postconverging/dialectical-thinking · ‘projective-
insights’/‘epistemic-projection-in-conflatedness · ‘of-notional–deprocrypticism-prospective-
sublimation> intemporal-disposition supererogatory rescalarisation of ontologisation and
value-construction induced sublimation-over-desublimation ‘meaningfulness-and-teleology’
infrastructure’ de-mentatively/structurally/paradigmatically explaining the possibility for the
<cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-
worldviews/dimensions as to their induced institutional-development–as-to-social-function-
development and living-development–as-to-personality-development social-stake-contention-
or-confliction. Inherently, unlike the flawed intuitive human projection of ‘meaningfulness-
and-teleology’ in apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity
educed–existentialising/contextualising/textualising-contiguity }—constitutedness in
preconverging entailment terms inducing presencing—absolutising-identitive-
constitutedness <preconverging ~‘motif-and-apriorising/axiomatising/referencing’–imbuing>
existentialising—enframing/imprintedness <as-to– historicity-tracing—in-presencing>
hyperrealisation/hyperreal-transposition) distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance\(^7\)<including-virtue-as-ontology> of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold\(^1\), in rather truly reflecting human ontological-performance\(^7\)<including-virtue-as-ontology> as of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective~ontological-normalcy/postconvergence> this then allows for conceptualising how intemporal-disposition induced ontological-performance \(^7\)<including-virtue-as-ontology> in superseding uninstitutionalised-threshold\(^1\) arises (as of the apriorising/axiomatising/referencing-{of-attendant~ontological-contiguity~-educed~existentialising/contextualising/textualising-contiguity}—conflatedness\(^1\) in {preconverging-disentailment~by}~postconverging-entailment of dimensionality-of-sublimating\(^2\) (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) implications) and so involving ‘human <amplituding/formative~epistemicity>totalising~thrownness-in-existence\(^3\),-imbued-projective-arbitrariness/waywardness:{as-to-the-human~projective/reprojective—aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing-process-of~‘<amplituding/formative~epistemicity>totalising~conceptualisation’} (speaking of varying temporal-to-intemporal human ontological-performance\(^7\)<including-virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) implications in a narrowing-down selection of the intemporal-disposition as being of ontological-veracity thus reflecting its sublimating inducing supererogation\(^9\)-profundity~postconverging~de-mentating/structuring/paradigming, and as this in turn underlies
This disregards-of-conceptualisations-
<unforegrounding-disentailment, failing-to-reflect-
'immanent-ontological-contiguity'> insight (as to the
notional-pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-
completeness) of presublimating reference-of-thought/grandest-axiomatic-construct—as-to-

rereferencing/registering/decisioning and prospective nascent-particular/incipient-and-

material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving>) is equally reflected in the manifestation of postlogism
and social-postlogism (arising from conjugated-postlogism induced 'meaningfulness-and-
teleology') across the cumulative/recomposing—attendant-ontological-contiguity—

successive registry-worldviews/dimensions (as associated with psychopathy in our positivism—

procrypticism registry-worldview/dimension); wherein the possibility for the specifically given

registry-worldview/dimension induced postlogism and social-postlogism is fundamentally

possible only as of the specific registry-worldview/dimension destructuring-threshold
(uninstitutionalised-threshold/presublimating—desublimating-decisionality)~of-ontological-
performance—<including-virtue-as-ontology> presublimating reference-of-thought/grandest-

axiomatic-construct—as-to-referencing/registering/decisioning imbeded

apriorising/axiomatising/referencing—psychologism ontological-deficiency whether as of

recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or

procrypticism—or—disjointedness-as-of—reference-of-thought (notional—procrypticism). Such

that the manifested postlogism-as-of—compulsing—nonconviction/madeupness/bottomlining

(‘decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing—induced-disontologising’—of-the—‘attendant-
intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—
ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ is directly related to the presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative> disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation—and–derived-parameterising) to be cognisant-and-integrative in prelogism >;-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ (construed as if of postconverging-or-dialectical-thinking >;-apriorising-psychologism) of the same meaningfulness-and-teleology articulated as of postlogism manifestation (articulated rather as preconverging-or-dementing >;-apriorising-psychologism) thus inducing the conjugated-postlogism ; and so as to the fact that for instance a postlogism manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism >;-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ (as if of postconverging-or-dialectical-thinking >;-apriorising-psychologism) is susceptible to the postlogism of notions-and-accusations-of-sorcery meaningfulness-and-teleology (articulated rather as preconverging-or-dementing >;-apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism >;-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ cognisance-and-integration in presublimation reference-of-thought/grandest-axiomatic-construct—as-to-
conceptualisation'; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations as if of relative-ontological-incompleteness reference-of-thought-devolving as if of relative-ontological-incompleteness reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening meaningfulness-and-teleology to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God-of-plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation (thus inducing the animistic social-setup —incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness —reference-of-thought—devolving> as if of relative-ontological-incompleteness—presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholding ‘meaningfulness-and-teleology’ to human-subpotency’) that is behind the development of all the cumulating/recomposuring—
worldviews/dimensions in relative-ontological-completeness (base-institutionalisation, universalisation, positivism and deprocrypticism respectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance-<including-virtue-as-ontology> of ontological-performance-<including-virtue-as-ontology> as reflected by their disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising), implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). Thus, as to their respective presencing—absolutising-identitive-constitutedness, all relative-ontological-incompleteness registry-worldviews/dimensions as of their preconverging-or-dementing—apriorising-psychologism pretend to articulate what ca prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what ca prospectively be possible and impossible structurally/paradigmatic
nonsensical but for the convenience of falling back (even when relative-ontological-
completeness\(^\text{18}\) is-educed—and—avails—and—re-avails) as of ontological-bad-faith/inauthenticity\(^\text{19}\) to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigmning vices-and-impediments\(^\text{20}\) (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation ). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbuened-ontological-performance\(^\text{22}\)‐<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation’\(\langle\text{imbued-
postconverging/dialectical-thinking } \sim \text{‘projective-insights’/‘epistemic-projection-in-
conflatedness } \sim \text{‘of-notional–deprocrypticism-prospective-sublimation}\rangle\) intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness \(^\text{4}\)<preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>\(\sim\)existentialising—
enframing/imprintedness\(\langle\text{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}\rangle\) inducing prospective sublimation-over-desublimation \(^\text{5}\)meaningfulness-and-teleology\(^\text{10}\) infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ reflects a spontaneous human incipient/seeding

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of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} in rede-mentating/restructuring/reparadigming intelligibility-⟨as-to-human-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-process,-in-⟨amplituding/formative–
epistemicity⟩totalising~conceptualisation⟩, and so-underscored by the \textsuperscript{83}reference-of-thought—and—reference-of-thought- devolving dynamics of re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human
meaningfulness-and-teleology\textsuperscript{99} with respect to ‘human existential-instantiations of both
manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
crusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest
aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{96}meaningfulness-and-teleology’. Human-decisionality-⟨as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation⟩ as both incipiently/seedingly and comprehensively so-elucidated
(as of human formativeness-⟨as-to-intersolipsism-of-
preframing/preframing/premeaningfulness-imbued-mediativity-and-deferentialism⟩-of-
meaningfulness-and-teleology ⟩ is ‘effectively reflected subsumptively in human operative
consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\textsuperscript{96} as eliciting effectively-manifest-sublimation/sublime
in existence’. But then this equally points out that human-decisionality-⟨as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation⟩ is not inherently sublimation
even as ‘human-decisionality-⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩ is as of a seemingly inseparable amalgamation with effectively-
manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as
to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} as rather
unbeholding to human-subpotency imbued human-decisionality-$<$as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation$>$ (even as when human-decisionality-$<$as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation$>$ in its sublimation-construct induces a convergence to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation$^{(1)}$ for effectively-manifest-sublimation/sublime with regards to such appropriately induced human-decisionality-$<$as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation$>$). Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation$^{(2)}$ can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human$<$amplituding/formative–epistemicity>totalising~purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-$<$as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation$>$ capacity underlied by overall existential dimensionality-of-sublimating $^{(3)}$

$<$amplituding/formative$supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation$>$ in ontological-normalcy/postconvergence so-reflected as to ‘re-originary–as-unenframed/unbeholding/outlier-conceptualisation$(\text{imbued}$-postconverging/dialectical-thinking $'\text{projective-insights}'$/epistemic-projection-in-conflatedness $'\text{of-notional~deprocrypticism-prospective-sublimation}$)$^{(0)}$ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension $'\text{presencing—absolutising-identitive-constitutedness}$)

$<\text{preconverging—'motif-and-apriorising/axiomatising/referencing’—imbuing}$>-existentialising—enframing/imprintedness$<$as-to- historicity-tracing—in-presencing$>$

supererogation\textsuperscript{96} (as can be so-constrained as of \textlangle amplituding/formative–epistemicity\textrangle totalising/circumscribing/delineating \textlangle foregrounding\_entailment\textrangle (postconverging–narrowing-down–sublumination-as-to–‘existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ‘–as-operative-notional–deprocrypticism)\textrangle so-reflecting \textlangle amplituding/formative\rangle disposedness/psychologismic-construct–\textlangle as-to-orientation/value-construct/valuation–and–derived-parameterising\textrangle and \textlangle amplituding/formative\rangle entailment–\textlangle as-to-totalising-contiguous/coherent–factuality-of-variability\textrangle), then \textsuperscript{79} presencing—absolutising-identitive-constitutedness \textlangle preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentiaising—enframing/imprintedness–\textlangle as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textrangle social-vestedness/normativity\langle discretely-implied-functionalism\rangle, followed by dominance/vested-interest—drivenness–\textlangle as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,–as-inducing-prospective-threshold-of-institutional-and-social-desublimation\rangle, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that \textsuperscript{103} universal-transparency \textlangle transparency-of-totalising-entailing–as-to-entailing–\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness \rangle over blurriness with regards to elucidated sublimating/emancipating implications as to existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation\textsuperscript{96} (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating \textsuperscript{79} presencing—absolutising-identitive-constitutedness \textlangle preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentiaising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} social-vestedness/normativity-{discretely-implied-
functionalism} and dominance/vested-interest—drivenness-{as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation}, noting
however that such \[103\] universal-transparency \[104\]-{transparency-of-totalising-entailing,—as-to-
entailing—{amplituding/formative—epistemicity}totalising—{as-to—}
in-relative-ontological-
completeness } elucidated sublimating/emancipating implications as from the ‘absolutely-
disruptive hierarchical-order implied as to the implications of existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation’ is more precisely about the opening-up of
‘desublimating presencing—absolutising-identitive-constitutedness’
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness-{as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} social-vestedness/normativity-{discretely-implied-
functionalism} and dominance/vested-interest—drivenness-{as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation’ to
prospective ontological-veracity as of re-ontologisation of \[56\] meaningfulness-and-teleology to
the extent that such ‘prior desublimating presencing—absolutising-identitive-
constitutedness’
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness-{as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} social-vestedness/normativity-{discretely-implied-
functionalism} and dominance/vested-interest—drivenness-{as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation’ de-
mentatively/structurally/paradigmatically reflects ‘prospective ontologically-flawed
presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
nascent–human-decisionality-induced-sublimation–<of-blinded-relative-ontological-
as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
construct’ as \(^{51}\)incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. Omnipotentiality as both incipiently/seedingly and comprehensively
‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness
directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^{96}\) as eliciting effectively-manifest-sublimation/sublime in existence’ (as of
human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—
as-to-social-function-development and living-development–as-to-personality-development), is
underlined by a psychological-disposition to supererogatory–unbeholdening-conflatedness
(bound to a \(^{13}\)historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–
meaningfulness-and-teleology of intemporal-projection) over a psychological-disposition to relic/artifactual–beholdening-constitutedness (bound to a \(^{46}\)historicality-tracing—in-presencing–hyperrealisation/hyperreal-transposition formativeness
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>–of—meaningfulness-and-teleology of destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-
performance <including-virtue-as-ontology> temporal-dispositions projection); as to the fact
that ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{96}\) as
and are incapable (as of their given terms—as-of-axiomatic-construct of ‘<amplituding/formative>disposedness/psychologismic-construct—{as-to-orientation/value-construct/valuation—and—derived-parameterising} and ontologisation’) of ontologically accounting for the overall ontological-contiguity—of-the-human-institutionalisation-process and its prospective sublimating/emancipating possibilities as to convergence towards omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern-day institutionally-distorted/disjointed conception of approportioning human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its presencing—absolutising-identitive-constitutedness

<preconverging—‘motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—
(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
‘relic/artifactual—beholding-constitutedness
4 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
5 presencing—absolutising-identitive-constitutedness

<preconverging—‘motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—
(as-to-historicity-tracing—in-presencing—

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enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}’ and as interspersed ricochettlingly with
‘corporate/institutional orders of social-stakes-contention-or-confliction
<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}’ (speaking to a relic/artifactual—beholdening-
constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
ricocheting hierarchisation) in many ways inducing de-mentative/structural/paradigmatic limits
to abstract ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality, and so as to the various orders respective-
and-dynamically instilled ‘desublimating presencing—absolutising-identitive-
constitutedness <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} social-vestedness/normativity-<discretely-implied-
functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’; This
elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising
unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation
not caught up in presencing—absolutising-identitive-constitutedness in order to articulate a
fundamental framework for ontological-veracity elucidation; and so, as of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
<of-blinded-relative-ontological-completeness—imbued, supererogatory—reference-of-

intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension) presencing—absolutising-identitive-constitutedness

<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—⟨as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation

meaningfulness-and-teleology infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence—⟨imbued-and-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> so-implied as of notional-deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation–
and–aestheticisation-towards-ontology reframing (as to Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development). Inherently the requisite
originariness-parrhesia,–as–spontaneity-of-aestheticisation for human reframing given human
limited-mentation-capacity is rather more forthcoming with directly graspmale contextually
restricted frameworks-of-conceptualisation with human reframing capacity increasingly of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination
impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing
‘sovereign-deference with lack of universal-transparency—{transparency-of-totalising–
entailing,–as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness }’ and leading to direct/indirect dominance/vested-interest—
drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
threshold-of-institutional-and-social-desublimation> de-mentative/structural/paradigmatic
domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this
regards (as to optimal human reframing capacity with regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present thus has to do with ‘generalised-and-representative human appreciation of its reifying and empowering reflexivity potential giving the perplexing/passivising modern-day scale of organisationally and institutionally preconvergingly–de-mentated/structured/paradigmed
meaningfulness-and-teleology” as to the fact that modern-day organisational and
institutional structure and purposes (by their social-stakes-contention-or-confliction) in critical ways render the sovereign human increasingly more of a mere cog within systems that as of their technical, bureaucratic and socially-defining presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) purposes are already in many ways decisively de-mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—as-unenframed/unbeholding/ outlier-conceptualisation—imbued-postconverging/dialectical-thinking—'projective-insights'/‘epistemic-projection-in-conflatedness—'of-notional~deprocrypticism-prospective-sublimation) engagement with existence as to all-encompassing <amplituding/formative—epistemicity>totalising~renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness in the contemplation of omnipotentiality. Ultimately (as to human-subpotency fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process), omnipotentiality is ever
always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (as can be so-constrained as of ‘\textless; amplituding/formative–
epistemicity\textgreater; totalising/circumscribing/delineating – foregrounding entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’–in-reflecting–‘immanent-ontological-contiguity’–;
as-operative-notional–deprocripticism)’ so-reflecting
\textless; amplituding/formative\textgreater; disposedness/psychologismic-construct–(as-to-orientation/value-
construct/valuation–and–derived-parameterising) and \textless; amplituding/formative\textgreater; entailment–(as-
to-totalising-contiguous/coherent–factuality-of-variability)). Such that in many ways the
overarching reframing for convergence towards omnipotentiality is more profoundly and
supersedingly about undermining/subverting disparateness-of-conceptualisation
\textless; unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’\textgreater; (as to
its notional–procripticism or notional–disjointedness-as-of–reference-of-thought) so-
associated with ‘prospective ontologically-flawed presublimation–human-decisionality-
induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-
sublimation–<of-blinded-relative-ontological-completeness’–imbued,-
supererogatory–reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as
‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation (since
disparateness-of-conceptualisation\textless; unforegrounding-disentailment,-failing-to-reflect–
‘immanent-ontological-contiguity’\textgreater; as of its flawed prior_knowledge-reification–gesturing
\textless; in-prior_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-
contiguity–\textless; educed–existentialising/contextualising/textualising-contiguity \}\textgreater; constitutenedness\textless; in-preconverging entailment\textgreater; fails to epistemically elucidate the ‘blinded
ontological-contiguity\textsuperscript{67} phenomenality so-construed as from \textsuperscript{8} reference-of-thought/grandest-axiomatic-construct—\textsuperscript{as-to-referencing/registering/decisioning’ of nascent–human-decisionality-induced-sublimation-\textsuperscript{-of-blinded-relative-ontological-completeness\textsuperscript{67}-imbued,-supererogatory-\textsuperscript{8} reference-of-thought/grandest-axiomatic-construct—\textsuperscript{as-to-referencing/registering/decisioning>}; and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—\textsuperscript{-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}' (as can be so-constrained as of ‘\textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{foregrounding–entailment–(postconverging–narrowing-down–sublimation-as-to–existence—\textsuperscript{-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ \textsuperscript{-in-reflecting–immanent-ontological-contiguity \textsuperscript{'};–as-operative-notional–deprocrypticism)}’ so-reflecting \textsuperscript{amplituding/formative} disposedness/psychologismic-construct–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and \textsuperscript{amplituding/formative} entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)} is fundamentally about nurturing a psychological-disposition to prospective/nascent sublimating supererogatory—unbeholdening-conflatedness\textsuperscript{13} (bound to a \textsuperscript{historicality/ontological-eventfulness \textsuperscript{-ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–\textsuperscript{-epistemicity-relativism-determinism’> formativeness\textsuperscript{<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–meaningfulness-and-teleology} of intemporal-projection) and so while undermining a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness\textsuperscript{14} (bound to a \textsuperscript{historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–}}

supererogatory-unbeholding-conflatedness\textsuperscript{13} momentous \textsuperscript{40} historiality/ontological-eventfulness \textsuperscript{7} /ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩, and so all along from the very seeding/incipient aestheticisation–and–aestheticisation-towards-ontology and so-perpetuative as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development), as to the fact that ‘intelligibility as the effectively-manifest-sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-imbued-projective-arbitrariness/waywardness⟩ to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{10}’ speaks of ‘successions of aestheticising apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging-entailment failing to factor in human limited-mentation-capacity’ and thus ‘inducing an absolutising referencing/registering/decisioning (an absolutising construct–of-human-decisionality-⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩) that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness’ as to human limited-mentation-capacity-deepening) that underlies the notion of human \textsuperscript{11} de-mentation\textsuperscript{13} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as factoring in the implications of human limited-mentation-capacity (by a ‘psychological-disposition for supererogatory-unbeholding-conflatedness’
sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigmising—as-being-as-of-existential-reality of meaningfulness-and-teleology; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted—meritocracy/totalising—sovereign-approportioning—of-human-ontological-performance—including-virtue-as-ontology ‘merely-beholdening—aestheticising-reflex of meaningfulness-and-teleology’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ more fundamentally speak to ‘overall human momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening—aestheticising-reflex of meaningfulness-and-teleology’ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism)—(as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age
involving the formation of agrarian societies and cities and subsequent development of universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for supererogatory–unbeholdening–conflatedness’ of sublimating intelligibility’ divulging the underlying dynamism of human ‘mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness’ of ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’ caught up in complexes of ‘naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality. This paradox is analysable as from the
‘critical pure-ontology’ elucidation of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility’-{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation} so-underscored
by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or
aestheticising—’surrealising/supererogating–drive for <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting} {as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>} (as of inherent imbuement of existence as of its ‘transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity and immanence differential
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism integral-difference’
reflecting human teleology (or ‘phenomenal/manifest perspective conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological’); wherein
incipient/seeding
‘human
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential as of relative-
ontological-incompleteness (or relative-ontological-completeness
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>} epistemicity’ underlying ontological-performance <including-
virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective ‘re-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>’ with regards to effective convergence/advancement of ‘human-decisionality-
surrealising/supererogating–drive for postconverging~'motif-and-
apriorising/axiomatising/referencing~'imbuing>~existentialising—framing/imprinting}{as-to-
prospective~ historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective~ontological-normalcy/postconvergence-reflected~'epistemicity-relativism-
determinism'>} (so-underlying the 'amplituding/formative~epistemicity>totalising~thrownness-in-existence re-aestheticising/re-motif:<in-
postconverging–narrowing-down~'sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of~ historiality/ontological-
eventfulness /ontological-aestheticising-tracing~, as-to-existence—as-sublimating-
withdrawal, eliciting-of-prospective-supererogation > and re-procession/re-automatism—as-to-
re-apriorising/re-axiomatising/re-referencing~<in-postconverging–narrowing-
down~'sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of~ historiality/ontological-
eventfulness /ontological-aestheticising-tracing~, as-to-existence—as-sublimating-
withdrawal, eliciting-of-prospective-supererogation > of their aestheticising—
'surrealising/supererogating–drive for postconverging~'motif-and-
apriorising/axiomatising/referencing~'imbuing>~existentialising—framing/imprinting}{as-to-
prospective~ historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective~ontological-normalcy/postconvergence-reflected~'epistemicity-relativism-
determinism'>} (as to their interlay/organicalism/aestheticising-handle-{imbued-
supererogatory~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
'aestheticising~re-margining/re-edging/re-acuity—as-
nascence is de-mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-of-inherent-immanent-existence’s—sublimation-structure-of—‘unsurrealistic-as-real’—ontological-normalcy/postconvergence’ (such that perspectively ‘to beholden-as-sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently constrained as from perspective ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’); as to the fact that surreally/supererogatorily existentialising—decisionality is of ‘notional~presencing—absolutising-identitive-constitutedness’ preconverging—de-mentating/structuring/paradigming—beholdening-as-to-effectuation and so potently constrained as from sublimating—nascence ‘notional~nonpresencing—<perspective—ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence’s—sublimation-structure—of—‘unsurrealistic-as-real’—ontological-normalcy/postconvergence’. This overall conception underlies the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of both ‘existentialising—decisionality and sublimating—nascence’ with regards to induced sublimation/desublimation (beyond naïve presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing> existentialising—enframing/imprintedness<as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>) as from ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ and so as of ‘relative-ontological-incompleteness /relative-ontological-completeness’ {sublimating—referencing/registering/decisioning,—as—self-becoming/self-conflictedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
incompleteness\textsuperscript{8}—presublimation-construct—of—\textsuperscript{9}meaningfulness-and-teleology\textsuperscript{9} desublimating—existentialising—decisionality. We can for instance appreciate this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating–nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{9}) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crosstergenerational appreciation/grasp (given the non-positivistic \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{1} existentialising—decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the \textsuperscript{7}<cumulating/recomposuring–attendant-ontological-contiguity \textsuperscript{7}>-succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God-of-plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of \textsuperscript{7}reference-of-thought’ (over their non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation psychologism of \^ reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic \^ meaningfulness-and-teleology\(^{9}\) ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{9}\) with regards to sublimating–nascence teleological-inflection\{(as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating)\}, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations\<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving\> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{9}\)’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{9}\) given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as \(7 \text{ m/s}^2\) for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{9}\)), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—
referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness’ in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation$^{66}$ to then imply that genuine knowledge-reification–gesturing<-in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}——conflatedness—in-[preconverging-disentailment–by]–postconverging-entailment> cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification–gesturing<-in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}——conflatedness—in-[preconverging-disentailment–by]–postconverging-entailment> as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification–gesturing<-in-

contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment-by}—postconverging-entailment> inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment-by}—postconverging-entailment> for sublimation but rather more critically overt articulation of the ‘veridical dementative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction—of—the—Self) so—reflected in the fact that the underlying existentialising—frame of knowledge is the very requisite condition for eliciting the true ‘meaningfulness-and-teleology’ of any given specific knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment-by}—postconverging-entailment> for sublimation (as for instance there is little point articulating any given positivistic existentialising—decisionality specific knowledge-reification–gesturing<in—prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment-by}—postconverging-entailment> for sublimating–nascence as to positivistic nascent—particular/incipient—and—material/technical—sublimations—<blinded—to—their—relative—ontological—completeness — reference—of—thought-devolving> where the underlying registry-worldview/dimension existentialising—frame of knowledge is of non—positivistic desublimating—existentialising—decisionality and is not.
addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating–existentialising–decisionality or the universalising-idealisation Socratic-philosophers sublimating–existentialising–decisionality understood with respect to non-universalising ancient-sophists desublimating–existentialising–decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding aestheticising-remotifying–re-apriorising/re-axiomatising/re-referencing-process-of-
\{<\text{amplituding/formative–epistemicity}>totalising~conceptualisation\}

as to sublimating–nascence epistemic-conflicatedness as of projective/reprojective—aestheticising-re-motifying–
re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its meaningfulness-and-teleology elaborates as to its deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought sublimating–existentialising–decisionality of such disjointing notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation–\{\text{blurring/undermining-of-prospective-totalising-entailing},
\text{as-to-entailing}<\text{amplituding/formative–epistemicity}>totalising~in-relative-ontological-
completeness\} underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-identitive-constitutedness’ as the sublimating–existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and in this regards theories and concepts
cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in today's institutional-being-and-craft notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification—gesturing—<in-prospective-psychologismic—apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—

conflatedness—in—[preconverging-disentailment—by]—postconverging-entailment> project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘the flawed prior_knowledge-reification—gesturing—<in-prior-psychologismic—apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—

constitutedness—in—preconverging-entailment> as to its gesturing’ is as of ‘existentialising—decisionality that desublimatingly precedes prospective knowledge-reification—gesturing—<in-prospective-psychologismic—apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
contiguity—conflatedness—in {preconverging-disentailment by}—postconverging-entailment” rather than veridically ‘knowledge-reification—gesturing—in-prospective_psycho-logicism—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educated—existentialising/contextualising/textualising—contiguity}—conflatedness—in {preconverging-disentailment by}—postconverging-entailment” as of its very own deriving/manifest/ensuing/eventuating sublimating—existentialising—decisionality’ and as so-reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning as to social-stake-contention-or-confliction wherein the ‘implicated sublimating—existentialising—decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising—decisionality of sublimating—nascence as to existence—as-sublimating—
and intellectual notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,\
as-to-entailing-{amplituding/formative–epistemicity}totalising–in-relative-ontological-
completeness } dispositions which paradoxically as to their pretense-of-sublimation in
defending such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ do
not correspondingly contend that such lax/sloppy existentialising–decisionality should be the
case with nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-
relative-ontological-completeness — reference-of-thought–devolving> (speaking rather of
self-serving social-vestedness/normativity}<discretely-implied-functionalism>
‘institutionalised-wisdom-of-irresponsible’, as so-manifested across the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-
deficient underpinning—suprasocial-construct that poorly appreciate dimensionality-of-
sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} are naively construed ‘as inherently superseding prospective human
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—<meaningfulness-and-teleology> as to existence—as-
sublimating-withdrawal–eliciting-of-prospective-supererogation’’ and so ‘by the mere
presencing—absolutising-identitive-constitutedness> {preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> mystic of
institutional pre-eminence whether intellectual or administrative/governmental’ as we can
appreciate in such a case like Edward Snowden’s with a human desublimating–existentialising–
decisionality of vague ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism—of-social-functioning-and-accordance sublimating—existentialising—decisionality of ‘unbeholding sublimating—nascence ontologising—depth of the full-potency of existence’). Ultimately, such preconverging—de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating—existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given presencing—absolutising-identitive-constitutedness


capacity implied requisite expediency for profound human ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology> associated with human intemporal individuations firstnaturesd
instigation of prospective sublimation and subsequent human positive-opportunism—of-social-
functioning-and-accordance\textsuperscript{73} secondnaturesd institutionalisation). This lack of notional–self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/'distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{11} as arising at destructuring-
threshold-\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}~of-
ontological-performance \textsuperscript{1}.<including-virtue-as-ontology> is the very element particularly
acted upon by social and intellectual notional~pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation-\{blurring/undermining-of-prospective-totalising-
entailing~as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness\} as to incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation (as it can be appreciated for instance that the lack of notional–self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/'distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{11} in a non-positivistic social-
setup between prospective positivistic knowledge and prior non-positivistic knowledge is
exactly what can enable pedantic dispositions to cultivate non-positivistic \textsuperscript{5}meaningfulness-
and-teleology \textsuperscript{8} in such a social-setup), and critically in this regards it principally involves
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-\{blurring/undermining-of-prospective-totalising-entailing-
~as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
as undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(\langle\text{imbued-and}-\text{hermeneutically/reprojectively/supererogatingly/zeroingly}\rangle\text{-educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}\rangle\). Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\langle\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\rangle\) when assuming a coherent/consistent threshold of scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is bent on blurring/undermining\(^{103}\) universal-transparency\(^{104}\) \langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\rangle\) as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity\(^{64}\) in desublimating~existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of \(5^{\text{meaningfulness-and-teleology}}\)’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-suprerogation\(^{106}\). Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations\langle\text{blinded-to-their-relative-ontological-completeness}_–_reference-of-thought-devolving\rangle\) is necessarily of totalising-entailing as to the immediate-potency of existence—
prospective psychologismic apriorising/axiomatising/referencing {of attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity } -
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> for
sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness’ in existentialising–decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating {universal-transparency} {transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity} totalising~in-relative-ontological-completeness } of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness {as-to- historicity-tracing—in-presencing- hyperrealisation/hyperreal-transposition} as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-
entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating-existentialising-decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge notion like reputation having any incidence (as in epistemic re-originariness/re-origination projective/reprojective cross-subjection of knowledge-reification–gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-eneduced-existentialising/contextualising/textualising-contiguity}—conflicatedness—in-{preconverging-disentailment–by}–postconverging-entailment> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as herein underlied with notional-self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology in nonpresencing<-perspective-ontological-normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating-existentialising-decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness of the social which can effectively be brought to exactifying/precisioning–of-sublation<as-to-entailing-theoretical,-conceptual-
and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }
–

conflatedness –in-[preconverging-disentailment-by]-postconverging-entailment> process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’’. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiolgisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in reflection of ‘abstract human intemporal individuative ontological-performane (as to the backdrop of the notionalisation/notional-conception/amplituding of knowledge in reflection of human notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>)

while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of personalising/particularising import but rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes of

prospective knowledge-reification–gesturing<in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }
–

conflatedness –in-[preconverging-disentailment-by]-postconverging-entailment> is about
prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaningfulness-and-teleology is not developed to go about articulating/relating-to meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology), and so by the mere implications of dimensionality-of-sublimating,

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\langle \text{amplituding/formative} \rangle \text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ (even as such prospective meaningfulness-and-teleology tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of–})
\]

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\langle \text{amplituding/formative} \rangle \text{supererogatory}\text{-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ by the prior presencing—absolutising-identitive-constitutedness –}
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\[
\langle \text{preconverging} \text{‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness} \rangle \text{ (as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}). \text{ But then as well the fact remains that the reality of human knowledge-reification–gesturing–in–prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity }\text{–educed–existentialising/contextualising/textualising-contiguity –}
\]

\[
\text{conflatedness in–}{\text{preconverging-disentailment–by–}}\text{postconverging-entailment}}> \text{especially (as speaking to prospective human destructuring-threshold–uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance–)}
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\langle \text{including-virtue-as-ontology}> \rangle \text{is inevitably infused with social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification–gesturing–in–}
\]

\[
\]
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness –in-{preconverging-disentailment–by}–postconverging-entailment> with such frameworks projecting their "presencing—absolutising-identitive-constitutedness—\langle preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing’—existentialising—enframing/imprintedness—as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\rangle conception of the ‘overall possibility of human existentialising–decisionality as to catchmenting-by-rejection’. In this respect, it is important to grasp that knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness –in-{preconverging-disentailment–by}–postconverging-entailment> then desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising–decisionality of prospective knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment>. In many ways recent history of human thought has shown that ‘social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality going beyond just neutral knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant—ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment>’ that cannot be ignored as to intellectually decadent practices of scepticism and blurrying underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness7 at previous moments), and so as to shallow-supererogation desublimating–existentialising–decisionality driven by mere institutional-ascendency. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation motive of human sublimation beyond/and-not-subjected-to the <preconverging–‘motif-and-apriorising/axiomatising/referencing—imbuing’—existentialising—enframing/imprintedness{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} of any shallow-supererogation social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation76 may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism—of-social-functioning-and-accordance’75 required for human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence—potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression; as to the fact that all human sublimation is instigated as of re-originary—as—
unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking-'projective-insights’/epistemic-projection-in-conflatedness’-of-
notional-deprocrypticism-prospective-sublimation⟩ before secondnaturing positive-opportunism—of-social-functioning-and-accordance institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional-firstnatures—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence⟩ to whatever induced supererogation/'messianicity of originariness-parrhesia—as—spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of—
⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation⟩. It is this fact that explains why no underpinning-suprasocial-construct is able to coherently explain human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence—disclosed-from-prospective—epistemic-digression in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process since it will always be caught-up in its 'presencing—absolutising-identitive-constitutedness—preconverging—‘motif—
and-apriorising/axiomatising/referencing’-imbuing—existentialising—
enframing/imprintedness—⟨as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩ as to its underlying presencing-distorted—meritocracy/totalising—sovereign-appropriothing—of-human-ontological-performance
<including-virtue-as-ontology> desublimating—existentialising—decisionality. In other words ‘the legislation for huma prospective sublimation’ (as to sublimating—existentialising—decisionality) lies with the firstnatures intemporal individuation relation to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and the positive-
opportunism—of-social-functioning-and-accordance arising thereof (as of a minimum) for human secondnaturung institutionalisation; and so as to the fact that the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development implications) and in that regards the triteness of human notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness} in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> patently doesn’t count (given the latter associated temporal desublimating–existentialising–decisionality in preconverging–existential-extrication-as-of-existential-unthought that fails aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); and this is the case fundamentally since such intemporal disposition projected prospective sublimating–nascence engages human ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> (on the basis of desublimating prior apriorising/axiomatising/referencing–psychologism in epistemic-abnormalcy/preconvergence) failing to grasp the underlying dimensionality-of-sublimating

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> of the said prospective sublimating knowledge-reification–gesturing


knowledge-reification–gesturing-<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity\_educed–existentialising/contextualising/textualising-contiguity\}}\>–conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> can be further elucidated along the same lines (with regards to institutional-development–as-to-social-function-development and living-development–as-to-personality-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{10}\)). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that the social-construct\(^{8}\) ‘meaningfulness-and-teleology’ as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence\(^{3}\), with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness\(^{14}\) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness— {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (beyond-the-consciousness-awareness-teleology\(^{99}\)<in-preconverging-existential-extrication-as-of-existential-unthought>\(^3\)) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct\(^{5}\) ‘meaningfulness-and-teleology’\(^{9}\) that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating—{(amplituding/formative)supererogatory—deamentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating—{(amplituding/formative)supererogatory—deamentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>\(^3\)) about substituting a different and desublimating—existentialising—decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness\(^{66}\)—enframed-
conceptualisation or \texttt{amplituding/formative} wooden-language \texttt{(imbued—averaging-of-thought—\texttt{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\texttt{as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}})} and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong presencing—absolutising-identitive-constitutedness’ \texttt{preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing} \texttt{existentialising—enframing/imprintedness—\texttt{(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}} deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations \texttt{blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving} is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification—gesturing—\texttt{in-prospective_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—\texttt{educed—existentialising/contextualising/textualising-contiguity}\}—conflatedness—\texttt{in—\{preconverging—disentailment—by—\}—postconverging—entailment}} as determining sublimating—existentialising—decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\texttt{will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating—existentialising—decisionality in lieu of the truly apt/of-sublimating—existentialising—decisionality technician/scientist, and so unlike desublimating—existentialising—decisionality taking precedence over prospective knowledge-reification—gesturing—\texttt{in-prospective_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—\texttt{educed—existentialising/contextualising/textualising-contiguity}\}—conflatedness—\texttt{in—\{preconverging—disentailment—by—\}—postconverging—entailment}} arising relatively in blurry domains-of-study/domains-of-interest where such
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–
aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-
ontological-completeness \{(sublimating–referencing/registering/decisioning,–as-self-
becoming/self-conflatedness /formative–supererogating \langle projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontical-normality/postconvergence\rangle\} as to human-and-social–expectations/anticipations—
metaphoricity ‘–as-rede-mentating/restructuring/reparadigming–psychologism’\[89\] just as for
instance the notion of length is already caught up in the notion of width in the ‘sublimating
\langle amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of a
rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-
towards-ontology of \[56\] meaningfulness-and-teleology\[99\] is ever always about ‘idealised-
typification in epistemic-conflatedness\[13\] sublimation or epistemic
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness \langle in–preconverging–
entailment/pseudoconflation desublimation/gimmickiness’ for eliciting
sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’). As we can appreciate that more
critically than any individual persons punctual existential ontological-performance\[72–
<including-virtue-as-ontology>/morality/ethics/etc., the vices-and-impediments\[105\] manifested
in any registry-worldview/dimension are more decisively explained by the given registry-
worldview’s/dimension’s ‘deestructuring-threshold-{uninstitutionalised-
threshold \langle presublimating–desublimating-decisionality\rangle–of-ontological-performance\[72–
<including-virtue-as-ontology> dynamics of notional–firstnaturedness—temporal-to-
temporal-dispositions–so construed-as-from-perspective–ontological-
normalcy/postconvergence’} (with the grandest deeds of ontological-performance\[72–
<cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism and our positivism–
procrystalism at their respective destructuring-threshold–{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance—

<including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their
requisite prospective dimensionality-of-sublimating—

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) aporeticism overcoming/unovercoming as all the more profound and
truer notion of ontological-performance—<including-virtue-as-ontology>/morality/ethics/etc.
and so overriding their nombrilistic presencing—absolutising-identitive-constitutedness
conceptual naiveties of ontological-performance—<including-virtue-as-ontology>/morality/ethics/etc.
This ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge-extra-knowledge paradox’ is exactly what
underlies the flawed circular manifestation of ‘human’ presencing—absolutising-identitive-
constitutedness</amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in relative-ontological-incompleteness—
decisionality’ and warranting prospective crossgenerational psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference
between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-
knowledge as to the latter more profound and genuine knowledge conception implication for
prospective dimensionality-of-sublimating—

<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-

existence’ implied ‘as to the very inherent knowledge-reification–gesturing-<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }——
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> as
determining sublimating–existentialising–decisionality’). Thus as to critical pure-ontology
(underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
paintelligibility -{imbued-and-
{hermeneutically/reproductively/supererogatingly/zeroingly}educing- ‘herein-specifically-
relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation⟩ the fact is
rather that inherent to human temporality/° is its ‘ephemeral purpose beholdening’ that ‘do not
truly know-of/carry a universal-transparency ⟨transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } project’ as to its beyond-the-consciousness-awareness-teleology°/°-<in-
preconverging–existential-extrication-as-of-existential-unthought> existencialising–frame. This
prospect of human temporality/° induced increasing incoherence (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfullness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development) is a
fundamental factor to be taken into consideration for ‘intemporal un beholding sublimating–
nascence ontologising-depth of the full-potency of existence (implied as to the very inherent
knowledge-reification–gesturing-<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }——
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> as
faith/inauthenticity\textsuperscript{14}~preconverging–de-mentating/structuring/paradigming\textsuperscript{15} as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality proned to \textsuperscript{76}presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness\textsuperscript{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)} needs to be critically brought to the consciousness-awareness-teleology\textsuperscript{10} of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing<in-prospective\_psychologismic-apriorising/axiomatising/referencing{-of-attendant–ontological\_contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness in [preconverging disentailment by] postconverging entailment\textsuperscript{10}'), and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification–gesturing<in-prospective\_psychologismic-apriorising/axiomatising/referencing{-of-attendant–ontological\_contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness in [preconverging disentailment by] postconverging entailment\textsuperscript{10}'),
contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-dsentailment-by]–postconverging-entailment> as
determining sublimating–existentialising–decisionality’). Critically in this regards, human
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as to reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specified-
relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩)

can thus de-
mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-
conception/amplituding of knowledge’, wherein existence as to its very panintelligibility —
effusing/ecstatic–inlining is the very aloofness/detachment upon which human
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism can supererogatorily
act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can
arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation/>. Thus ‘notionalisation/notional-conception/amplituding of knowledge’
underlies inherent existence-exacted-sublimating~as-to-postconverging–de-
mentating/structuring/paradigming or existence-exacted-desublimating~as-to-preconverging–
de-mentating/structuring/paradigming so-exactable respectively as from human ontological-
good-faith/authenticity~postconverging–de-mentating/structuring/paradigming or
ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming so-undergirded; as of human ‘self-reflexive–instigative-eventuating
(as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation) of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-

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existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-
existentialising—decisionality’. It is thereafter (in the wake of ontological-good-
faith/authenticity~postconverging—de-mentating/structuring/paradigming) that the veridical
prospect of critical pure-ontology then arises. Critically, human existence-exacted-
desublimating—as-to-preconverging—de-mentating/structuring/paradigming—by—existence-
exacted-sublimating—as-to-postconverging—de-mentating/structuring/paradigming (as of
‘relative-ontological-incompleteness’/relative-ontological-completeness
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism”) speaks to the
ontological-veracity that human sublimation reflected in human ontological-performance
<including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals
relevant ontological-performance’/<including-virtue-as-ontology>’ (as can naively be
construed with notions of morality/ethics, etc. failing to reflect, as from ‘nonpresencing-
<perspective—ontological-normalcy/postconvergence> epistemic-projection perspective, the
more ontologically profound issue of any given registry-worldview’s/dimension’s
‘destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating—
decisionality)—of-ontological-performance’/<including-virtue-as-ontology> dynamics
involving notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-
from-perspective—ontological-normalcy/postconvergence>’ as so-associated with human
<amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of—the—reference-of-thought—categorical-imperatives/axioms/registry—
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ). This points out why human knowledge is veridically a
race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-
absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,.eliciting-of-
prospective-supererogation^<as-to-perspective–ontological-normalcy/postconvergence-
implicated-'prospective-aporeticism-overcoming/unovercoming'> that is not subjected to human-
subpotency in-effect absolution temporal-dispositions; as to the fact that it is only a human
limited-mentation-capacity maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation relation with existence—as-sublimating-
withdrawal,.eliciting-of-prospective-supererogation that can induce sublimation-over-
desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the 'non-
onontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge paradox’) is critically all about ‘a coherent totalising-entailing
knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <in {preconverging-disentailment-by}–postconverging-entailment’ exposed to
existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal,.eliciting-of-prospective-supererogation^<as-to-perspective–ontological-
normalcy/postconvergence-implicated-'prospective-aporeticism-overcoming/unovercoming'>;
with such a coherent totalising-entailing knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]–postconverging-entailment> as to entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’ so-associated with human limited-mentation-capacity-deepening’). It is important to note in this regards that ‘knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]–postconverging-entailment> ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩), and so as of the ‘profound supererogatory appraisal-and-reappraisal (that supersedes mere-manipulable formulaicity)’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human
contention-or-conflict determination of knowledge as of ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is ultimately associated with scenarios of institutional-ascendancy and other dominance/vested-interest (as associated with many a modern-day think-tank and secret institutions) overtly or covertly construed as inherently predicative-of and superseding knowledge as to networks of influence bent on intimating what can be thought or not as well as notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness } of genuine knowledge, in ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing—⟨in-prospective-psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in [preconverging-disentailment–by] postconverging-entailment⟩’). It is herein contended that in many ways as to human ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigmim(⁰), it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”~⟨as-to-perspective–ontological-normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming’⟩), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally
integrated as herein into the elucidation of ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ and not even when it elicits wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-
dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ) as of shortsighted social and institutional power play.

Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like climate change science and disenfranchisement/swindling/corruption/dispossession implications but even worst carry ideological dehumanising implications as to covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is herein contended that any pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the human others are capable of ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague presencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction beholding-becoming—distortive-originariness/distortive-origination—as-to—1 historicity-tracing—inhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—beholding-out-of-bechancing’ / ‘taxingness-of-originariness,—imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure—<of—unsurrealistic-as-real—ontological-normalcy/postconvergence>’). In many ways this latterly identified manifestation
of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’, wherein political purpose supposedly supersedes human intellective potency is the very crème-de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-institutional-frameworks-of—referencing/registering/decisioning of desublimating–existentialising–decisionality as to ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing—sin-

social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-
its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social–vestedness/normativity—<discretely-implied-functionalism>⟩ ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing—sin-

critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold—\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}—of-ontological-performance”<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification–gesturing—\{prospective_psychologismic–apriorising/axiomatising/referencing—\{of-attendant–ontological–contiguity—educed–existentialising/contextualising/textualising-contiguity \}—conflatedness—in—\{preconverging-disentailment–by\}–postconverging-entailment\} as determining sublimating–existentialising–decisionality’) following the social and industrial transformation occurring by the end of the th century very much underlies the ‘temporal beholding as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing—\{prospective_psychologismic–apriorising/axiomatising/referencing—\{of-attendant–ontological–contiguity—educed–existentialising/contextualising/textualising-contiguity \}—conflatedness—in—\{preconverging-disentailment–by\}–postconverging-entailment\}’ which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic—\{preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism> in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual—function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual—function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal—logic—(preconverging/shallow—supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>)) tend to be paradoxically re-construed (on the basis of dominion/statal—logic—(preconverging/shallow—supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>)

presencing—absolutising-identitive-constitutedness
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

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as at best subject to the dominion/statal–logic\{preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social–vestedness/normativity–<discretely-implied-functionalism>\} and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic \footnote{incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating–existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness\footnote{basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual–function/posture. Critically, such dominion/statal–logic\{preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social–vestedness/normativity–<discretely-implied-functionalism>\} carry a ‘bogus reflex of

\langle \text{whether—trepidatious-or-warped-or-preclusive-or-occlusive} \rangle—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence—

\langle \text{as-to-social-vestedness/normativity—\textit{discretely-implied-functionalism}} \rangle \text{ which is in a ‘shallow relation with sublimating knowledge-reification—gesturing—} <\text{in-prospective_psychologismic–apriorising/axiomatising/referencing—} \{ \text{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity} \}\rangle—\text{conflatedness in—}\langle \text{preconverging-disentailment—by—} \rangle–\text{postconverging-entailment} >\text{ accountability’ as to a relative expropriating/estranging/constraining/limiting of public sovereignty representation as to its ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising—decisionality supposedly taking precedence over inherent prospective} \text{ knowledge-reification—gesturing—} <\text{in-prospective_psychologismic–apriorising/axiomatising/referencing—} \{ \text{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity} \}\rangle—\text{conflatedness in—}\langle \text{preconverging-disentailment—by—} \rangle–\text{postconverging-entailment} >\text{’}. The fact remains that the genuine social intellectual–function/posture (even as to when it is undermined with punctual notional–pedantising/muddling/formulaic-hollowing-out—}
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) desublimatingly pandering to the powers of the day) remains the only human conduit to sublimating ontological-veracity that cannot be substituted but rather supererogated as to undermining such pedantic incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–gesturing=<in-prospectivepsychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity ⟩— conflatedness <in–preconverging–disentailment–by>–postconverging–entailment> tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic–(preconverging/shallow-supererogating–‘human–and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening<whether–trepidatious-or-warped-or-preclusive–or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed
pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } –conflatedness –in-{preconverging-disentailment–by}–postconverging-entailment> as determining sublimating–existentialising–decisionality)’. In our modern-day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic (preconverging/shallow-supererogating–'human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–beholdening<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its–consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>}

subverting the sublimating–existentialising–decisionality of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic
The public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct ‹preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing›–existentialising—enframing/imprintedness‹as-to-history-tracing—ina-presencing–hyperrealisation/hyperreal-transposition⟩ socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct ‹preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing›–existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition) (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal-logic’ (preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de- mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social- vestedness/normativity-<discretely-implied-functionalism>) calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’—<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for' presencing—absolutising-identitive-constitutedness—<preconverging~’motif-and-apriorising/axiomatising/referencing’— imbuing>_existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (however their de- mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human
societies arrive at their desublimating–existentialising–decisionality destructuring-threshold~
uninstitutionalised-threshold /presublimating–desublimating-decisionality~of-ontological-
performance~<including-virtue-as-ontology>, and so as to the fact that human technical-and-
associated-organisational-development central to human social formation and social-
enhancement is prospectively ‘apprehended/locked-in by the dominion/statal–logic~
(preconverging/shallow-supererogating–’human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its–
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism> dominating over such technical-
and-associated-organisational-development as to imply its inherent mystic of social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’ (seeming to thus wrongly imply that there isn’t any prospectively requisite de-
mentative/structural/paradigmatic sublimating–existentialising–decisionality of ‘human
sovereign–function/posture as to public-sovereignty–giving function/posture’ as determining
the valid sublimating–existentialising–decisionality or invalid desublimating–existentialising–
decisionality of dominion/statal–logic~(preconverging/shallow-supererogating–’human-and-
social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-
its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>) with respect to
prospective technical-and-associated-organisational-development implications). Actually the
history of human advancement is essentially the history of the sublimating transformation of
human sovereign–function/posture as it relates to technical-and-associated-organisational-
development, with the centrality of the genuine social intellectual–function/posture in
‘demystifying — presencing — absolutising-identitive-constitutedness’ social-
vestedness/normativity-<discretely-implied-functionalism> flawed-claim-of-inherent-
sublimation with respect to dominion/statal–logic-{preconverging/shallow-supererogating-
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—
psychologism’-as-to-its-specific–collateralising-beholdening-<whether—trepidatious-or-warped-
or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}

falsely-implied social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ (so-historically involving superseding
‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-
construct—of—meaningfulness-and-teleology desublimating–existentialising–decisionality’ as
from blantant ‘brutish conquest/subjugation conception of approportioning as social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’, ‘dominion protection conception of approportioning as social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’, to ‘the very natural-order-of-things conception of approportioning as social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’ and to ‘our subtle modern-day institutionally-distorted/disjointed conception of
approportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ as particularly the target as to Lyotard’s critique of
such institutionally-distorted implied metanarratives especially with regards to their
poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity’—and–
lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic
priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17}-by-reification/contemplative-distension\textsuperscript{19}). In this respect dominion/statal–logic\textsuperscript{17}\{preconverging/shallow-supererogating-\'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming--psychologism\’-as-to-its-specific–collateralising-beholdening-\langle\textup{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\rangle–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\langle\textup{discretely-implied-functionalism}\rangle\}} (as falsely implying the perpetuation of the relative-ontological-incompleteness\textsuperscript{45}–presublimation-construct–of–\textup{meaningfulness-and-teleology}\textsuperscript{99} desublimating~existentialising~decisionality as so-manifested with ancient-sophists over prospective\textsuperscript{100} universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism–procrypticism occlusivity) have always undermined the ‘prospective human sovereign–function/posture momentous sublimating~existentialising–decisionality’ derived as to veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeforthening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing-\textup{in-prospective_psychologismic~apriorising/axiomatising/referencing~\{}of-attendant-ontological-contiguity-educed~existentialising/contextualising/textualising-contiguity\}}–confalatedness~in~\{preconverging-disentailment-by\}–postconverging-entailment\rangle\rangle as determining sublimating~existentialising–decisionality) so-associated-with and rising-to-the-measure-of the sublimating–nascence of technical-and-associated-organisational-development (as to nascent-particular/incipient-and-material/technical-sublimations-\textup{blinded-to-their-relative-ontological-completeness–reference-of-thought-devolving}) in profound-

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direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-
sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-
desublimation>; the task to which the veridical genuine social intellectual–function/posture as
to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-
entrapment of dominion/statal–logic-{preconverging/shallow-supererogating-‘human-and-
social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-
its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity-<discretely-implied-functionalism>} as a conceptualising
framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of
‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
desublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure'/omnipotentiality. In many ways, we can appreciate that the
modern-day genuine social intellectual–function/posture as to its relatively genuine
sublimating–existentialising–decisionality critically ‘operates mostly in the wake of the social-
and-institutional-frameworks-of—referencing/registering/decisioning
desublimating–existentialising–decisionality of dominion/statal–logic-{preconverging/shallow-
supererogating-‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>}; as to the fact that the critical
aftereffects of political, economic, social and mediatic strategic policy orientations reflected in
socio-econo-political and legal decision-making associated with various crises whether decadal
economic crises, media and information crises, political accountability, etc. are effectively
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ relation with the
human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the
underpinning–suprasocial-construct <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing⟩–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of the
human sovereign–function/posture thrives on social and intellectual pedantic –incrementalism–
in-relative-ontological-incompleteness—as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
of the underpinning–suprasocial-construct</preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing⟩–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)

historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition

as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition

as to strategies of misanalysis (so-reflected by the ‘propounding and
enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases
like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing
out the underlying inconsistency’ highlighting effectively that the political
disenfranchisement/swindling/corruption/dispossession purpose of such argumentations
precede their ‘very inherent knowledge-reification–gesturing–'<in-
prospective_psycho_logismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>

as determining sublimating–existentialising–decisionality’ purpose as to Machiavellian instigated
false public debates) to which human sovereign–function/postures gullibly get caught up in or
which ultimately discourages public interest and participation or lead to protest votes; with such
misanalysis typically characterised by false process/processive bothsidesism
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) reflex (bandied about as supposedly the very summum
of democratic impartiality) relation to any sublimating "meaningfulness-and-teleology".
Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity and as to the fact that knowledge-reification–gesturing–psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment-by}–postconverging-entailment> ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation inherently-so given prospective human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced supererogation /messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, and so prospectively requiring human re-orginariness/re-origination as of ‘relative-ontological-incompleteness /relative-ontological-completeness
{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating-/projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>} as to human-and-social–expectations/anticipations—metaphoricity'–as-rede-mentating/restructuring/reparadigming–psychologism’. In this regards the genuine social intellectual–function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-exacted-desublimating~as-to-preconverging–de-mentating/structuring/paradigming—by—existence-exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness’/relative-ontological-completeness”) (sublimating~referencing/registering/decisioning.–as-self-becoming/self-
conflatedness /formative–supererogating-/projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>} as to human-and-social–expectations/anticipations—metaphoricity’–as-rede-mentating/restructuring/reparadigming–psychologism’), notionally eliciting the underlying human ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming” or ontological-bad-faith/inauthenticity’~preconverging–de-mentating/structuring/paradigming” preceding knowledge-reification–gesturing<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in-{preconverging–disentailment–by}–postconverging–entailment>, along the same lines that a scientist or mathematician de-mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific and technical sublimating or desublimating ontological-performance”<including-virtue-as-ontology>; and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility”-{imbued-and-

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{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein–specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation). Even then the
pedantic 
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation of dominion/statal–logic–
(preconverging/shallow-supererogating–'human–
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–
as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-
or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>)} knows no
limits for undermining genuine knowledge-reification–gesturing–<in-
prospective.psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
confatedness–in–{preconverging-disentailment–by}–postconverging-entailment>
sublimating–existentialising–decisionality, such that the knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
imbued
theoretical/conceptual/operant implications of human knowledge as herein implied and as
applies with all human knowledge can easily be requalified sophistically as to ‘the given human
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} elicitation’ in totalisingly-disentailing—
discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement
across all the ages of human history is cynically used against human sovereign–
function/posture in need for its prospective genuine social intellectual–function/posture). Such
catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to
subliminally induced <preconverging–‘motif-and-apriorising/axiomatising/referencing’–
fundamentally skewing the democratic public debate undermining an ontology/ontological-veracity driven conception reflected as to ‘intemporal unbeholding sublimating–nascent ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing—prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity})—as determining sublimating–existentialising–decisionality’; and critically this ‘subliminally induced existentialising—enframing/imprintedness—{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} reflex’ is a reflex that has ever always existed across the <cumulating/recomposuring–attendant-ontological-contiguity>-succession of human registry-worldviews/dimensions notwithstanding the paradox of huma prospective sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension underly...
teleology\textsuperscript{9} comprehensiveness of prospective sublimating–nascence’ so-underlied as of ‘the very inherent knowledge-reification–gesturing
prospective psychologismic–apriorising/axiomatising/referencing–[of–attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity]\textsuperscript{1}—
decisionality/desublimating–existentialising–decisionality thus has to do between human
relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology’. The implication here as well is that even nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness>
reference-of-thought–devolving> are necessarily referenced/registered/decisioned from the reference-of-thought as to reference-of-thought–devolving (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality) in the sense
<amplituding/formative–epistemicity>totalising~conceptualisation conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism sublimating/desublimating—modalisation-<as-
to-absolute-referencing–of–‘meaningfulness-and-teleology’ > upon the full-potency of
existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation -<as-to-perspective–ontological-
ormalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> in
perspective ontological-normalcy/postconvergence; with this ‘human
sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–‘meaningfulness-
and-teleology’ > upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ highlighting ‘beholdening as sovereignising–imbued-
subontologisation/subpotentialiation’ existentialising~decisionality psychological-disposition (as
to relative-ontological-incompleteness—presublimation-construct–of–‘meaningfulness-and-
teleology’ desublimating~existentialising–decisionality) in want for prospective
‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’
existentialising~decisionality psychological-disposition (as to ‘reference-of-thought–and–
reference-of-thought–devolving–meaningfulness-and-teleology’ comprehensiveness of
prospective sublimating–nascence’), thus speaking to the ‘relative-ontological-
incompleteness/relative-ontological-completeness’

(sublimating~referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
ormalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism’ with respect
to inherent existence’s sublimating–nascence (as to human Being-development/ontological-
inducing of ontologisation/omnipotentiality’ as so-underlying its given ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition, and hence failing to reflect human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–“meaningfulness-and-teleology”> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal, eliciting of prospective-supererogation’-
gesturing<-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment>' and rather 'implicit by their approach that human meaningfulness-and-teleology is as to its subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation' (as herein articulated as of the implications of human limited-mentation-capacity-deepening postconvergingly-de-mentating/structuring/paradigming-out the ontological-contiguity—of-the-human-institutionalisation-process with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism difference between 'human sublimating/desublimating—modalisation-as-to-absolute-referencing-of-meaningfulness-and-teleology' upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' and 'human sublimating/desublimating—modalisation-as-to-absolute-referencing-of-meaningfulness-and-teleology > upon social-vestedness/normativity-discretely-implied-functionalism> inducing of subontologisation/subpotentiation' can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic aporeticism overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state 'with the implicit expectation of accidents'; and in
this respect deconstruction and genealogy analyses (and notional-deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity\(^{58}\) — of-the-human-institutionalisation-process\(^{58}\)) as to ‘human sublimating/desublimating—modalisational-as-to-absolute-referencing-of—meaningfulness-and-teleology’ \(^{59}\) upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification–gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-dissentailment by}—postconverging-entailment> for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisational-as-to-absolute-referencing—of—meaningfulness-and-teleology’ \(^{59}\) upon social-vestedness/normativity-discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their presencing—absolutising-identitive-constitutedness\(^{14}\) shallow-supererogation\(^{16}\) of manifest in-effect absolution-as-to—apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity —edueded—existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-entailment> inclinations) as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating
the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicit conceptualisation of social-vestedness/normativity—<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation’ entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness historicity/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence⟨{implicit—’nondescript/ignorable—void ’-as-to—presenting—absolutising-identitive-constitutedness } imbued presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness dementatively/structurally/paradigmatically bound to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }— conflatedness—in {preconverging-disentailment-by] postconverging-entailment> as
absolutising-identitive-constitutedness epistemic conception as of ‘discrete inherence of
sublimating/desublimating—modalisation-as-to-absolute-referencing—of—meaningfulness-
and-teleology > on the basis of presencing—absolutising-identitive-constitutedness
social-vestedness/normativity <discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ (in an absolutising <preconverging—motif-and-
apriorising/axiomatising/referencing—imbuing> existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). Thus the
veridical nonpresencing—perspective—ontological-normalcy/postconvergence epistemic
conception rather speaks to ‘supererogatory—aestheticising—as-from-perspective—ontological-normalcy/postconvergence—re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’ overriding of
‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—
decisionality psychological-disposition (as to relative-ontological-incompleteness—
presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—
decisionality) in want for prospective ‘unbeholdening sublimating—nascence ontologising-depth
of the full-potency of existence’ existentialising—decisionality psychological-disposition (as to
reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-
teleology comprehensiveness of prospective sublimating—nascence’). Such
‘supererogatory—aestheticising—as-from-perspective—ontological-normalcy/postconvergence—re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’ is so-underlied by
down-'sublimation-of-apriorising/axiomatising/referencing-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of- historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation >) of human aestheticising—
‘surrealising/supererogating–drive for <postconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting>{as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>}_—interlay/organicalism/aestheticising-handle-{imbued-
supererogatory—projective-arbitrariness/waywardness-
of–transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
‘aestheticising–re-margining/re-edging/re-acuity—as-
postconverging_circumscriptive/totalitative–restructuring’}—educing–
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness~differential
ontological-performance’ -<including-virtue-as-ontology>/potentiation’), so-construed as
human ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-
bechancing’ / ‘taxingness-of-originariness,–imbued–sublimating-by-desublimating–amplituding
as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of–’unsurrealistic-
as-real’–ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency
epistemically-reflexive consciousness overlying the ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity/>’ as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(\{\text{imbued-and-}\}
constraining/unconstraining existentialising—anxiety-imbued-beholdening-inducing—
<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—‘existentialising—enframing/imprintedness—\(\text{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\)' \), and so notionally/epistemically reflected with the reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(-\{\text{imbued-and-}\}
\{\text{hermeneutically/reprojectively/supererogatingly/zeroingly} \}\text{educing-'herein-specifically-relevant\_human-subpotency'}\text{-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}\) existentialising implications, (so-underlying the ‘\(<\text{amplituding/formative—epistemicity>totalising~thrownness-in-existence}\)\wedge \text{re-aestheticising/re-motif-<in-postconverging—narrowing-down—'}\text{'sublimation-of-}
taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-of:
historiality/ontological-eventfulness /ontological-aestheticising-tracing’,-as-to-existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation > and re-procession/re-
automatism–as-to-re-apriorising/re-axiomatising/re-referencing<-in-postconverging—
narrowing-down–’sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of- historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation >) of human aestheticising—
’surrealising/supererogating–drive for <postconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting>{as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-
determinism’}>’ (as to interlay/organicalism/aestheticising-handle-{imbued-
supererogatory–projective-arbitrariness/waywardness-
of–transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
’aestheticising–re-margining/re-edging/re-acuity—as-
postconverging_circumscripitive/totalitative–restructuring’)—educing–
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness~differential
ontological-performance’ / <including-virtue-as-ontology>/potentiation’); for ushering in
‘prospective sublimating aestheticisation–and–aestheticisation-towards-ontology’ as to overall
sublimation-induced human-and-social–expectations/anticipations—metaphoricity –as-rede-
mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-
apriorising/axiomatising/referencing’–imbuing> existencialising—enframing/imprintedness  
supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholding–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>, pedantic .incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation and
<amplituding/formative> wooden-language–{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the– reference-of-thought– categorical-imperatives/axioms/registry-
teleology } rather speaks to a positive-opportunism—of-social-functioning-and-accordance
conception of human transcendence-and-sublimity/sublation/supererogatory–de-mentativity
(herein construed as unsustainable for the possibility for prospective
deprocrypticism/preemting—disjointedness-as-of–reference-of-thought registry-
worldview/dimension). Ultimately, such a ‘discrete inherence of sublimating/subsultimating—
modalisation–<as-to-absolute-referencing–of–meaningfulness-and-teleology'> on the basis of
presencing—absolutising-identitive-constitutedness social-vestedness/normativity
<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ cannot-
see/is-blinded-to-seeing the human-subpotency ‘fatedness-of-sublimation-over-desublimation
to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process (as to an ontological-bad-
faith/inauthenticity~preconverging–de-mentating/structuring/paradigming that is
unaddressable as of a pretense of knowledge-reification–gesturing–in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
syncretising/circularity/interiorising/akrasiatic-drag will warrant the world to dementatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete inherence of sublimating/desublimating—modalisation-as-to-absolute-referencing—as-to-meaningfulness-and-teleology on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity inducing of subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-basis/logic-as-derived-from—transversality-indicating-of-meaningfulness-and-teleology registry-worldview/dimension validating its prospectively projected relative-ontological-completeness registry-worldview/dimension but rather an ‘aporeticism—overcoming/unovercoming supererogating ontological-performance including-virtue-as-ontology’ as to projective-insights/epistemic-projection-in-conflatedness of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness/relative-ontological-completeness’

threshold\textsubscript{02} crassness-of-thoughts as of ‘supposed reified thoughts projecting their notionalandProcrypticism/notional–disjointedness-of-reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold\textsubscript{02} genuine social intellectual–function/posture as it provides meaningfulness-and-teleology\textsuperscript{9} infrastructure reflected as Being-development/ontological-framework-expansion—as-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{9} for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their existentialising—framing/imprinting-{as-to-prospective—historiality/ontological—eventfulness /ontological-aesthetic-tracing-{perspective—ontological—normalcy/postconvergence-reflected—epistemicity-relativism-determinism} outlived their eras uninstitutionalised-threshold\textsuperscript{02} crassness-of-thoughts <preconverging—motif-and-apriorising/axiomatising/referencing—imbuing>—existentialising—enframing/imprintedness-{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} with the same sublimation-over-desublimation consequence availing prospectively as to the requisite prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought ‘human sublimating/desublimating—modalisation<as-to-absolute-referencing–of—meaningfulness-and-teleology> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’). Critically, it is the opening-up of prospective registry-worldviews/dimensions by the genuine social intellectual–function/posture in ‘relative—
ontological-incompleteness\(^{18}\)/relative-ontological-completeness\(^{18}\)

<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution-as-to–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness in—preconverging-entailment’; The reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the nonpresencing-
<perspective–ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence-{implicit–nondescript/ignorable–void ’-as-to-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). While the positive-opportunism—of-social-functioning-and-accordance(5) underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology>(6) upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter ‘meaningfulness-and-teleology’(7) to pedantic incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation as well as generalised <amplituding(formative) wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } both underlied by dominion/statal–logic-{preconverging/shallow-supererogating—‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific–collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity—<discretely-implied-functionalism>}, the fact is somehow/someway the genuine social intellectual–function/posture have been able to drive huma prospective sublimation-over-desublimation as to the fact that the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment ’simplified—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming —as-being-as-of-existential-reality> of all human ‘meaningfulness-and-teleology’(9) as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity”(9) ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment’<simplied—self-assuredness-of-ontological-good-faith/authenticity –postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) with both enabling the genuine social intellectual–function/posture to thrive eventually; as sublimating–nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations’<blinded-to-
supererogatory—projective-arbitrariness/waywardness—
of transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for–
aestheticising–re-margining/re-edging/re-acuity—as–
postconverging_circumscripive/totalitative–restructuring)—educing–
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly–
imbuing ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential
ontological-performance‘–<including-virtue-as-ontology>/potentiation’ for prospective human
aporeticism overcoming/unovercoming in reconstrual of ‘amplituding/formative–
epistemicity>totalising–thrownness-in-existence as to re-aestheticising/re-motif–<in–
postconverging–narrowing-down–‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic–
reflexivity/epistemicity-relativism-determinism-of–historiality/ontological–
eventfulness /ontological-aestheticising-tracing’,–as-to-existence—as-sublimating–
withdrawal,–eliciting-of-prospective-supererogation > and re-procession/re-automatism–as-to–
re-apriorising/re-axiomatising/re-referencing–<in–postconverging–narrowing–
down–‘sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic–
reflexivity/epistemicity-relativism-determinism-of–historiality/ontological–
eventfulness /ontological-aestheticising-tracing’,–as-to-existence—as-sublimating–
withdrawal,–eliciting-of-prospective-supererogation >). Critically, the ‘punctual
'amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag‘ rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect
educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–
preconverging-entailment> as to the given registry-worldview/dimension
between \( \langle \text{preconverging~'} \text{motif-and-apriorising/axiomatising/referencing~'} \text{–imbuing}\rangle \) existentialising—enframing/imprintedness\( \langle \text{as-to~ historicity-tracing~in-presencing–} \text{hyperrealisation/hyperreal-transposition} \rangle \) ontologically-flawed construal of totalising-entailing’ and \( \langle \text{postconverging~'} \text{motif-and-apriorising/axiomatising/referencing~'} \text{–imbuing}\rangle \) existentialising—framing/imprinting\( \langle \text{as-to-prospective~ historicity/ontological–} \text{eventfulness} /\text{ontological-aesthetic-tracing~<} \text{perspective~ontological–} \text{normalcy/postconvergence-reflected~'epistemicity-relativism-determinism'}\rangle \) ontologically-veridical construal of entailing\( \langle \text{amplituding/formative~epistemicity}\rangle \) totalising–in-relative-ontological-completeness implications’ is what effectively underlies the ‘notional–asceticism for originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness’ in inducing prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\( \langle \text{as-to~ historicity-tracing~in-presencing–hyperrealisation/hyperreal-transposition} \rangle \) as rather reflecting the intellectual-and-moral inadequacy of ‘ presencing—absolutising-identitive-constitutedness social-vestedness/normativity\( \langle \text{discretely-implied-functionalism} \rangle \) \( \langle \text{preconverging~'} \text{motif-and-apriorising/axiomatising/referencing~'} \text{–imbuing}\rangle \) existentialising—enframing/imprintedness\( \langle \text{as-to~ historicity-tracing~in-presencing–hyperrealisation/hyperreal-transposition} \rangle \) ontologically-flawed construal of totalising-entailing’ (as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care–and–episteme’ of meaninglessness-and-teleology\( \langle \text{as-metaphoricity} \rangle \) superseding/overriding prior reference-of-thought temporally neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme’ of meaninglessness-and-teleology\( \langle \text{metaphoricity} \rangle \) with such a critical gesturing throughout human history rather reflecting ‘metaphoricity as sublimating~referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating~\langle \text{projective/reprojective~ aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–} \rangle \)
equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology—
desublimating—existentialising—decisionality; and we can get a sense of this underlying
notional—asceticism with the sublimating—nascence of nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness —

reference-of-thought—devolving wherein notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising—frame as to transversality—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating—existentialising—decisionality in lieu of the truly apt/of-sublimating—existentialising—decisionality technician/scientist) so-translating in the blurriness of human social-and-institutional-frameworks—referencing/registering/decisioning existentialising—decisionality as of a rather actively induced notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising—frame as to transversality—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’in attaining the same candidity/candour-capacity for prospective sublimation (so-construed as notional—asceticism). Notional—asceticism thus arises because of the very nonpresencing—perspective—ontological-normalcy/postconvergence nature of existence as to existenc—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, in the sense that the ‘full’ meaningfulness-and-
teleology perfectly avails as to the inherent immanency-of-existence’ but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge-reification–gesturing–<in-
prospectivepsychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological–
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness–<in–{preconverging-disentailment–by}–postconverging-entailment> is as of human
hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
<postconverging–‘motif-and-apriorising/axiomatising/referencing’–
imbuing>–existentialising—framing/imprinting–{as-to-prospective–historiality/ontological–
eventfulness /ontological-aesthetic-tracing–<perspective–ontological–
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}

in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing so-articulated to ‘a human limited-mentation-capacity contradictorily operating
punctually in-effect on the basis of absolute-mentation-capacity’ thus induces ‘ presencing–
absolutising-identitive-constitutedness
<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}
of
meaningfulness-and-teleology” in want for ‘prospective ‘nonpresencing–<perspective–
ontological-normalcy/postconvergence>
<postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting–{as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>}
meaningfulness-and-teleology”–as-metaphoricity”. In the bigger scheme of things unlike it is falsely projected as to ‘presencing—absolutising-identitive-constitutedness
social-vestedness/normativity<discretely-implied-functionalism>
preconverging-entailment> as to the given registry-worldview/dimension \ preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
framing/imprinting-(as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}> ontologically-veridical construal of entailing-<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness\ implications’ effectively arising in notional~self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated-’motif-and-
apriorising/axiomatising/referencing’ with regards to the fundamental human ontological-commitment< implied—self-assuredness-of-ontological-good-

registry-worldviews/dimensions destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance

<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern-day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence) in many ways the criticisms of ‘Socratic-philosophers projected universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought projected deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought or difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ~as-veridical-epistemicity-relativism-determinism of entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness implications over modern-day notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } totalisingly-disentailing—discretion/whim-of-thought’ (as to relative nonpresencing-<perspective–ontological-normalcy/postconvergence>) respectively are rather conspiratorial; given the fact that such a notion of prospective destructuring-threshold of ontological-performance~<including-virtue-as-ontology> is ‘conceptually a nondescript/ignorable–void of meaningfulness-and-teleology’ in the contemplation of ‘punctual
educed–existentialising/contextualising/textualising-contiguity —constitutedness —in—
preconverging-entailment> as to the given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness—{as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}', thus in many ways undermining/distracting from the
direct addressing of prospective social-stake-contention-or-confliction aporeticism
overcoming/unovercoming. Critically, such pedantism today in the face of the increasing
subontologising/subpotentiation (associated with the modern-day underpinning–suprasocial-
construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology
and as to technocratic and capitalistic motives and as relayed mediatically) across the decades
comes up punctually during election cycles with vague disenfranchising/desublimation notions
of no critical relevance to prospective social re-ontologisation as-associated with the strategic,
inconsistent and skewed-peddling of decades-long politically manipulative narratives like
deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-
of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely
construed as of the most-vital-and-preeminent-political-stakes to then falsely project such
narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape
of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the
ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly
skewedmaskedavoidedignoreddeflated socio-econo-political social-stake-contention-or-
confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated
with massive opportunity-and-income-inequality and public governance of shallow-
supererogation\textsuperscript{96} as of dominance/vested-interest-subontologising-skewed-influence-as-to-
social-vestedness/normativity—<discretely-implied-functionalism>, with such concretely
irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather
providing a temporal human-subpotency of meaningfulness-and-teleology-infrastructure as to preconverging/shallow-supererogating-human-and-social-expectations/anticipations—dementating/structuring/paradigmating—psychologism’ (as of ‘discrete inheritance of sublimating/desublimating—modalisation-as-to-absolute-referencing—of—meaningfulness-and-teleology > on the basis of presencing-absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation-as-to-absolute-referencing—of—meaningfulness-and-teleology > upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-discretely-implied-functionalism’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-discretely-implied-functionalism, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign-function/posture
contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-<preconverging–motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—⟨as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ associated with prospective profound-supererogation’ but for the threshold of punctual/immediate positive-opportunism—of-social-functioning-and-accordance’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting}{as-to-
prosperspective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>}
of ordered human firstnatureness–deferentialism-imbuing and
secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation‘ and not ‘of discrete isolated
individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-
effectively exposing the human sovereign–function/posture to surreptitious/underhanded
disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely
imply that it is such an aversed reflex that will naturally deal with the instigation of prospective
human sublimation/emancipation without the accompanying genuine social intellectual–
function/posture (whose existentialising–frame is the social harbinger of ‘unbeholding
sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation
of nonpresencing-<perspective–ontological-normalcy/postconvergence> projection)
articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-
completeness –{sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence}> as to human-and-social–expectations/anticipations—
metaphoricity”–as-rede-mentating/restructuring/reparadigming–psychologism”<sup>89</sup> (speaking to
the more profound reality that the truer problem of a democratic crisis lies in the fact that it is
poorly interceded by the genuine social intellectual–function/posture as it enables ‘human

sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather disenfranchisingly interceded by a notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } that is enabling de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } and in many ways passes the latter for the former as-so associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic-
philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation→(blurring/undermining-of-prospective-totalising-entailing.-
as-to-entailing→<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness) of ‘meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising—decisionality by reflex tend to absolutise human discursivity as to
presencing—absolutising-identitive-constitutedness social-vestedness/normativity
<discretely-implied-functionalism>); thus requiring appropriate nonpresencing-<perspective—
ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-
mentation-capacity-deepening towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual—function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>) and its consequent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing’/’distantiation of contemplative existentialising–frame as to transversality—<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ in superseding any
underpinning–suprasocial-construct defaulting relative-ontological-incompleteness—
presUBLIMATION-construct—of—meaningfulness-and-teleology desublimating–existentialising–
decisionality (beyond the falsehoods and naiveties of process/processive bothsidesisms
formulae of discursivity that confuses pedantism and intellection). Critically, this fundamental
contrastive human relation to knowledge as to ‘the mere-formulaicity—methodologising/mutualising/organising/institutionalising> of mechanical knowledge
constrained to human-subpotency temporal inclinations’ and ‘organic-knowledge constrained to
existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation’ (with regards
to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development—as-infrastructure-of-meaningfulness-and-teleology, institutional-development—
as-to-social-function-development and living-development—as-to-personality-development) so-
manifested as to human notional~firstnaturedness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective—ontological-normalcy/postconvergence> as reflected all across
the ontological-contiguity—of-the-human-institutionalisation-process, speaks to a dynamic
relation to knowledge as of inappropriate temporal/subontologising distractive-alignment-to-
reference-of-thought—of-apriorising/axiomatising/referencing> and appropriate
intemporal/ontologising notional~self-distantiation—imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to
transversality—<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (so-reflected
across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of—
The point here is that the notion of notional~self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of
contemplative existentialising-frame as to transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ underlying the genuine social intellectual–
function/posture is ultimately wholly ‘an aspirative projection beyond human mortal normative
contemplative existential limitations of human-subpotency and rather so as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation implied re-
ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—
modalisation<as-to-absolute-referencing–of—meaningfulness-and-teleology> upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with respect to
making-available/opening-up the full-potency of existence; and thus it is not truly by this most
profound knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in [preeconverging disentailment by] postconverging entailment in an
equivalence relation (as to contention) with distractive-alignment-to<of reference-of-thought-
<of-apriorising/axiomatising/referencing> of notional–pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation–{blurring/undermining-of-prospective-
totalising-entailing,–as-to-entailing- <amplituding/formative–epistemicity>totalising—in-relative-
apriorising/axiomatising/referencing>’ . In the bigger scheme of things notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’/’distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as to knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in{preconverging-disentailment-by}–postconverging-entailment>is
effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-conflict

distractive-alignment—to–reference-of-thought-<of-
apriorising/axiomatising/referencing> failing dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension’ that enables/allows
accrual of sublimation-over-desublimation from existence itself as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation (beyond human-subpotency
mutualising). This supererogatory–unbeholdening-conflatedness of the genuine social
intellectual–function/posture implies that is not entrapped/beholdening to an equivalence
relation with any given relative-ontological-incompleteness–presublimation-construct–of–
meaningfulness-and-teleology desublimating–existentialising–decisionality (of
underpinning–suprasocial-construct
(preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>--existentialising—enframing/imprintedness–
(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) imbued
distractive-alignment-to—reference-of-thought-<of-apriorising/axiomatising/referencing>’; for
instance in the sense that a Diderot-and-co. Encyclopédistes project for prospective human-and-social
sublimation/emancipation in a genuine social intellectual–function/posture re-
ontologisation/omnipotentiality aspiration as to notional–self-distantiation-<imbued—re-motif-
and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative
existentialising-frame as to transversality<for-sublimating–existential–
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ projected 'nonpresencing–<perspective–ontological-
normalcy/postconvergence> is beyond an equivalence relation of immediate/punctual social-
stake-contention-or-confliction with ‘a medieval patricianism/aristocratism/theocracy shallow-
supererogation of manifest in-effect absolution<as-to–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity }—constitutedness in–preconverging entailment> imbued distractive-alignment-
to–reference-of-thought<of-apriorising/axiomatising/referencing> ‘just as the same can be
said of budding-positivists science with medieval scholasticism or Socratic-philosophers
universalising-idealisation with non-universalising sophists or all such human emancipatioin
of profound-supererogation. In this regards, distractive-alignment-to reference-of-thought–
<of-apriorising/axiomatising/referencing> ever always involves a false elevation of
notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing.–
as-to-entailing<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness } to falsely imply a contrastive equivalence with veridical intellectual re-
ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order
to then drag-down such veridical intellectual re-ontologisation/omnipotentiality to the
immediacy/punctual framework of human social-stake-contention-or-confliction underlied by
human limited-mentation-capacity manifest temporality (as of the underpinning–suprasocial-
construct <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness<as-to matter-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) with its manifest
as-to-entailing <amplituding/formative–epistemicity> totalising ~ in relative ontological completeness ⟛


as-to-entailing <amplituding/formative–epistemicity> totalising ~ in relative ontological completeness ⟛

distractive-alignment-to- reference-of-thought- of- apriorising/axiomatising/referencing ⟛ is the principal reason undermining the true scientific status of the social domain as to exposition to a (beyond-the-consciousness-awareness— teleology ⟛ in pre-converging existential-extrication-as-of-existential-unthought ⟛

notional ~ pedantising/muddling/formulaic-hollowing-out— in— subontology/subpotentiation (blurring/undermining-of-prospective-totalising-entailing,

as-to-entailing <amplituding/formative–epistemicity> totalising ~ in relative ontological completeness ⟛

associated with presencing—absolutising-identitive-constitutedness ⟛ social— vestedness/normativity <discretely-implied-functionalism> in failing the re-originarily—as— unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical— thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’—of— notional—deprocrypticism-prospective-sublimation) ⟛ for prospective social
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflectedaepistemicity-relativism-determinism>, and transforming many a subject-matter into ‘beholding as sovereignising–imbued–subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition. Critically and contrary to a naïve conception of the genuine social intellectual–function/posture as to its conceptualisation of human profound-supererogation\(^{1457}\) (as to notional–self-distantiation<imbued–re-motif-and-re-apriorising/re-axiomatising/re-referencing>/"distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing” superseding an equivalence with notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ⟩ distracting-alignment-to–reference-of-thought<of-
apriorising/axiomatising/referencing>), ‘human profound-supererogation in-of-itself is the
grander and more determinative element of contemplation/analysis as to when relative-
ontological-completeness is-educed–and–avails–and–re-avails with regards to prospective re-
ontologisation/omnipotentiality’ over any given underpinning–suprasocial-construct
<preconverging–motif-and-apriorising/axiomatising/referencing–imbuing>–existentialising—
enframing/imprintedness{as-to–historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} or their contrastive comparisons like
capitalism/communism failing prospective human aporeticism overcoming/unovercoming, in
the sense that any such underpinning–suprasocial-construct pretense-of-arrogation of human
profound-supererogation\(^{1457}\) (as to their implied beholding-becoming—distortive-
originariness/distortive-origination–as-to–historicity-tracing–inhibited-mental-aestheticising)
are not the absolution/absolute-possibility of human profound-supererogation\(^\text{[6]}\) which is ever always subjectable to re-originary-as-unenframed/unbeholding/outlier-conceptualisation\(^\text{[9]}\) (imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation\(^\text{[4]}\) (as the very manifest rule reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^\text{[6]}\)—of-the-human-institutionalisation-process\(^\text{[5]}\)). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of it attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity\(^\text{[4]}\) hermeneutic/reprojecting/supererogating/zeroing dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ (with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development) and not just about isolated mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>, wherein for instance we can starkly appreciate that it makes little sense articulating university-level knowledge as to university-level competence to say secondary-education level pupil or electronics knowledge as to electronic technician competence to an accountant as to the fact that in both instances there is associated existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate knowledge requiring the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising–frame as to transversality-<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojecting/supererogating/zeroing development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing beyondbeyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true attendant–ontological-contiguity–educed–existentialising/contextualising/textualising–contiguity hermeneutic/reprojecting/supererogating/zeroing dynamics of notional–self-distantiation–imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing‘/‘distantiation of contemplative existentialising–frame as to transversality–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formalisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ desublimating–existentialising–decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ sublimating–existentialising–decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality (as reflected in inducing an ambiguous continuity between genuineknowledge and chicanery, social/institutional intellectualism and social/institutional
sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’/distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ is effectively at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced self-becoming/self-conflatedness/formative–supererogating–<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity’ as of hermeneutic/reprojecting/supererogating/zeroing <amplitunding/formative–epistemicity>totalising—renewing—realisation/re-perception/re—thought,—in—supererogatory—epistemic—conflatedness) and appropriate deferential—formanlisation-transference sense of distantiation over distractive-alignment-to—reference-of—thought—<of-apriorising/axiomatising/referencing>\textsuperscript{30}. With regards to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as—infrastructure-of—meaningfulness-and-teleology\textsuperscript{9}, ‘distractive-alignment-to—reference-of—thought—<of-apriorising/axiomatising/referencing>\textsuperscript{30} translates in the overlooking of the effectively requisite social-stake-contention-or-confliction prospective human aporeticism overcoming/unovercoming’ (as to a threshold where subontologisation/subpotentiation supposedly takes over from re-ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any distractive-alignment-to—reference-of—thought—<of—
as-operative-notional–deprocrypticism). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-mentating/restructuring/reparadigming notional–self-distantiation–re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology is of utter ‘<amplituding/formative>disposedness/psychologismic-construct<as-to-orientation/value-construct/valuation–and–derived-parameterising> and <amplituding/formative>entailment<as-to-totalising-contiguous/coherent–factuality-of-variability>’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology as to its prospective uninstitutionalised-threshold) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); and this is effectively the critical posture of the genuine social intellectual–function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness<as-to–historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition> for the possibility of re-
ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness /formative–supererogating

<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> thus with the latter construed as the more essential definition of humanity as from ‘<nonpresencing<-perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } and associated epistemic-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness ‘<in-perspective–epistemic-abnormalcy/preconvergence‘ > of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality prone to presencing—absolutising-identitive-constitutedness ). Thus the genuine social intellectual–function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to
immediacy/punctual human social-stake-contention-or-confliction \(^7\) presencing—absolutising-identitive-constitutedness \(^1\) \(<\text{-}\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing}\text{-}\text{existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)}\) as this is exactly what makes-available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-over-desublimation function/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism—of-social-functioning-and-accordance \(^8\) of \(^9\) presencing—absolutising-identitive-constitutedness \(^1\) social-vestedness/normativity \(<\text{discretely-implied-functionalism}>\) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(^9\) and the positive-opportunism—of-social-functioning-and-accordance \(^9\) then arising with the corresponding institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, the notion of dimensionality-of-sublimating \(<\text{amplituding/formative}>\text{supererogatory~dementativness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\) associated with the genuine social intellectual–function/posture notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/”distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ \(^1\) implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their \(^7\) presencing—absolutising-identitive-

Critically, the genuine social intellectual—function/posture is thus much more than just about identitive specificities of presencing—absolutising-identitive-constitutedness—preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to just contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to the very same preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness.
psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of an altogether renewed momentousness of postconverging-motif-and-apriorising/axiomatising/referencing-imbuing-existentialising-framing/imprinting-as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism in re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-projective-insights-epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism) the genuine social intellectual-function/posture is of most profound-supererogation about relaying a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the cumulating/recomposuring-attendant-ontological-contiguity-succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating-amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation (and we can appreciate that the cumulating/recomposuring-attendant-ontological-contiguity-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s nonpresencing-perspective-ontological-
and–re-apriorising/re-axiomatising/re-referencing-process-of-\text{formative-epistemicity}\rangle totalising-conceptualisation \rangle) which beholding ‘wrongly projects a contrastive equivalence relation’ between notional-self-distantiation\text{-imbu\text{-moti}f\text{-and-re-apriorising/re-axiomatising/re-referencing\rangle} and distractive-alignment-to-reference-of-thought\text{-of-apriorising/axiomatising/referencing\rangle}; as rather notional-self-distantiation\text{-imbu\text{-moti}f\text{-and-re-apriorising/re-axiomatising/re-referencing\rangle} is a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness is-educed-and-avails-and-re-avails (and not a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied with distractive-alignment-to-reference-of-thought\text{-of-apriorising/axiomatising/referencing\rangle), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing that accompanies existence-potency\text{-sublimating-nascence-disclosed-from-prospective-epistemic-digression}. In this respect, we can appreciate that appropriate notional-self-distantiation\text{-imbu\text{-moti}f\text{-and-re-apriorising/re-axiomatising/re-referencing\rangle} is effectively what is bound to bring about momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing\text{-perspective-ontological-normalcy/postconvergence-reflected-\textquote{epistemicity-relativism-determinism}} as to a human genuine social intellectual-function/posture (underlied by ontological-commitment\text{-self-assuredness-of-ontological-good-faith/authenticity-postconverging-de-mentating/structuring/paradigm\text{-as-being-as-of-existential-reality}}) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics-axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics-axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction
adopted a distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional-self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing that would be receptive to such an eventual ‘nonpresencing-perspective-ontological-normalcy/postconvergence anarchic-growth/anarchisation for re-ontologisation’) while in contrast such transformation implied (with respect to the relative blurriness of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as to immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology eliciting ontologically-flawed distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing as of a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness) has tended to be relatively problematic inducing desublimating notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity} totalising—in-relative-ontological-completeness } as can be appreciated with the cumulating/recomposuring—attendant-ontological-contiguity-successive registry-worldviews/dimensions reference-of-thought aporeticism overcoming/unovercoming. Supererogation as such (as so-undergirded by notional-self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising-frame as to transversality—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest-subpotencies (in-transitive-conflatedness –reflexivity.-in-the-full-potency-of-existence’s–sublimating–nascence) supervening manifestations in notional-conflatedness (as to <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are
effectively practiced in phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in {preconverging-disentailment-by}–postconverging-entailment and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest-subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence} critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to ‘human consciousness point-of-departure for their knowledge-reification–gesturing-<in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological–contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in {preconverging-disentailment-by}–postconverging-entailment> and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual–function/posture as to human consciousness supervening-as-supererogating determination that hold the sublimating-over-desublimating key for prospective
instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an
animistic society perception in its presencing—absolutising-identitive-constitutedness institutional setups warped occultism reference-of-thought devolving apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—
esternalising/contextualising/textualising-contiguity }—relation-to-the-world purposes as
being of appropriate social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, our positivism—procrypticism presencing—absolutising-identitive-constitutedness institutional setups occlusive reference-of-thought devolving apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—
esternalising/contextualising/textualising-contiguity }—relation-to-the-world purposes of
appropriate social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is
effectively enamoured to its psychological practices ‘apparently sublimating ontologising-
depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold of social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction conception’
(wherein arises ‘the dereification threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation’ as-to-‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing apriorising-psychologism mental-disposition as
of ontologically-flawed relation with prospective institutionalisation knowledge-reification—
gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—
conflatedness in—preconverging-disentailment—by—postconverging-entailment
amplituding/formative—epistemicity causality as-to-projective-totalitative—implications-of-
prospective- nonpresencing—for-explicating-ontological-contiguity’) is effectively what
allows for the possibility and avenue of their respective ‘manifest existential and
institutionalised desublimating notional—pedantising/muddling/formulaic-hollowing-out—in—
transference>). Thus, in both instances inherent existence exudes of a deterministic constraining that is not beholdening to any given human registry-worldview/dimension presentencing—absolutising-identitive-constitutedness

<preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing> existentialising—enframing/imprintedness-
contiguity)—relation-to-the-world. The critical point here being about understanding the more profound veracity of human psychology as to ‘supererogatory—human-subpotency’—effecting self-becoming/self-conflatedness /formative—supererogating

<projective/reprojective—aestheticising-re-motif—and—apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> of human notional—self-distantiation—<imbued—re-motif-and—re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then ‘meaningfulness—and—teleology’ (as to superseding/transcending the ‘uninstitutionalised-threshold of social-functioning-and—accordance—as—of—social-stake-contention—or—confliction conception in preconverging/dementing—apriorising—psychologism’ as so-represented above with say ‘animistic warped occultism reference-of-thought—devolving’ or our ‘positivism—procrypticism occlusive reference-of-thought—devolving psychological science conception’ or for that matter any given registry-worldview/dimension

<preconverging—’motif—and—apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—(as—to—historicity-tracing—in-presencing—hyperrealisation/hyperreal—transposition)); in reflection of the fact that human ‘social and individual consciousness is supererogatorily at the very driving seat of human psychology’ as being about an altogether ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of—social-emanance as to attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’ (as to overall reifying—and—empowering—reflexivity—of—ecstatic—existence—as—panintelligibility {imbued—and—

{hermeneutically/reprojectively/supererogatingly/zeroingly}—educing—’herein—specifically—relevant—human-subpotency’—epistemic—perspective—of—projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation}) built up by ‘intemporal ontological—faith—notion—or—ontological—fideism—imbued—underdetermination—of—
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\) as of difference-conflatedness—as-to-totalitative-reification-in-singularisation\(\langle\)as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\(\rangle\) —as-veridical-epistemicity-relativism-determinism \(\langle\)amplituding/formative–epistemicity\(\rangle\) causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing—\(\langle\)for-explicating-ontological-contiguity\(\rangle\) underlying the institutional-cumulation/institutional-recomposure\(\langle\)as-to-
contiguity }—relation-to-the-world precedence in desublimatingly/gimmickingly preconvergingly–de-mentating/structuring/paradigming human psychology as of placeboic-palliation’, failing to factor in the psychological centrality of human ‘epistemic-growth/disquiet/discomfort—{induced-sublimation, as-from-existence’s—effusing/ecstatic—
inlining-as-historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing—{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness –by-
determinism’ of human Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development’. The overall insight here is that ‘the more profound apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of human notional–self-
distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to <supererogatory–human-subpotency>—effecting across the cumulating/recomposing—
attendant-ontological-contiguity >-successive registry-worldviews/dimensions (as from nonpresencing—<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies human psychology as ‘postconverging-or-dialectical-
mentative/structural/paradigmatic formative-risk of disontologisation associated with the prospect for veridical human ontologising/re-ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—

effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-
formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}) as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness^{87}-by-reification/contemplative-distension ’. This critically explains why the very same human limited-mentation-capacity-deepening^{13} as

\<\text{amplituding/formative–epistemicity}\>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness^{3} allowing for sublimating knowledge-reification–
gesturing-\<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\rangle—
conflatedness -in-\<\text{preconverging\_disentailment-by}\>–\text{postconverging-entailment}> (when the existentialising–leeway-thresholding,-allowing-formatively-for-\<\text{disontologising-
subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-
performance~of-sovereign-self-reflexive–instigative-eventuating}> ontologisingly
overwhelms/enhances hermeneutically/reprojectively/supererogatingly/zeroingly as to

prospective epistemic-totalising^{2} ~resubjecting or totalising-entailing~reconstrual of attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity –in-
elucidation-or-reification for prospective ontologisation/re-ontologisation) is equally
susceptible to desublimating notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-\<\text{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-\<\text{amplituding/formative–epistemicity}\>totalising~in-relative-ontological-
completeness }\rangle as well as generalised \<\text{amplituding/formative}\> wooden-language–\<\text{imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

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dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology } (when the existentialising–leeway-thresholding,-
allowing-formatively-for-disontologising-subontologisation/subpotentiation-in-order-to-
enable-prospective-ontologising/re-ontologising-performance–of-sovereign-self-
reflexive–instigative-eventuating⟩ disontologisingly underwhelms/disenhances hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective epistemic-
totalising ~resubjecting or totalising-entailing–reconstrual of attendant ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity ‡–in-elucidation-or-
reification for prospective ontologisation/re-ontologisation); and so-illuminating with both
instances respectively human social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing ‘existentialising–frame of postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing⟩–existentialising—framing/imprinting{as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’⟩ and ‘existentialising–frame of preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing⟩–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ ⟨ and so-
reflected specifically as to Being-development/ontological-framework-expansion–as-to-depth-

Insightfully, this dynamic ‘fundamental ontologising/disontologising confliction’ of human
ontological-performance †-including-virtue-as-ontology> so-inherent to human social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing
existentialising–frame (given ‘human notional–firstnaturedness—temporal-to-intemporal-
dispositions <so-construed-as-from-perspective–ontological-normalcy/postconvergence> de-
mentative/structural/paradigmatic implications of individual and social formativeness.<as-to-
postconverging/dialectical-thinking of-notional-deprocripticism {in-dimensionality-of}
sublimating -- <amplituding/formative-epistemicity> growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as--re-ontologisation} ) (inducing
desublimating notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing,
as-to-entailing <amplituding/formative-epistemicity> totalising~in-relative-ontological-
completeness ) as well as generalised <amplituding/formative> wooden-language—{imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology } caught up in
‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness\-<in-
perspective–epistemic-abnormalcy/preconvergence ’>’ (so-manifested in a mental-reflex of
laxing, inattentiveness and unaccountability that wrongly construes of ‘the resultant mere-
formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of prior profound-
supererogation’/originariness-parrhesia,–as–spontaneity-of-aestheticisation’ reflected in
‘present mere-formulaic–methodologising/mutualising/organising/institutionalising implied
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
as impliciting a dispensation ‘from eliciting prospective profound-
supererogation’/originariness-parrhesia,–as–spontaneity-of-aestheticisation’ so-implied as to
‘hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential ontological-
performance”-<including-virtue-as-ontology>/potentiation’ for prospective human aporeticism
overcoming/unovercoming in reconstrual of human ‘<amplituding/formative-
epistemicity> totalising–thrownness-in-existence” as to re-aestheticising/re-motif–<in-
postconverging–narrowing-down~‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism–of–historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,-as-to-existence—as-sublimating–
withdrawal,-eliciting-of-prospective-supererogation > and re-processing/re-automatism–as-to-
re-apriorising/re-axiomatising/re-referencing<in-postconverging–narrowing-
down~‘sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism–of–historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,-as-to-existence—as-sublimating–
withdrawal,-eliciting-of-prospective-supererogation >”\). Thus, <supererogatory–human-
subpotency>–effecting speaks to the ‘notional veracity of human epistemic-stretching’ (as
incipient to ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-
performance\(^2\)<including-virtue-as-ontology>’), as to the fact that the very exercise of human
contemplation is incipiently-and-profoundly about ‘human notional–self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> in notionally
dispensing-with-immediacy-for-relative-ontological-completeness\(^5\)–by-
reification/contemplative-distension\(^4\) (as of notional conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism \(^1\)nonpresencing–<perspective–ontological-
normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ as so-
reflecting: the projective/reprojective regenerativity of human \(^7\)meaningfulness-and-teleology\(^9\)
in relative-ontological-completeness\(^8\) operantly associated with prospective human
aestheticising—‘surrealisng/supererogating–drive for <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting{as-to-
prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing
⟨perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism⟩}
imbued interlay/organicalism/aestheticising-handle—{imbued—supererogatory—projective-arbitrariness/waywardness
of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for—'
aestheticising—re-margining/re-edging/re-acuity—as—postconverging_circumscriptive/totalitative—restructuring'}—educing—
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential
ontological-performance’—⟨including-virtue-as-ontology⟩/potentiation’ for prospective human
aporeticism overcoming/unovercoming in reconstrual of ‘<amplitudding/formative—
epistemicity>totalising—thrownness-in-existence’ as to re-aestheticising/re-motif—<in—
postconverging—narrowing-down—‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of—historiality/ontological-
eventfulness/ontological-aestheticising-tracing’,—as-to—existence—as—sublimating—
withdrawal.—eliciting-of-prospective-supererogation⟩ and re-procession/re-automatism—as-to—
re-apriorising/re-axiomatising/re-referencing—<in—postconverging—narrowing—
down—‘sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of—historiality/ontological-
eventfulness/ontological-aestheticising-tracing’,—as-to—existence—as—sublimating—
withdrawal.—eliciting-of-prospective-supererogation⟩). Such a conception of
⟨supererogatory—human-subpotency⟩—effecting is critically relevant in appraising that
‘technical/profound articulations are not made gratuitously’ (in contrast to a modern-day
unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern-day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional–self-distantiative contemplative technicity/profundity that inherent existence sublimating–nascence warrants to make available appropriately sublimating <supererogatory–human-subpotency>–effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence’s sublimating–nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service’, and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite ‘epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension’ of the individual as to their ‘appropriate notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’, while at the same time ‘a pseudo-contrition as to awareness of such relatively shallow
technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses with the consequence that ‘there is an opaque connection/continuity between public, media and institutional discursivity with social and institutional outcomes as if these are discrete and unrelated activities’ (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public ‘epistemic-growth/disquiet/discomfort—induced-sublimation,—as-from-existence’—effusing/ecstatic—inlining-as-historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification/contemplative-distension’ in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction). The concrete and natural human psychological disposition with respect to knowledge as to organic-knowledge is in appreciating that for critical thinking even for the novice it is imperative to truly engage with the substance of the matter comprehensively-and-insightfully notwithstanding the level of exactifying comprehension (again whether as to direct knowledge acquisition or appropriate percolation-channelling—<in-deferential-formalisation-transference> enabling the sovereign—function/posture ontologising-aptness). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with ‘ontologically-flawed frameworks of blurriness’ and ratings/sales immediate interests’ susceptible to normalised/stereotyped/selfhelping/feel-good construal of knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-produced gratuitously in the sense that this effectively speaks to: the requisite sophistication/complexity for ‘full incipient supererogating breadth of human intelligibility
transmutation’ (as ‘supererogatory-human-subpotency’-effecting imbued epistemic-totalising” preformulating/preframing/premeaningfulness of notional-originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then meaningfulness-and-teleology as to existentialising-frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (noting here that what is key here is ‘the existence constrained educed sublimating’ however the technicity/profundity whereas an attitude of normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence constrained educed sublimating’ is fundamentally besides the point however its ‘false convincing of the fellow human mortal approach’ so-reflected as to the deficient social outcomes it is bound to be associated with’). Critically when push comes to shove, such blatantly flawed conception of true knowledge but socially accommodated as to ‘a social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception associated with immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic— 
inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as—
existent-reality’) are found to be wanting in contrast with the true nature and existential sublimating/desublimating implications of professional/technical/scientific knowledge inherent
subject-matter content as abstraction-of-thought/principled-thought (notwithstanding supposedly professional/technical/scientific auxiliary/substitutive practices of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort→{induced-sublimation,-as-from-existence’s—effusing/ecstatic→inlining-as-historiality→{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing→{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness→by-reification/contemplative-distension→→that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential sublimating/desublimating implications, even as it is herein argued professional/technical/scientific abstraction-of-thought/principled-thought content mustn’t necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification–gesturing→in-prospectivepsychologismic→apriorising/axiomatising/referencing→{of-attendant–ontological-contiguity→educed–existentialising/contextualising/textualising-contiguity}→confatedness→in→{preconverging-disentailment–by}→postconverging-entailment> sublimating–existentialising–decisionality implications). It is herein contended however counterintuitive that the idea of understanding 100% of knowledge content at one go (as commonly assumed and cultivated with such content driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for
profound knowledge assimilation which is rather of hermeneutic/reprojecting/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be ‘the popular choice’ to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the ‘broad existential panoply of human epistemic-growth/disquiet/discomfort\(\{\text{induced-sublimation, as-from-existence’s—effusing/ecstatic—inlining-as-historiality—science/authenticity/nonextrication}\}\)-beyond-merely-formulaicity-as-historicity-tracing\(\{\text{science-ideology/fashionability/distraction}\}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising—resubjecting or totalising-entailing-reconstrual of attendant—ontological-contiguity—effused—in-existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort\(\{\text{induced-sublimation, as-from-existence’s—effusing/ecstatic—inlining-as-historiality—science/authenticity/nonextrication}\}\)-beyond-merely-formulaicity-as-historicity-tracing\(\{\text{science-ideology/fashionability/distraction}\}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ to the education of children and young people can be particularly detrimental to critical thinking (while cultivating ‘an elicited
mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology due to the overly denatured and insufficiently challenging—and–independence-eliciting existentialising–frame of meaningfulness-and-teleology (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising ~resubjecting or totalising-entailing—reconstrual of attendant ontological-contiguity ~educeed—existentialising/contextualising/textualising-contiguity ~in-elucidation-or-reification of knowledge content and generation of varying interests); and so in reflection of the fact that a lot of childhood and human developmental learning is rather ‘passive integration of schema of thinking/contemplation and engagement’ as more decisive than really ‘knowing and recalling knowledge content’ (notwithstanding the inherently basic interrelatedness) with ‘passive integration of schema of thinking/contemplation and engagement’ critical for elaborating/framing meaning starting with the very incipient and appropriate jargon/language-conceptualisation for producing meaning (that is bound to align with constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and so rather than ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ with a poor sense of the prospective attendant ontological-contiguity ~educeed—existentialising/contextualising/textualising-contiguity ~in-elucidation-or-reification of knowledge content as to epistemic-totalising ~resubjecting or totalising-entailing—reconstrual). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active
thought/contemplative engagement as of prospective attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-in-elucidation-or-reification of knowledge content as to epistemic-totalising-resubjecting or totalising-entailing-reconstrual enabling appropriate social ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-

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discourse is all about cultivating the possibility for ‘a public formulative appraisal and habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification–gesturing–in-prospective_psycho{l}ologicism–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflectedness–in–[preconverging-disentailment-by]–postconverging-entailment> so-underlying <supererogatory–human-sub potency>–effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising ‘meaningfulness-and-teleology’ technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of <supererogatory–human-sub potency>–effecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort⟨induced-sub limination–as-from-existence’s–effusing/ecstatic–linlining–as-historiality–{science/authenticity/nonextrication}–beyond-mere-formulaicity-as-historicity-tracing–{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness”–by-reification/contemplative-distension”’ relation with knowledge (as to conscious awareness existentialising–decisionality implications even if complete understanding as of complete ‘meaningfulness-and-teleology’ technicity/profundity is not achieved and thus rendering the public resilient to desublimating notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/sub potentiation–{blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} with regards to the competing discourse in public spaces by such a direct or
deferential capacity for notional~self-distantiation~<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> to cultivate ‘epistemic-growth/disquiet/discomfort~\{induced-
sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-
\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-
\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self in dispensing-with-
 immediacy-for-relative-ontological-completeness~\{by-reification/contemplative-distension\} over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture
ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference
relation with the genuine social intellectual–function/posture that is much more than a
conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the
individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of
epistemic-growth/disquiet/discomfort~\{induced-sublimation,-as-from-existence’s—
effusing/ecstatic—inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-
formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\} as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness~\{by-reification/contemplative-distension\} as such a flawed conception is very much prone to
disenfranchising public, media and institutionalised notional~pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation~\{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-\<amplituding/formative–epistemicity\>totalising-in-relative-
ontological-completeness\} bound to ultimately induce individuals reflective estrangement and
disinterest with regards to public outcomes of social-stake-contention-or-confliction (and as
such disenfranchising framework render the truly relevant public issues secondary/indirect to
their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the
sovereign–function/posture ontologising-aptness in many ways is in a protracted continuum
with the genuine social intellectual–function/posture, so-implied as to ‘a totalitative construal of
the genuine social intellectual–function/posture parallel intellectual contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness (as so-undergirded by ‘the overall underlying social-construct ontological-commitment’<simplified—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
xistential-reality> so-reflected as of social notional–self-distantiation-<imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing>’). The sovereign–function/posture ontologising-
aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of
distinctive-alignment-to~ reference-of-thought-<of-apriorising/axiomatising/referencing>
manifested with ontologically-flawed process/processive bothsidesism formulations and recipes
along the lines of decades-long politically manipulative narratives like deficits, public spending,
social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity
politics, etc.), and further requires that effective public and institutional intellectual
contestation of aptitudinal-substantive-pertinence are not be subverted by monopolising/quasi-
monopolising/networking existentiaising–frame of public and institutional discursivity as of
mere entitlement-and-access and ratings-drivenness. Likewise, the ‘genuine social intellectual–
function/posture involves striving for a protracted continuum with the sovereign–
function/posture for its ontologising-aptness’ but not in wrongly validating the existentiaising–
frame of discursivity as to a conception of ‘normalised/stereotyped/selfhelping/feel-good
knowledge being brought at the individual-by-institutional-by-social sovereign’s service
lacking in the underlying conception of epistemic-growth/disquiet/discomfort<induced-
sublimation,—as-from-existence’s—effusing/ecstatic—inlining-as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension’

(that ultimately undermines technicity/profundity which is inescapable for achieving
sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-
and-material/technical-sublimations:<blinded-to-their-relative-ontological-completeness –
reference-of-thought-devolving> existentialising–decisionality or with the relative
blurriness of social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality); and so to fundamentally bring to the consciousness-awareness-
teleology that ‘sovereignty doesn’t equate with technicity/profundity’ (even as in reality it is
herein contended this disconnect in the appraisal of the veridical relationship between
sovereignty and technicity/profundity is mostly enabled with social-and-media induced
numbing-traction—of-desublimating—\"meaningfulness-and-teleology\"\{(as-perspective-lost-of-
'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of—notional~deprocripticism-{in-dimensionality-of-
sublimating — \langleamplituding/formative–epistemicity\growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation{)\} wherein ‘an elicited
mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
\"meaningfulness-and-teleology\"’ undermines the individual’s and social ‘conscious-and-
active epistemic-totalising\" re-procession of the existentialising–frame re-apriorising/re-
axiomatising/re-referencing of \"meaningfulness-and-teleology\"’ while overemphasising rather
a ‘subconscious-and-passive epistemic-totalising’ re-automatism relation with the
existentialising–frame re-apriorising/re-axiomatising/re-referencing of \"meaningfulness-and-
teleology\" as elicited with notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-
as-to-entailing-\langleamplituding/formative–epistemicity\totalising–in-relative-ontological-
completeness \) with the consequent contemplative disorientation, estrangement and lip-
servicing/trivialising-relation to veridical social-stake-contention-or-confliction existentialising–decisionality evaluation-and-coherence’). This eventually means that the genuine social intellectual–function/posture (adduced knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellection-aptitude body’ (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } in a ‘framework of preconvergingly–de-mentated/structured/paradigmed institutional and media contrivance’ and so-inducing ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity,<discretely-implied-functionalism> rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to public outcomes of social-stake-contention-or-confliction when the ‘overall social intellection-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising–frame of public and
institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment’ so-reflected as of social notional–self-distantiation-with regards to socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods terms of ‘contrastive equivalence’ implied distracting-alignment-to-reference-of-thought-with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human meaningfulness-and-teleology is effectively of epistemic-totalising consequence reflecting epistemic-totalising growth/conflededness/postconverging as to
attendant–ontological-contiguity\textsuperscript{educed}–existentialising/contextualising/textualising-contiguity\textsuperscript{in-elucidation-or-reification} knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening\textsuperscript{(thus implying human \textsuperscript{meaningfulness-and-teleology\textsuperscript{profoun}}dness/ontologising-depth is of notional–nondisjoinedness/contiguity/coherence as of ‘\textsuperscript{amplituding/formative}disposedness/psychologismic-construct\textsuperscript{(as-to-orientation/value-construct/valuation–and–derived-parameterising)} and \textsuperscript{amplituding/formative}entailment\textsuperscript{(as-to-totalising-contiguous/coherent–factuality-of-variability)}’ underlined as to its given prospective foregrounding–entailment\textsuperscript{(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’\textsuperscript{-in-reflecting–immanent-ontological-contiguity ’;\textsuperscript{as-operative-notional–deprocrypticism}}); with the implication here that ‘institutional process/processiveness as of mere-formulaicity\textsuperscript{<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> (while clearly inducing disontologising socio-econo-political outcomes)}’ cannot be construed as the all-be-all of human institutions but rather ‘process/processiveness has to be associated with sublimating–existentialising–decisionality institutional socio-econo-political outcomes and purpose reappraisal reflected with the epistemic-totalising\textsuperscript{resubjecting or totalising-entailing–reconstrual of attendant-ontological-contiguity\textsuperscript{educed–existentialising/contextualising/textualising-contiguity\textsuperscript{-in-elucidation-or-reification’ as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness ontologising/re-ontologising conception of social-stake-contention-or-confliction to avoid their notional–pedantising skewing into numbing-traction–of-desublimating–meaningfulness-and-teleology \textsuperscript{as-perspective-lost-of–}\textsuperscript{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbu}}ed-postconverging/dialectical-thinking \textsuperscript{-of–notional–deprocrypticism–{in-dimensionality-of-}}
sublimating — <amplituding/formative–epistemicity> growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation⟩. Thus the veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign–function/posture contemplative capacity/deferential-capacity in epistemic-totalising’ growth/conflatedness /postconverging as to attendant ontological-contiguity -educated—existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening’ allowing for appropriate coherence between concrete–social-reality-as-to-manifest-sublimation/desublimation and overall public perception of concrete–social-reality-as-to-manifest-sublimation/desublimation with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-as-to-manifest-sublimation/desublimation and overall public perception of concrete–social-reality-as-to-manifest-sublimation/desublimation’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness /postconvergence instigatively drive public debates rather than ‘the naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism mental-reflex in apriorising/axiomatising/referencing—of-attendant—ontological-contiguity -educated—existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification constitutedness—in-preconverging-entailment/preconvergence will then reflect sublimating social ontological-veracity’ so-underlined by issues of relatively little relevance to general social-stake-contention-or-confliction with the latter just making room for desublimating notional~pedantising/muddling/formulaic-hollowing-out—in-
consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in preconverging-existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign–function/posture upholding’) rather arises as of a ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications detour to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating–existentialising–decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising’ (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is most critically about reflecting upon such cumulating desublimating–existentialising–decisionality socio-econo-political outcomes rather than truly a posture of anticipative analysis and preemption). This mere process/processiveness induced deficiency is often critically reflected in a ‘barest and passive/poorly-reflexive conception of sovereignty in the democratic process’ that is poorly cognisant of the appropriate overall social enlightenment/knowledge imbuing oversight of the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) that is ‘much more than about leaving the room for competing/contending parties narrations/orientations/advocacies for socio-econo-political existentialising–decisionality but appraising-and-critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign–function/posture’; so-underlying the more profound-supererogation notion of
sovereignty associated with ‘appropriately sublimating technicity/profundity capable of
veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to
social dynamics of veridical social knowledge percolation-channelling-
<in-deferential-
formalisation-transference>. The consequence of this mere process/processiveness induced
deficiency is reflected in an entrenched dichotomy of the democratic process between the
reality of recurrent narratives of disontologising socio-econo-political outcomes on the one
hand and on the other hand a publicly cultivated
<preconverging~‘motif-and-
apriorising/axiomatising/referencing’~imbuing>~existentialising—enframing/imprintedness~
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}
political
culture/discourse that by its self-drivenness/self-containment at critical moments of the
democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-
political outcomes (even as the very same social themes are recurrently and superficially raised
as to a numbing-traction—of-desublimating—(meaningfulness-and-teleology)
{(as-perspective-
lost-of- ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking –of-notional~deprocrypticism–{in-dimensionality-of-
sublimating — <amplituding/formative–epistemicity> growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation}’)
}treatment); so-
reflecting a ‘habituatedness/mental-colonisation of the sovereign–function/posture to the
presencing—absolutising-identitive-constitutedness[1] social-vestedness/normativity’ cynically
construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>[
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing~<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } exercise in undermining prospective human re-ontologisation/omnipotentiality.

Disontologisation as such is a reflection of the fact that the very seedingness/incipience of human sublimating ontologising-depth reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^5\) lies with human dimensionality-of-sublimating—{(amplituding/formative)supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-}
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), with disontologisation seadingly/incipiently associated prospectively with human limited-mentation-capacity as of mere-formulaic–methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of

subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-{amplituding/formative–epistemicity}totalising~in-relative-ontological-
completeness } desublimating~existentialising–decisionality imbued distractive-alignment-to-
reference-of-thought-{of-apriorising/axiomatising/referencing>}) as to huma prospective re-
ontologisation/omnipotentiality drive; and so-reflected with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of~ meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development.

Disontologisation as to social-stake-contention-or-confliction as reflected above is so-critically
at the very core of ‘human social-and-institutional-frameworks-of—
reReferencing/registering/decisioning existentialising–decisionality’ intellectual theorising as to a human
social-and-institutional-frameworks-of—reReferencing/registering/decisioning existentialising–decisionality characterised by blurriness allowing for the relative
notional~pedantising/muddling/formulaic-hollowing-out—inh-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-{amplituding/formative–epistemicity}totalising~in-relative-ontological-
completeness } preconvergingly–de-mentated/structured/paradigmed undermining of
prospective genuine social intellectual–function/posture as to its projected re-
ontologisation/omnipotentiality drive; as so-critically reflected with a
notional~pedantising/muddling/formulaic-hollowing-out—inh-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-{amplituding/formative–epistemicity}totalising~in-relative-ontological-
completeness } that in many ways openly-assert having nothing to do with present human and
social aporeticism overcoming/unovercoming or superficially gloss over such human and social
aporeticism overcoming/unovercoming in a confusion between
enframing/imprintedness-⟨as-to- historicity-tracing—{in-presencing—hyperrealisation/hyperreal-transposition⟩⟩ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening. Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—{de-mentating/structuring/paradigming —as-being-as-of-existential-reality} and so in a cogent percolation-channelling-⟨in-deferential-formalisation-transference⟩ existentialising–frame allowing for human and humanity’s ‘epistemic-growth/disquiet/discomfort-⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension—(and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ acting upon the breadth of socially cogent percolation-channelling-⟨in-deferential-formalisation-transference⟩ existentialising–frame of intellectualism involving genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory–dementativity as first-level technicity/profundeness as first-level technicity/profundeness elucidation (as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellecction-aptitude body’, and not a directly
normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the
general public in distactive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> (undermining such a sublimating/emancipating cogent percolation-channelling-in-deferential-formalisation-transference> existentialising-frame imbued notional-self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best defines and upholds human sovereign-function/posture as to appropriate coherence between concrete-social-reality-as-to-manifest-sublimation/desublimation> and overall public perception of concrete-social-reality-as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality is that the mere communication of knowledge (without appropriate eliciting of ‘epistemic-growth/disquiet/discomfort—(induced-sublimation—,as-from-existence’s—

effusing/ecstatic—inlining-as-historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification of knowledge content as to epistemic-totalising—resubjecting or totalising—entailing—reconstrual) suffices without factoring that this is exactly what allows for notional—pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) desublimation; as knowledge effectively requires a sound grasp-of and
referencing-to its sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame given human limited-mentation-capacity (as to the fact that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to sovereignly relate-to and reference-to the implications of such technicity/profundity sublimating/emancipating knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective prospective attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity”/-in-elucidation-or-reification of knowledge content as to epistemic-totalising ~resubjecting or totalising-entailing~reconstrual) and so while at the same time not subject-to/avoiding vague conceptualisations inducing disorientation, estrangement and trivialisation (of such technicity/profundity sublimating/emancipating knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>) failing to fulfil the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather inducing social numbing-traction–of-desublimating–“meaningfulness-and-teleology” ⟨as-perspective-lost-of-supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking –of–notional–deprocrypticism-{in-dimensionality-of-
sublimating — <amplituding/formative–epistemicity>growth-or-conflatedness / scalarisation-as-to-recalarisation-as–re-ontologisation⟩ as to ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’). Critically, it is herein contended that in many ways despite the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, there are just as well subject to appropriate constraining deblurring analysis with respect to their aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness —

beyond-the-consciousness-awareness-teleology\textsuperscript{9} - in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{1}, as to its given manifest in-effect absolution\textsuperscript{<as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed--existentialising/contextualising/textualising-contiguity }—constitutedness \textsuperscript{-in-preconverging-entailment> registry-worldview/dimension <preconverging-\textsuperscript{'}motif-and-apriorising/axiomatising/referencing’–imbuing>\textsuperscript{-existentialising—enframing/imprintedness-} {as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} such as of ideological capitalistic or communistic conceptualisation within our positivism–procrypticism occlusiveness manifest in-effect absolution\textsuperscript{-as-to–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness \textsuperscript{-in–preconverging-entailment> registry-worldview/dimension}

‘poorly appreciative of prospective profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as rather imbued with the more fundamental human psychology’ implied as of ‘postconverging-or-dialectical-thinking\textsuperscript{1} – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). This ‘dynamically reinforcing sublimating–nascence relationship’ as reflective of the ever relevant constraining dynamics of presencing–absolutising-identitive-constitutedness\textsuperscript{14} in epistemic-abnormalcy/preconvergence\textsuperscript{11} and nonpresencing-\textsuperscript{-perspective–ontological-normalcy/postconvergence>}, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must ‘understand the dynamics of both human temporal and intemporal ontological-performance\textsuperscript{17} -<including-virtue-as-ontology>') for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking\textsuperscript{1} –apriorising-psychologism’ (in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{1} in \textsuperscript{-preconverging-}
social-stake-contention-or-confliction conception of any given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness–{(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition’}). It is within this ambits, that ‘prospective
possibilities of sublimating–existentialising–decisionality’ can be contemplated as from the
very depth of human ‘〈supererogatory–human-subpotency〉–effecting imbued epistemic-
totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–
as–spontaneity-of-aestheticisation’ for requisite ‘epistemic-growth/disquiet/discomfort
(induced-sublimation–as-from-existence’s—effusing/ecstatic–inlining—as-historiality–
{science/authenticity/nonextrication}–beyond-mere-formulaicity-as-historicity-tracing–
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness ’by-reification/contemplative-distension”,
and so as to individual and social subconscious and conscious educing intelligibility: in
translating the ‘imbued counterintuitive nonpresencing–〈perspective–ontological-
normalcy/postconvergence〉 epistemic-projection’ as from incipient ‘sublimating–nascence
devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed
(reference-of-thought sublimating–nascence so-instantiated as to overall reference-of-
thought–devolving sublimating–nascence (and so-reflected in prospective human social-and-
institutional-frameworks–referencing/registering/decisioning sublimating–existentialising–
decisionality)’. The depth of ‘〈supererogatory–human-subpotency〉–effecting imbued
epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-
parrhesia,–as–spontaneity-of-aestheticisation’ is exactly what is incipiently-and-notionally of
undergirding ‘self-reflexive–instigative-eventuating–〈as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
‘empowering/disempowering <self-reflexive>-willed–will as to disenhancing unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for disontologising’ (as so-bound to the ‘uninstitutionalised-threshold\textsuperscript{12} imbued dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> mental-disposition of ontologically-flawed relation with the prospective institutionalisation knowledge-reification–gesturing-<in-
perspective-psychologismic–apriorising/axiomatising/referencing-\{of\-attendant–ontological-contiguity –\}–educed–existentialising/contextualising/textualising-contiguity ––
conflatedness -in {preconverging-disentailment by} –postconverging-entailment\rangle: when it comes down to such manifest self-reflexive conceptualisation of both (in
\langle amplituding/formative–epistemicity\rangle totalising–thrownness-in-existence \rangle) ‘constraining
eexistence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} imbuing
human ontological-commitment \langle\text{simplified—self-assuredness-of-ontological-good-
faith/authenticity }\rangle–postconverging–de-mentating/structuring/paradigm–as-being-as-of-
existential-reality\rangle’ and ‘\text{universal-transparency} \langle transparency-of-totalising-entailing,-as-
to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-
completeness \rangle as available-to/elicitable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of the given registry-worldview/dimension
\langle preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing\rangle–existentialising–
framming/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\rangle’. With the insight here that ‘human (individual and
social) undergirding ‘self-reflexive~instigative-eventuating\langle as-to-teleological-
instigative/incipient–willing/arbitraryness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
drivenness–equalisation) and dimensionality-of-desublimating-lack-of

⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ de-mentatively/structurally/paradigmatically arises/re-arises at
prospective destructuring-threshold-⟨uninstitutionalised-threshold/presublimating–
desublimating-decisionality⟩-of-ontological-performance72-⟨including-virtue-as-ontology⟩ as

to:
- human lack of visibility of prospective ontologising-depth and epistemic-totalising121
implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed–thought of the genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and so-
eliciting prospective disontologisation (as from the <self-reflexive>-willed–will of
dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>

and
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation),
- institutionalising percolation-channelling-<in-deferential-formalisation-transference>
defaulting into a 'subconscious-and-passive epistemic-totalising121 re-automatism relation with
the existentialising–frame re-apriorising/re-axiomatising/re-referencing of 5‘meaningfulness-
and-teleology’ (in shallow
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over 'conscious-
and-active epistemic-totalising121 re-procession of the existentialising–frame re-apriorising/re-
axiomatising/re-referencing of 'meaningfulness-and-teleology' (as so-reflecting 'the requisite
dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly
of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ in-accounting-for prospective human limited-mentation-capacity-deepening with regards to ‘human relative epistemic-abnormalcy/preconvergence in relation to the already given ontological-normalcy/postconvergence nature of existence’ with the profoundness of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation speaking of more than just mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence of profound supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness in generating-and-regenerating/maintaining-oversight-of methodologising/mutualising/organising/institutionalising alignment to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so in<br>
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confoundedness ‘) as to the fact that the veracity of knowledge is much more than ‘a conception as of the self-presence/self-constitutedness of presencing—absolutising-identitive-constitutedness<br>
<preconverging~motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ but rather as of prospective ‘relative-ontological-incompleteness/relative-ontological-completeness <br>
contiguity—educed—existentialising/contextualising/textualising-contiguity
c conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment—is

totalising-entailingly explicative of everything within its epistemic bounds as to reification and
dereification in the sense for instance that a physics/chemistry/biology principle is not
disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that
the same law of gravity can explain totalising-entailingly why a mechanical setup functions
well or doesn’t function well as to the underlying knowledge-notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for—
conceptualisation (in dimensionality-of-sublimating—}

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation}) inducing ‘nascent-particular/incipient-and-material/technical—
sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—
devolving> sublimating—existentialising—decisionality’ lost to ‘the prior overall relative—
onontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’
imbued social-and-institutional-frameworks-of—referencing/registering/decisioning
desublimating—existentialising—decisionality’ (as to a narrow-minded merely positive—
opportunism—of-social-functioning-and-accordance driven exploitation of such nascent—
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological—
completeness—reference-of-thought—devolving> sublimating—existentialising—
decisionality), and so-critically eliciting <amplituding/formative> wooden-language—(imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or—
dementing —narratives—of—reference-of-thought—categorical—
imperatives/axioms/registry-teleology (in the bigger picture and more starkly we can appreciate ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising
<br>\{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—\{as-to—historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition\} but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving—sublimating—existentialising—decisionality’ critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks—referencing/registering/decisioning existentialising—decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate sublimating—existentialising—decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so
with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)


in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality)

- the attendant ontological-contiguity of human meaningfulness-and-teleology implies that prospective knowledge-reification—gesturing <in-prospective psychologism—apriorising/axiomatising/referencing—contiguity—educed existentialising/contextualising/textualising-contiguity—of-attendant ontological-contiguity—educed existentialising/contextualising/textualising-contiguity>—conflatedness —in—{preconverging—disentailment by}—postconverging entailment> as to organic-knowledge is necessarily in an ‘existentialising—frame reflecting its existentialising—framing/imprinting—{as—to—prospective—historiality/ontological—eventfulness /ontological-aesthetic-tracing—{perspective—ontological—normalcy/postconvergence—reflected—epistemicity—relativism—determinism’}> but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated with respect with many a critical and postmodern thought) inducing disontologisation, and just as well institutional notional—pedantising/muddling/formulaic—hollowing-out—in—subontologisation/subpotentiation—{blurring/undermining—of—prospective—totalising—entailing—as—to—entailing—{amplituding/formative—epistemicity>totalising—in—relative—ontological—completeness } project such shallow supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)

- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social intellectual—function/posture throughout-and—all-along the ontological—contiguity—of-the—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and so over ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholding-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in ‘presencing—absolutising-identitive-constitutedness in
educed–existentialising/contextualising/textualising-contiguity}⟩—constitutedness in-
preconverging-entailment as to the given registry-worldview/dimension
⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩-existentialising—
enframing/imprintedness-{as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’ and so effectively oblivious and ‘lacking in conscious protensity as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation relative to ‘their abstractly conceivable profound- supererogation potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality
preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—
enframing/imprintedness<(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition”)> in so-prompting the social-setup’s ‘lack of
empowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–
reassurance/reinforcement/corroborating/constraining for ontologising’ and ‘lack of
empowering <self-reflexive>-willed–will as to disenhancing unavailability/unelicitation–and–
unnerving/undermining/contradiction/unconstraining for disontologising’, and so in the face ‘of
the very same notional conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
(but rather of ‘empowering <self-reflexive>-willed–thought as to enhancing
availability/elicitation–and–reassurance/reinforcement/corroborating/constraining for
ontologising’ and ‘empowering <self-reflexive>-willed–will as to disenhancing
unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for
disontologising’) as to the relative beholdening inconsideration associated with the temporal
advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity<discretely-implied-functionalism> and
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation’ (thus reflecting why for instance the democratic process is
bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall
disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to
‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s
self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable sublimating–
nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine
social intellectual–function/posture imbuing knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant_ontological–

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contiguity-educed-existentialising/contextualising/textualising-contiguity — conflatedness —in-{preconverging-disentailment-by}—postconverging-entailment> as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism that carries the potential for pushing and making-available/eliciting such a prospect for re-ontologisation (and as so effectively manifested historically as to the relatively low emotional-involvement with non-socially implied sublimation/emancipation and the relatively high emotional-involvement with socially implied sublimation/emancipation, and in the latter instance particularly when the threshold-of-<self-reflexive>-willed—will of defaulting dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity/<discretely-implied-functionalism> and notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing.—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} overplays the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ of the social-setup and in so-doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling—<in-deferential-formalisation-transference> existentialising—frame of intellectualism including the illuminating genuine social intellectual—function/posture, the appraisal of ‘overall social intellection-aptitude body’ and generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating—nascence ontologising-depth perspective as of the full-potency of existence’), and as so-underlying overall not only Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology— as elaborately articulated above but equally translatable as to ‘living-development—as-to—

Ultimately, our human presencing—absolutising-identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to the high emotional-involvement associated with social ontological-performance”<including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance”<including-virtue-as-ontology> elicited prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as we are (implying the impertinence/non-veracity for prospective human ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness” by-reification/contemplative-distension”)’ and that the notion of prospective sublimation is just
about technical and natural science sublimation (and as so-advanced implicitly or explicitly in a self-serving lethargy of institutional notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) and so as to a human social environment where dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } in many ways seem to be wary of prospective human re-ontologisation/omnipotentiality implications as if our very presence isn’t the outcome of successive prior re-ontologising. It is thus critical for humanity as a whole and as of social science practice to inculcate the attitude that despite the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality, that doesn’t mean this gives leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>; as to the fact that the pretense of a social science/ontology dies (with respect to the emancipation/sublimation possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not bluntly challenged notwithstanding any browbeating as ‘supposed intellectuals’ lose their intellectual soul when they acquiesce to the <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology } of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human contemplation in inducing consciously or
engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the lack of the least insight about the \( \text{historiality/ontological-eventfulness} \)/ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflectedyepistemicity-relativism-determinism> of social and philosophical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity:<discretely-implied-functionalism> and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing:<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }, the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness:<in-perspective–epistemic-abnormalcy/preconvergence> of presencing—absolutising-identitive-constitutedness:<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing> existentialising—enframing/imprintedness:<as-to_ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>; but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent
thought-<of-apriorising/axiomatising/referencing>\textsuperscript{30}. This explains why (beyond the naïve functionalisms passed as knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> but rather in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag > the reality of prospective
‘\textsuperscript{61}nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-
growth/anarchisation for re-ontologisation’ is rather one of human notional–self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>. Fundamentally, a registry-worldview’s/dimension’s vices-and-
impediments\textsuperscript{105} in want for prospective ‘\textsuperscript{61}nonpresencing-<perspective–ontological-
normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ are de-
mentatively/structurally/paradigmatically tied to its uninstitutionalised-threshold\textsuperscript{102} distractive-
alignment-to-\textsuperscript{8} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{8} imbibed lack of
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension\textsuperscript{27} as to the fact that the state of recurrent-utter-
uninstitutionalisation (failing base–institutionalisation), ununiversalisation (failing universalisation), non-positivism/medievalism (failing positivism/rational-empiricism) and
\textsuperscript{80}procrypticism–or–disjointedness-as-of-\textsuperscript{82} reference-of-thought (failing \textsuperscript{1} deprocrypticism–or–
preempting—disjointedness-as-of-\textsuperscript{2} reference-of-thought) are the truer underlying human
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought rather with regards to a conception of intersubjectivity—of—‘meaningfulness-and-teleology’ as beholding to ‘presencing—absolutising-identitive-constitutedness’ as to the fact that ‘the flawed prior_knowledge-reification—gesturing—sin-
prior_psychologismic—apriorising/axiomatising REFERENCING-{of attitudant ontological—contiguity—eduiced—existentialising/contextualising/textualising—contiguity }—
constitutedness—{in preconverging entailment} is construed as not in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as underlied with notional—self-distantiation—{imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing} implied formativeness—{as to intersolipsism of—
preformulating/preframing/premeaningfulness—imbued—mediativity and deferentialism}> of—
meaningfulness-and-teleology (in nonpresencing—{perspective—ontological—normalcy/postconvergence} epistemic-projection’). Such institutionalised notional—pedantising/muddling/formulaic—hollowing—out—in-
subontologisation/subpotentiation—{blurring/undermining—of—prospective—totalising—entailing— as to entailing—{amplituding/formative—epistemicity} totalising—in relative—ontological—
completeness } desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that by distractive—alignment—{of—reference—of—thought—<{of—apriorising/axiomatising/referencing}> ‘falsely cultivate the notion that it is engage in-the—very—first—place at the same contemplative pedestal’ with profound knowledge as of the—Good/understanding/notional—knowledge—reification—gesturing—sin-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity-eeducd–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment>/><amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity  (as to
when it seemingly ‘affirm to be engaged in analysing’ but grossly blundering about the very
requisite basics before even pretending to be truly engaged with such thought as articulated by
postmodern thinkers and as so-prodded by monopolising/quasi-monopolising/networking
existentialising–frame of public and institutional discursivity as of mere entitlement-and-access
and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual culture that construe of ‘dumbed-down
apathetic publics-of-conquest’ as the true environment for ‘intellectual geniosity as to blandly
cultivated popularity’ (rather than in epistemic re-originariness/re-origination of
projective/reprojective cross-subjection of knowledge-reification–gesturing<-in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity-eeducd–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as herein
underlied by notional~self-distantiation<-imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> implied formativeness<-as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology in nonpresencing<-perspective–ontological-
normalcy/postconvergence> epistemic-projection). Human epistemic-stretching undergirded as
of notional~self-distantiation<-imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>'/distantiation of contemplative existentialising–frame as to transversality<-for-

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument –for–
conceptualisation in reflection of human dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}; and critically the-utopic as to human Being-development/ontological-
“meaningfulness-and-teleology” is mostly appreciable as of its crossgenerational posterity
implications ominously beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-
thought’ to a more profound appreciation of the underlying possibility for human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; thus underlying the
most profound <amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-
as-referentialism—implicit attendan~ontological-contiguity”–phenomenal-abstractiveness-
of-presencing-in–’protensive-consciousness’ with notional~deprocrypticism as herein
articulated accounting for overall human historiality/ontological-eventfulness/ontological-
aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-
relativism-determinism’>. Critically thus, the ‘knowledge-notionalisation backdrop of
entailing:<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness of knowledge-reification–gesturing:<in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging~disentailment~by}–postconverging-entailment> in reflecting
“historiality/ontological-eventfulness”/ontological-aesthetic-tracing:<perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’” as implied both
scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any
ideological unknown’ to effectively contemplate of the practical implications for prospective re-ontologisation; and as herein contended with regards to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining deblurring analysis in profound-supererogation of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought- devolving> sublimating~existentialising–decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> conception’ that is not undermined by a false conception of science reflected by ‘a science ideology desublimation in <preconverging~motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—{as-to- historicity-tracing— invert-presencing–hyperrealisation/hyperreal-transposition}).

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed–will ideological stance (integrating <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}—
aporeticism overcoming/unovercoming’ along the lines of a more profound human and social sublimation arising as from human ‘epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\{\text{science/authenticity/nonextrication}\}-beyond-mere-formulaicity-as-historicity-tracing-\{\text{science-ideology/fashionability/distraction}\}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\{by-reification/contemplative-distension\}\}.

This should not be construed as a weakness as often wrongly implied of the anti-ideological stance of postmodern thought but rather speaks of a strength in the sense that it is naïve to think the notional–pedantising/muddling/formulaic-hollowing-out—{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } of presencing—absolutising-identitive-constitutedness

social-vestedness/normativity-<discretely-implied-functionalism> can be veridically undermined/superseded by a ‘corresponding antipodal/diametrical compensatory subontologisation’ (as manifested between the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (even as the practicalities of the political environment inevitably will elicit thresholds of disontologising as to non-ontologising/subontologising conceptualisations); but then just as the natural scientist’s basic research is to ‘open-up’/’throw-up’/’reveal’ sublimating avenues for ‘more and more profound ontologising possibilities for engineering/technical practices’ likewise the genuine social intellectual–function/posture has to be able to ‘open-up’/’throw-up’/’reveal’ ‘more and more
profound ontologising possibilities/avenues of contemplative sublimating for more and more profound social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality’ notwithstanding ideological pretenses of mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> as to mere-formulaic capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immuned from the ontological-veracity of huma prospective ‘originariness-parrhesia—as—spontaneity-of-aestheticisation—
\textit{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating} \langle \textit{amplituding/formative} \textit{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \rangle \textit{as to profound dispensing-with-immediacy-for-relative-ontological-completeness} \textit{by-reification/contemplative-distension}’ (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity’ stifles the true re-originarily—as-unenframed/unbeholdening/outlier-conceptualisation—\{imbued-postconverging/dialectical-thinking 'projective-insights'/'epistemic-projection-in-conflatedness 'of-notional—deprocrypticism-prospective-sublimation\} potential for huma prospective human aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> anachic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality, as to human amplituding/formative–epistemicity totalising~purview-of-construal as of human limited-mentation-capacity-deepening’ not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation~{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing~amplituding/formative–epistemicity totalising~in-relative-ontological-completeness} exercise’) is all about human candidity/candour-capacity for effectively tackling prospective human aporeticism overcoming/unovercoming as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness eliciting of ‘epistemic-growth/disquiet/discomfort–{induced-sublimation, as-from-existence’s—effusing/ecstatic—inlining-as-historiality–{science/authenticity/nonextrication}—beyond-mere-formulaicity-as-historicity-tracing–{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension and doesn’t carry false promises of shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); and so critically because the more salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is not ideological solutions of 70-presencing—absolutising-identitive-constitutedness but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from nonpresencing–<perspective–ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective nonpresencing–<perspective–ontological-normalcy/postconvergence> change in
human apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-relation-to-the-world than just ‘meaningfulness-and-teleology’ within prior mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> (as of human-subpotency non-scalarity/beholding-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>) in an already prospectively poorly apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-relation-to-the-world’, and in this regards we can appreciate that budding-positivists critical philosophical insight was more than just their effectively instigative/incipient budding science but a critical appreciation that the medieval-scholasticism non-positivism apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-relation-to-the-world (notwithstanding the then high emotional-involvement), with such budding positivism not being at all a ‘corresponding antipodal/diametrical compensatory subontologisation’ to medieval-scholasticism but rather an altogether ‘a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself’. This again confirms that the ontological-veracity of genuine human knowledge is rather about notional~self-distantiation-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’/’distantiation of contemplative existentialising-frame as to transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’ imbuing ‘historiality/ontological-

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ontological-contiguity —of-the-human-institutionalisation-process, ‘such a deprocrypticism imaginary is claiming to be the very rule of human civilisation’ as to the fact that ‘there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation’, and ‘no base-institutionalisation basis for advancing prospective universalisation’, ‘no universalisation basis for advancing prospective positivism/rational-empiricism’ and prospectively ‘no positivism–procrypticism basis for advancing prospective deprocrypticism/nondisjointing’ but for ‘the inherent nonpresencing—ontological-normalcy/postconvergence’ nature of existence’ instantiated hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-mentation-capacity-deepening (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —constitutedness —in—preconverging-entailment> as to their given presencing—absolutising—identitive-constitutedness as so-fraudulently implied by our positivism–procrypticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim recommending that humanity should rather go back to the state of ‘recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —constitutedness —in—preconverging-entailment> as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of—
thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional-nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating-existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a ‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicited or implicitated contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of intellectualism’; as so-involving the illuminating genuine social intellectual–function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotment); in a continual prospective relativistic process of human limited-mentation-capacity-deepening\(^5\). In this respect, it is herein contended as of a most intimate appreciation that such anti-relativism stances which will imply no human progress occurs are ‘so moronic’ it is doubtful these are held out of true conviction (bad or good), but rather are ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturting (as overplaying the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ as to the protection offered by sensibility/decorum of institutional imprimatur)’ in undermining the implications of
prospective profound-supererogation**\textsuperscript{95}** entailing \textit{amplituding/formative–epistemicity\textsuperscript{96}} totalising in-relative-ontological-completeness\textsuperscript{97} as associated with social equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact that their proponents have ‘hardly been able to meet the academic standards of the arguments implied and projected by proponents of relativism’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numb-\textit{tracting}—of-desublimating— of-meaningfulness-and-teleology\textsuperscript{98} (as-perspective-lost-of- supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking-of-notional-deprocrypticism—in-dimensionality-of- \textit{sublimating} — \textit{amplituding/formative–epistemicity} growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation\textsuperscript{99}). Such ‘strategic and cynical institutionalised notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ it is herein contended is much more potently effective in preconvergingly-de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social manifestations conception of bigotry/prejudice/narrow-mindednes as to emotional distress; and so, as the deferential social and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine the requisite social and institutional prospective human aporeticism overcoming/unovercoming as to profound supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human ‘epistemic-growth/disquiet/discomfort\textsuperscript{100} (induced-sublimation, as-from-existence’s— effusing/ecstatic–inlining-as-historiality–[science/authenticity/nonextrication]-beyond-mere-formulaicity-as-historicity-tracing–[science-ideology/fashionability/distraction]} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{101} by-reification/contemplative-distension\textsuperscript{102}'. Basically, we can garner that ‘the very epistemic
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}, by-reification/contemplative-distension\textsuperscript{88}, and as so-undergirded by human ‘self-reflexive-instigative-eventuating\textsuperscript{89} (as-to-teleological-instigative/incipient--willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant--ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising–decisionality’). It is herein contended that ‘the veridical prospect of human intelligibility for ontologisation’ is of necessity (given human limited-mentation-capacity) ‘epistemic-totalisingly\textsuperscript{33} educing as from human profound-supererogation\textsuperscript{96}; so-reflected as to the very incipient ‘<supererogatory–human-subpotency>–effecting (as to ontological-good-faith/authenticity\textsuperscript{97} or ontological-bad-faith/inauthenticity\textsuperscript{98}) imbued epistemic-totalising\textsuperscript{33} preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as–spontaneity-of-aestheticisation’ as of undergirding human ‘self-reflexive–instigative-eventuating\textsuperscript{99} (as-to-teleological-instigative/incipient--willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant--ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising–decisionality’. The implication here is that a human mental-reflex of ‘mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation\textsuperscript{96} imbuing human limited-mentation-capacity-deepening\textsuperscript{53}. In other words human ‘potential of profound-supererogation\textsuperscript{96}’ (as the corrective
potentiating of human limited-mentation-capacity for human limited-mentation-capacity-deepening\textsuperscript{(5)} is veridically what carries an abstract equivalence association/relation with existence’s inherent ontological-normalcy/postconvergence (and so rather than any human limited-mentation-capacity educing mere-formulaicity-\textless as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising\textgreater which rather induces ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’). But then, all social-setups ‘as specifically instantiated social-constructs of human intelligibility’, are wedded whether as of relatively shallow-supererogation\textsuperscript{(6)} or relatively profound-supererogation\textsuperscript{(6)} (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructural-of—meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development) to ‘their given mere-formulaicity-\textless as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising\textgreater implied prior secondnaturesd reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ for their ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ so-reflected in their \textless preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing\textgreater existentialising—enframing/imprintedness—\textless as-tohistoricity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textgreater with their ontological-performance—\textless including-virtue-as-ontology\textgreater so-thresholding between their given ‘second-level as to human-subpotency ascendance driven self-referencing-syncretising human-existential-tautology as to desublimating derivation of intelligibility’ and their given ‘first-level as to existence-potency\textsuperscript{(7)}—sublimating—nascence ascendance driven self-referencing-syncretising human-existential-tautology as to sublimating derivation of intelligibility’. Hence registry-worldviews/dimensions imbued prior-institutionalisation-threshold–by–prospective-
uninstitutionalised-threshold ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking—or-priorising-psychologism epistemic-projection of mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ speaks to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation; with the ultimate notional—deprocrypticism aporeticism overcoming/unovercoming cognisance and implication that ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> relation to intelligibility, thus requiring a deprocrypticism ‘rehabilitated conceptualisation of human purposeful profound-supererogation’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex into mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as to elaboration—<as-to-mere—extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity ). In this regards, human ‘fundamental ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising—and-re-ontologising’) undermines the notion that human social-setups are in ‘an absolute ontologising predisposition of sublimating—existentialising—decisionality relation with inherent existence’s sublimating—nascence’ (as is wrongly projected by ‘presencing—absolutising-identitive-constitutedness').
social-vestedness/normativity <discretely-implied-functionalism> even as this ‘may seem intuitively’ truer with domains of relatively less blurriness or low emotional-involvement as to ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ like say the natural sciences and mathematics but this is not exactly the case from a bird’s-eye view reflecting holographically- <conjugatively-and-transfusively> the ontological-contiguity <of-the-human-institutionalisation-process as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-ontological-completeness—reference-of-thought–devolving> existentialising–decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold 02, and so even as ‘counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the postconverging–de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness 87’ without a disontologising disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) arises effectively as of ‘a prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> change in knowledge-reification–gesturing–<in-prospective_psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-contiguity}—conflatedness—in–{preconverging-disentailment–by}–postconverging–entailment> in maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation’ (as we can appreciate that the state of recurrent-utter-
uninstitutionalisation construed of its non-rules—apriorising/axiomatising/referencing—
psychologism knowledge disposition in terms of entailing-\amplituding/formative-
epistemicity>totalising—in-relative-ontological-completeness but for the prospective base-
institutionalisation change in knowledge-reification—gesturing-\in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in{preconverging-disentailment—by}—postconverging-entailment for
prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-
ontological-completeness unenframed-conceptualisation as to rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism which highlighted the uninstitutionalised-
threshold of recurrent-utter-uninstitutionalisation at which point it is of a disontologising
disposition of incrementalism-in-relative-ontological-incompleteness enframed-
conceptualisation, and this ‘prospective nonpresencing—perspective—ontological-
normalcy/postconvergence’ changing in knowledge-reification—gesturing-\in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in{preconverging-disentailment—by}—postconverging-entailment for
prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation’ as to the
\cumulating/recomposuring—attendant-ontological-contiguity >successive registry-
worldviews/dimensions prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is the veridically undergirding rule for
sublimating—nascence and so retrospectively-to-prospectively and equally reflect the fact that
our positivism—procrypticism is of a disontologising disposition (of incrementalism-in-
relative-ontological-incompleteness enframed-conceptualisation) with respect to prospective
logismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> as of apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising-contiguity }—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ but where prospective

nonpresencing-<perspective–ontological-normalcy/postconvergence> intimates a fundamental variance in knowledge-reification–gesturing—\textit{in-}

prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological–

contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness \textit{in-}\{preconverging-disentailment–by–} postconverging-entailment\textit{> as to relative-ontological-incompleteness\textsuperscript{88} (’incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation) by relative-ontological-completeness\textsuperscript{87} (’maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{81}—unenframed-conceptualisation), then such a supposed ‘a common knowledge-reification–gesturing—\textit{in-}

prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological–

contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness \textit{in-}\{preconverging-disentailment–by–} postconverging-entailment\textit{> as of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –edued–

existentialising/contextualising/textualising-contiguity }—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ collapses (as the relative-ontological-completeness\textsuperscript{87} implied \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation reflects a re-originary-as-

unenframed/unbeholdening/outlier-conceptualisation}⟨imbued-postconverging/dialectical-

thinking -’projective-insights’/’epistemic-projection-in-conflatedness ’-of-

notional–deprocrypticism-prospective-sublimation⟩). This ‘fundamental ontologising/disontologising confliction’ (as to ‘prospective ‘ nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification–gesturing—\textit{in-}

prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological–
contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> for

prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’ implications) very much reflects

the Socratic-philosophers universalising-idealisation ontologising/re-ontologising

‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation’ with respect to Ancient-sophists ‘non-universalising disontologising

incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation’,

budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising

‘maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation’ with respect to medieval-scholastics ‘non-positivising disontologising

incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation’ and it is herein claimed as well postmodern thought ‘nondisjointing totalising-entailing

ontologising/re-ontologising as to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-

nondisjointedness/entailment-of-prospective- nonpresencing’

maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

(objectifying knowledge conception say with incipient/budding différance deconstruction or genealogy/archaeology as to such explicit knowledge-reification–gesturing—sin-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-

contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> even as

other 20th century thinkers expressed varyingly similar notions without expliciting their knowledge-reification–gesturing—sin-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-


contiguity—educated—existentialising/contextualising/textualising-contiguity

and—re—apriorising/re—axiomatising/re—referencing,—in—perspective—ontological
normalcy/postconvergence> in reflection of existence—as—the—absolute—a—priori—of—
conceptualisation—and—existence—as—sublimating—withdrawal,—eliciting—of—prospective—
supererogation

<as—to—perspective—ontological—normalcy/postconvergence—implied—
prospective—aporeticism—overcoming/unovercoming’>. Hence, such re—originary—as—
unenframed/unbeholdening/outlier—conceptualisation{(imbued—postconverging/dialectical—
thinking—’projective—insights’/’epistemic—projection—in—conflatedness’—of—
notional—deprocrypticism—prospective—sublimation)} rather reflects a most profound—
supererogation human ‘self—reflexive—instigative—eventuating’{(as—to—teleological—
instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating—for—
human—intelligibility,—preceding—existence’s—eventuating—sublimating—validation/desublimating—
invalidation) of human embodied-consciousness motif—and—
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—elicited-incipience-of-
existentialising–decisionality’ for prospective intelligibility, as of ‘full incipient supererogating
breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–
effecting imbued epistemic-totalising33 preformulating/preframing/premeaningfulness of
notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of
metaphoricity7 and then ‘meaningfulness-and-teleology’ as to existentialising–frame);
wherein it is rather as to a fundamental ‘<supererogatory–human-subpotency>–effecting
imbued epistemic-totalising33 preformulating/preframing/premeaningfulness of
notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ (in
<amplituding/formative–epistemicity>totalising~thrownness-in-existence15) relation with
‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
imbuing human ontological-commitment’<simplified—self-assuredness-of-ontological-good
faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of
existential-reality>’ and ‘universal-transparency’<transparency-of-totalising-entailing,-as-
to-entailing—<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness> as available-to/elicitable-to the social-functioning-and-accordance—as-of
social-stake-contention-or-confliction conception of the given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness{as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}’, that such a re-originary–as-
enunframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-
thinking—‘projective-insights’/epistemic-projection-in-conflatedness ‘–of
notional~deprocripticism-prospective-sublimation} ontologically induces (by its incipient
prospective metaphoricity97 and then 56 meaningfulness-and-teleology99 as to prospective

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existentialising–frame) untenability/internal-contradiction/internal-incoherence/institutional-constraining upon dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>,

temporal—mere-form/virtualities/dereification/akrasiatic.drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } in its genuine social intellectual–function/posture’

(and in so-doing undermining the falsehood explicited or implicated of ‘a common knowledge-reification–gesturing=<in-prospective_psychologismic~apriorising/axiomatising/referencing-
prior psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentalising/contextualising/textualising-contiguity }—
ontologising-development-as-infrastructure-of—\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} implied ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ and so-manifested effectively in institutional-development—as-to-social-function-development) as so-construed epistemically from prospective nonpresencing-\langle \text{perspective—ontological-normalcy/postconvergence} \rangle; and thus respectively in want of prospective ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—

\textbf{supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating} \langle \text{amplituding/formative} \rangle \text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \rangle as to profound dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{11}. But then the inherent difficulty of the reflexive contemplation projected as of such a prospective deprocrypticism imaginary (as with all so-construed Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} imaginaries undergirding the \langle \text{cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions superseding of their precedently presencing—absolutising-identitive-constitutedness} \rangle as so-reflecting ‘the human notional~philosophy-\langle \text{as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness ,-beyond-a-convenient-division-of-labour-conception-of-knowledge} \rangle existentialising-frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) and as relevant to all imaginaries in their instigation of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{96} meaningfulness-and-teleology\textsuperscript{99} prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, is the corresponding manifestation of the ‘conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development which is rather bound to be lured/attracted to the preconverging-existential-extrication-as-of-existential-unthought pointedness/punctiliousness of its shallow conceptualising scale’ that de-mentatively/structurally/paradigmatically is overburdened as to such a nonpresencing-<perspective–ontological-normalcy/postconvergence> crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its ‘desublimating–referenced/registered/decisioned self-presence/self-constitutedness<in-perspective–epistemic-abnormalcy/preconvergence’ and in lieu affirming the implications of such a prospective deprocrypticism imaginary rather as to huma prospective notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness/formative–supererogating-/projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing.<in-perspective–ontological-normalcy/postconvergence>. It is exactly this disparity–of-momentousness/magnanimity/scale/magnitude in human intelligibility appraisal as to the scale of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’ prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ and ‘conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development’ that induces human preconverging-existential-extrication-as-of-existential-unthought predisposition manifested in distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing>. Critically, such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is exactly what compensates for this disparity—of-momentousness/magnanimity/scale/magnitude and totalisingly-entails for prospective social aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in contrast to the dementative/structural/paradigmatic association of human preconverging existential-extrication—of-existential-unthought predisposition manifested as to distractive-alignment-to\textsuperscript{83} reference-of-thought—of-apriorising/axiomatising/referencing\textsuperscript{85} with \textsuperscript{incrementalism-in-relative-ontological-incompleteness\textsuperscript{85}—enframed-conceptualisation imbued dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism>, notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\textsuperscript{blurring/undermining-of-prospective-totalising-entailing}—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness and ‘generalised social <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of—the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}. In this regards, the idea that the pertinence of Socratic-philosophers ‘\textsuperscript{universalising-idealisation ontologising/re-ontologising}’ lies in an equivalence/correspondence relation with Ancient-sophists ‘non-universalising disontologising’ secondnatured social-setup or budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ lies in an equivalence/correspondence relation with medieval-scholastics ‘non-positivising disontologising’ secondnatured social-setup or for that matter postmodern thought ‘nondisjoining totalising-entailing ontologising/re-ontologising as to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing\textsuperscript{9}’ lies in an equivalence/correspondence relation with present-day ‘disjointing totalisingly—
sublimating–nascence of prospective reference-of-thought as to reference-of-thought-devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort\(\text{induced-sublation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\}\) to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{27}\)-by-reification/contemplative-distension\(^{27}\) (rather than an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort\(\text{induced-sublation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{27}\)-by-reification/contemplative-distension\(^{27}\)). In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{27}\) meaningfulness-and-teleology imaginaries’ cannot be beholdening to its \(^{14}\) presencing—absolutising-identitive-constitutedness \(^{14}\) social-vestedness/normativity \(<\text{discretely-implied-functionalism}\>\) social-setup but rather ‘beholdening to existence-potency’ ~sublimating–nascence, disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort\(\text{induced-sublation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{27}\)-by-reification/contemplative-distension\(^{27}\) (just as the true technician and scientist is not
as to the fact that the genuine social intellectual–function/posture involves unaccommodating
the social-setup’s presencing—absolutising-identitive-constitutedness rather than further cultivating its
nonsensical, nombrilistic and self-important pretenses/claims of manifest in-effect absolution,
as-to–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging—
entailment> presencing—absolutising-identitive-constitutedness. As to the modern states
penchants of misgovernance, dehumanisation, criminal wars, genocides and hideous activities
and as so in association with dominance/vested-interest-subontologising-skewed-influence-as-
to-social-vestedness/normativity-<discretely-implied-functionalism> and a generalised out-of-
sight-out-of-mind preconverging existential-extrication-as-of-existential-unthought civil society
‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing
existentialising–frame of disontologising/ontologising-and-re-ontologising’, such a supposedly
implied conception of intellectual-and-moral ascendancy is nothing but a bogus social-setup’s
auto-congratulatory exercise of ‘supposed intellection and morality’ that cannot answer to the
inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments
In the bigger scheme of things as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective
states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,
universalisation–non-positivism/medievalism and positivism–procrypticism are
transcended/superseded exactly because of an incipient/nascent/instigative genuine social
intellectual–function/posture ‘sneering’ at them and never as to otherwise ingratiating at them

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as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for prospective social aetiologicalisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (noting that the notion of ‘huma prospective notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness
/formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence’ is about eliciting the sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of epistemic-growth/disquiet/discomfort-induced-sublimation—as-from-existence’s—effusing/ecstatic–inlining-as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive–instigative-eventuating—{as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising–decisionality’ as to the fact that all true intelligibility and knowledge is only possible by eliciting a fundamental potential that is already de-mentatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or
deferential-capacity of human growth/development/maturation’ as to their ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity to pursue it or not). The blunt fact is that society is never its own inherent intellectual-and-moral absolute reference and thus is in want for its intellectual-and-moral development explaining why progress happen and the role of the genuine social intellectual–function/posture being about encouraging such progress, with the consequence that an ‘ingratiating supposedly intellectual relationship’ with human institutions as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-awareness-teleology -in-preconverging–existential-extrication-as-of-existential-unthought> ) bound to lead to the institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity <-discretely-implied functionalism> and ‘generalised social <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-ordenmenting —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }; reflecting the reality that the genuine social intellectual–function/posture must be able to stand at a ‘distance as of notional~self-distantiation’ with their Age, society and social institutions (and critically many an intellectual failing is exactly because of this defect that actually subconsciously stifles the natural direction/conclusion of their work as in the case with Heidegger, and so understood rather than an after the fact <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—{as-to—historicity-tracing—in-presencing—
universalisation–non-positivism/medieval,

epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant–ontological-contiguity

-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism–procrypticism, and

epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–

ontological-contiguity

-phenomenal-abstractiveness-of-presencing-in-‘protensive-

consciousness’ with deprocrypticism. Such a disparity–of-
momentousness/magnanimity/scale/magnitude notional–ratiocontiguity/ratiocination-as-

referentialism—implicated_attendant–ontological-contiguity conception (as it reflects holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-

human-institutionalisation-process) speaks to the ‘overall recurrent dynamics of human profound-supererogation and shallow-supererogation as to mere-formulaicity-<as-to-mere-

formulaic—methodologising mutualising/organising/institutionalising>’ reflected as to ‘multicenturies-long human crossgenerational Being-development/ontological-framework-

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-

and-teleology prospective transcendance-and-sublimity/sublimation/supererogatory de-

mentativity’ and ‘conceptualising scale of a human 60-100 years lifespan today as to living-

development–as-to-personality-development’; with this disparity–of-
momentousness/magnanimity/scale/magnitude manifested as of human mental-projection of ‘Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of—‘meaningfulness-and-teleology imaginary of individuation’ and ‘living-development–as-to-personality-development psyche of individuation’. ‘Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of—‘meaningfulness-and-teleology imaginary of individuation’ is self-

reflexively of most profound idealising with regards to human homeliness implications of the
as to notional-ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\textsuperscript{67} of human ontological-performance\textsuperscript{72}—\langle including-virtue-as-ontology/\rangle/potentiation implications translates into \langle nonpresencing\textsuperscript{41} as \langle perspective\textsuperscript{–}ontological-normalcy/postconvergence\rangle \rangle deascriptivity interlay/organicalism/aestheticising-handle-{imbued\textsuperscript{ supererogatory\textsuperscript{4}} projective-arbitrariness/waywardness-of\textsuperscript{5} transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—\rangle for\textsuperscript{5} \langle aestheticising\textsuperscript{–}re-margining/re-edging/re-acuity—\rangle as\textsuperscript{ postconverging_circumscriptive/totalitative–restructuring\rangle—educing– \langle sublimation/desublimation\rangle so-construed as angling-of-imaginary. Contrastively, ‘living-development–as-to-personality-development psyche of individuation’ as to notional-ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\textsuperscript{67} of human ontological-performance —\langle including-virtue-as-ontology/\rangle/potentiation implications translates into \langle presencing—absolutising-identitive-constitutedness\textsuperscript{11} as \langle ascriptivity interlay/organicalism/aestheticising-handle-{imbued\textsuperscript{ supererogatory\textsuperscript{5} projective-arbitrariness/waywardness-of\textsuperscript{5} transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—\rangle for\textsuperscript{5} \langle aestheticising\textsuperscript{–}re-margining/re-edging/re-acuity—\rangle as\textsuperscript{ postconverging_circumscriptive/totalitative–restructuring\rangle—educing– \langle sublimation/desublimation\rangle so-construed as psychical-nascency. Critically as to the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as \langle \langle supererogatory\textsuperscript{5} human-subpotency\rangle—effecting imbued epistemic-totalising \rangle preformulating/preframing/premeaningfulness of notional-originariness-parhesisia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{77} and then \langle meaningfulness-and-teleology\textsuperscript{59} as to existentialising–frame\rangle; human ‘self-reflexive–instigative-eventuating\textsuperscript{\langle as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,--}

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<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> thus manifesting lack of human limited-
nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising–decisionality with human social-and-institutional- frameworks-of—referencing/registering/decisioning existentialising–decisionality; as to the fact a casual exercise contemplating why our modern profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent with previous Ages, fundamentally reflects ‘the overarching de- mettative/structural/paradigmatic implications of the social-and-institutional- frameworks-of— referencing/registering/decisioning existentialising–decisionality as to its imbued psychical-nascency’ upon such a possibility of contemplation of ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising–decisionality’ in positivising/rational- empiricism (to the point that even an archetypal budding-positivist ushering our present-day scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social- and-institutional-frameworks-of—referencing/registering/decisioning existentialising– decisionality’ as to occultic/alchemic dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> render them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope


explicative of most profound human knowledge and science as to its ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection and speaks to the
ontological-veracity of ‘history at the service of prospective knowledge implied as of
sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>’ (as it
can be appreciated in this regards that the relative unblurriness as with the natural sciences
shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively
undermine the prospective human aporeticism overcoming/unovercoming required for
prospective  
knowledge-reification–gesturing-

prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness –in- {preconverging-disentailment by}–postconverging-entailment> in the sense
that for instance in many ways budding-positivists and their medieval-scholastics counterparts
dealt more or less with the same knowledge issues but with medieval-scholasticism
‘beholdening as sovereignising–imbued-subontologisation/subpotentiation in totalisingly-
disentailing—discretion/whim-of-thought’ fundamentally stalled/hampered by their non-
positivising and undermining the budding-positivism epistemic-projection perspective of
‘positivising  
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism
overcoming/unovercoming’ and along the same axiomatic-construct lines, though in contrast to
the above positivism/rational-empiricism example of the ‘reference-of-thought as grandest-
axiomatic-contruct, the convolutedness of say modern-day DNA genetics knowledge-
reification–gesturing-

{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-}
contiguity — conflatedness in {preconverging disentailment by} postconverging entailment> axiomatic-construct in attendant ontological contiguity—educed—

existentialising/contextualising/textualising-contiguity cannot be construed as of mere conceptual-patterning—(as-devoid-of-attendant-ontological-contiguity—educed—

existentialising/contextualising/textualising-contiguity ’s—reifying-or-elucidating-of—

‘prospective-relative-ontological-completeness ’—so-rather-enabled—by-a—nonpresencing—

divulging-of-momentous—historiality/ontological-eventfulness /ontological-aesthetic-tracing—

⟨perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—

determinism’⟩ say in terms of Mendelian hereditary axiomatic-construct which will utterly undermine the modern-day ‘DNA-driven hereditary supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—

conceptualisation as to its postconverging—de-mentating/structuring/paradigming aporeticism overcoming/unovercoming implications’). Whereas a psychical-nascency disposition of

‘prospective knowledge supposedly at the service of history implied as of desublimating

‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ (with the case of

‘medieval-scholasticism’s notional—pedantising/muddling/formulaic-hollowing-out—in—
subontologisation/subpotentiation—⟨blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—⟨amplituding/formative—epistemicity⟩ totalising—in-relative-ontological-

completeness ⟩ as to the prospective disontologising of prior ‘Socratic-philosophers

universalising-idealisation ontologising/re-ontologising’ thus undermining prospective

‘budding-positivism/rational-empiricism ontologising/re-ontologising’ or the case of our

modern-day ‘science-ideology notional—pedantising/muddling/formulaic-hollowing-out—in—
subontologisation/subpotentiation—⟨blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—⟨amplituding/formative—epistemicity⟩ totalising—in-relative-ontological—

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as to the prospective disontologising’ of prior ‘budding-positivism/rational-empiricism ontologising/re-ontologising’ thus undermining ‘prospective ontologising/re-ontologising of human critical thought as articulated by many a postmodern thinker’; and in both instances of disontologising, without/lacking the sense of human limited-mentation-capacity-deepening\(^5\) undergirded by dimensionality-of-sublimating\(^6\) ⟨amplituding/formative⟩ supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluated-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ actually behind the creation/formation of prior Socratic-philosophers’ universalising-idealisation ontologising/re-ontologising’ and prior budding-positivists’ positivising/rational-empiricism ontologising/re-ontologising’). Insightfully this underlines ‘angling-of-imaginary reflexive as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking–projective-insights’/epistemic-projection-in-conflatedness’–of-notional–deprocrypticism-prospective-sublimation⟩ encounter/confrontation (as of limited-mentation-capacity-deepening \(\downarrow\))’ and ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation (in lack of limited-mentation-capacity-deepening \(\downarrow\))’, with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ <as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming’>. Such a manifestation of ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation with existence (in lack of limited-mentation-capacity-deepening \(\downarrow\))’ manifestations of modern-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ as to vague and naïve criticisms of many a postmodern thinker tend to be utterly oblivious to the central scientific notion of prospective human aporeticism overcoming/unovercoming pursued by such postmodern thinkers (however contended/argued as successful or not) as what existentially
The totalising-entailing epistemic and ontological implications of veridical
the-Good/understanding/notional–knowledge-reification–gesturing–in-

prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educted–existentialising/contextualising/textualising-contiguity

conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment


implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity

as so-underlied by angling-of-imaginary are rather altogether clear and straightforward as hereafter
articulated. It is an existential impossibility as to ontological-inveracity/ontological-
impertinence for intelligible discursivity between relative-ontological-incompleteness
and relative-ontological-completeness

knowledge-reification–gesturing–in-

prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educted–existentialising/contextualising/textualising-contiguity

conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment

as of differing–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educted–
existentialising/contextualising/textualising-contiguity

relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism, with such an
ontologically-flawed exercise inevitably inducing as to human psychical-nascency a
notional–pedantising/muddling/formulaic-hollowing-out–in–
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ) disontologising desublimation relation to human ‘social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ as uninstitutionalised-threshold (as so
manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-
philosophers ‘universalising-idealisation ontologising/re-ontologising’ or medieval-
scholasticism ‘non-positivising disontologising’ in the face of budding-positivists
‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-
day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the
face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as
to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ’); as
so-underlying the sublimating ontological-good-faith/authenticity or desublimating
ontological-bad-faith/inauthenticity existentialising–decisionality associated with
transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ (as to the fact
that ‘axiomatic-constructs including the reference-of-thought as grandest-axiomatic-contruct
are rather of teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility’
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation). There
can be ‘no common logical-basis/logic,-as-derived-from—transversality-<for-sublimating–
existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-
and-apriorising/axiomatising/referencing’ > for intelligible discursivity between the relative-
ontological-incompleteness and relative-ontological-completeness knowledge-reification–
gesturing\textless{}in-prospective\_psychologismic\_apriorising/axiomatising/referencing\{}of\_attendant\_ontological\_contiguity} -educed\_existentialising/contextualising/textualising-contiguity\}––conflatedness\_in\{preconverging\_disentailment-by\}–postconverging-entailment\} as of differing apriorising/axiomatising/referencing\{}of\_attendant\_ontological\_contiguity} -educed\_existentialising/contextualising/textualising-contiguity\}––relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (explaining the manifest one-sidedness of the Socratic dialogues in his exercise of advancing the ‘\textsuperscript{10}universalising-idealisation ontologising/re-ontologising’ relative-ontological-completeness\} knowledge-reification–gesturing\textless{}in-}

prospective\_psychologismic\_apriorising/axiomatising/referencing\{}of\_attendant\_ontological\_contiguity} -educed\_existentialising/contextualising/textualising-contiguity\}––conflatedness\_in\{preconverging\_disentailment-by\}–postconverging-entailment\} apriorising/axiomatising/referencing\{}of\_attendant\_ontological\_contiguity} -educed\_existentialising/contextualising/textualising-contiguity\}––relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism and in many ways the same could be said about budding-positivists postures as with the case of the trial of Galileo; as so-underlying prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity psychologismic\_apriorising/axiomatising/referencing\{}of\_attendant\_ontological\_contiguity} -educed\_existentialising/contextualising/textualising-contiguity\}––conflatedness\_in\{preconverging\_disentailment-by\}–postconverging-entailment implications on human \textsuperscript{\textsuperscript{11}}reference-of-thought as grandest-axiomatic-contract of \textsuperscript{\textsuperscript{5}}meaningfulness-and-teleology\textsuperscript{\textsuperscript{9}} existentialising–decisionality. This epistemicity reality (of the existential impossibility of intelligible discursivity between relative-ontological-incompleteness\textsuperscript{\textsuperscript{89}} and relative-ontological-completeness\textsuperscript{\textsuperscript{87}} knowledge-reification–gesturing\textless{}in-

prospective\_psychologismic\_apriorising/axiomatising/referencing\{}of\_attendant\_ontological\_contiguity} -educed\_existentialising/contextualising/textualising-contiguity\}––
contiguity—existentialising/contextualising/textualising-contiguity

conflicatedness—in—postconverging-disentailment—postconverging-entailment

as of differing apriorising/axiomatising/referencing—contiguity—existentialising/contextualising/textualising-contiguity

relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism) fundamentally speaks to the very incipient <supererogatory-human-subpotency>—effecting ‘imbued epistemic-totalising

preformulating/preframing/premeaningfulness as to notional-originariness-parrhesia,–as–spontaneity-of-aestheticisation’ and so-undergirded as of human ‘self-reflexive-instigative-eventuating

(as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithefulness/supererogating-for-human-intelligibility—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation


<as-to-perspective—ontological-normalcy/postconvergence-implied—

‘prospective-aporeticism-overcoming/unovercoming’> (as to ‘angling-of-imaginary reflexive as re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-

postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-

conflicatedness—of-notional—deprocrypticism—prospective—sublimation) relative-ontological-completeness’ or as ‘psychical-nascency poorly-reflexive as un-originary relative-ontological-incompleteness’); that is prior to and underlies the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory—human-subpotency>—effecting

imbued epistemic-totalising preformulating/preframing/premeaningfulness of
contiguity -educed–existentialising/contextualising/textualising-contiguity }—

Hence the most coherent and unfailing epistemicity basis of science speaks to ‘inherent sublimation-over-desublimation’ as to nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩ establishing/re-establishing of sublimating ‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’⟩ associated with requisite "attendant ontological-contiguity"—educed—existentialising/contextualising/textualising-contiguity—⟨induced ‘epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic-
inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self
in dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension’. Such a conception of epistemicity is rather all-
englobing with regards to all human knowledge as to the reality of
hermeneutic/reprojecting/supererogating/zeroing

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness for human
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–}
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–
disentailment–by}–postconverging-entailment (as to Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development); with the extensive
development of many a formalised and elaborate domains-of-study like natural sciences unique
experiential inordinary existentialising–frames (inordinary because the human has to invest an
unusual/inordinary amount of mental resource in an unusual/inordinary existentialising–frame
of contemplation associated with their thought–experiments, material equipment conception for
their experiments, institutional frameworks of experimentation, etc. but so while utilising more
succinctly the very same overall ‘human hermeneutic/reprojecting/supererogating/zeroing
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity’
as experiential contrivance/arrangement of ordinary/usual life though in a different
capacity/potentialisation such that in reality scientific experiments or observations are just
circumstantial/contextualised elaborateness of natural human
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as so-construed as actually ‘implicated-or-explicated—philosophically’ in driving the exactifying/precisioning—of-sublimation—<as-to-entailing-theoretical,-conceptual-and-operant-implications> insight for such scientific experiments or observations) and not overriding the very same human hermeneutic/reprojecting/supererogating/zeroing supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity (reflecting the fact that the notions of scientific experiments and observations are just extensions of a human hermeneutic/reprojecting/supererogating/zeroing supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential experience and observations). Such a ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> conception of epistemicity it is herein contended is of most profound social and overall knowledge aporeticism overcoming/unovercoming relevance. Human angling—of-imaginary (unlike the predisposition to mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human psychical-nascency) construes of knowledge as of emergent social conception and instigation for knowledge formation/creation (and so beyond and unfazed by its supposed manifest institutional capture/catchmenting) with regards to the veridical existential veracity of knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’. In this regards, desublimating attitudes of mere institutional imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontologising conception for sublimating knowledge-reification—gesturing—<in—prospective psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity—}
critically veridical intellectualism rather perceives institutional stature as the opportunity to further demonstrate and invest in demonstrating its effective intellectual relevance whereas an institutionalised notional~pedantising/muddling/formulaic-hollowing-out—subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} tend to construe of institutional stature as a defensive fall-back as to mere-formulaic institutional-imprimaturing and institutional-legalism poorly upholding/perpetuating the veridical knowledge sublimating contemplation behind the institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,–as–spontaneity-of-aestheticisation in want for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation with human limited-mentation-capacity-deepening’ and as so-failing to prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). Such an incipient social conception and instigation of prospective genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers and their successors development of philosophical schools propounding universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality ultimately led to the
subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity’~preconverging–de-mentating/structuring/paradigming”, and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic totalisingly-disentailing—discretion/whim-of-thought ontological-bad-faith/inauthenticity’~preconverging–de-mentating/structuring/paradigming”. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-⟨ implicit-epistemic-veracity-of-nonpresencing-⟨ perspective–ontological-normalcy/postconvergence ⟩ ⟩ epistemic-projection which is in many ways elusive to psychical-nascency disposition. But then this is no more different for the implicit projective-insights approach to thinking pervading the natural sciences; as to a fundamental aptitudinal capacity to think in terms of perspectives (implicitly speaking to such notions like projections and fields of conceptualisation that do not absolutise our present conceptualising framework and actually factor in the limited-mentation-capacity as to apriorising/axiomatising/referencing to then project of the implications of human limited-mentation-capacity-deepening of apriorising/axiomatising/referencing). In this regards, (and as priorly indicated herein just as conceptualising ‘the actuality-⟨as-to-history⟩ of physical manifestations of the cosmos as astronomy’ with physics rather construed as the ‘archaeological/deconstructive–conceptualisation-⟨as-to-its-ahistorical-emancipation⟩ of such an actuality conception that is astronomy’ with the implication that the ‘beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are conceptualised from the ahistorical-emancipation of
physics as of an underlying physics archaeological/deconstructive–conceptualisation that allows for the momentous sublimating \textsuperscript{46}historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{46} of astronomy to be construed and so unlike a naïve desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition approach that fails to factor in that the varied 'beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming' are rather undergirded by an ahistorical-emancipation of conceptualisation of congruent physics principles as to their underlying ontological-contiguity\textsuperscript{67}), in many ways the implicated notions of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as explicited herein as of the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} (implied \textsuperscript{15}de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) so-underlying human fundamental ontology-driven ‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’) are tantamount to ‘an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential’ undergirding the actualities of societies and individuals reflected as human aestheticisation–and–aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology\textsuperscript{56} underlied by language, culture, social institutions, technical knowhow, etc., and so to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development’); as so-reflecting the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
existentialising–decisionality’ of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, in many ways the ‘communicable contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory–de-mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity’ just as it can fairly be argued that even budding-positivists never really grasped the full veracity of their prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity rational-empiricism thought associated ‘psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment—impllications on human reference-of-thought as grandest-axiomatic-contruct of meaningfulness-and-teleology existentialising–decisionality’ and so let alone the anti-positivistic stances of their medieval-scholasticism distractors imbued prior psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment}; and so speaking to the veracity/reality of the ‘intellectual ineptness’ of the ‘self-presence/self-constitutedness’ <in-perspective–epistemic-abnormalcy/preconvergence> in prospective relative-ontological-incompleteness exposed to such contemplation as it highlights the given institutionalisation prospective uninstitutionalised-threshold (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness as to its flawed in-effect absolution appropriating/presumptive ontological-veracity’ is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-
institutionalisation-process involve successively induced
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
externalising/contextualising/textualising-contiguity }—re-originariness/re-origination as of
the very same fundamental dimensionality-of-sublimating

\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}. This speaks to a relatively poor human capacity (as to psychical-
nascency) to constructively integrate as of limited-mentation-capacity-deepening the
‘psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverging-disentailment–by}–postconverging-entailment implications as of the very same
fundamental dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}’ in
attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity induced ‘epistemic-growth/disquiet/discomfort\{induced-sublimation-.as-from-
existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-
beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}\}
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness\[-by-reification/contemplative-distension\]’ instigating the
<cumulating/recomposuring–attendant-ontological-contiguity >=succession of registry-
worldviews/dimensions (as to angling-of-imaginary). In this regards, the very central notion of
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing as to
to postmodern human-subject-emancipating-relativism-driven-recomposuring-constructivism-
towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-

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nonpresencing is so-fundamentally underlied by the very same dimensionality-of-sublimating (\langle amplituding/formative \rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (that effectively supersedes/attends-to underlying desublimating human preconverging-existential-extrication-as-of-existential-unthought). It is effectively the lack of dimensionality-of-sublimating (\langle amplituding/formative \rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (so-reflected in the psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—constitutedness\(^\dagger\) in preconverging-entailment implications of ‘preconverging-existential-extrication-as-of-existential-unthought downgrading/demoting of human ontological-performance\(^\dagger\)-\langle including-virtue-as-ontology \rangle along beholdening–existentialising-echelons of human presencing—absolutising-identitive-constitutedness\(^\dagger\) social-vestedness/normativity\(^\dagger\) </discreetly-implied-functionalism>| in human distractive-alignment-to-\(^\dagger\) reference-of-thought-\langle of-apriorising/axiomatising/referencing \rangle\(^\dagger\) as to manifest dimensionality-of-desublimating-lack-of (\langle amplituding/formative \rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), that underlies human desublimating ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ over the sublimating–nascence of ‘unbeholding ontologising-depth as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (in the confliction between human psychical-nascency shallow-supererogation\(^\dagger\) and angling-of-imaginary profound-supererogation\(^\dagger\) respectively). As to human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\(\text{exuding-}\"
hermeneutically/reprojectively/supererogatingly/zeroingly in <amplituding/formative-
epistemicity> totalising as from-’existence’s-effusing/ecstatic–inlining’; as-
‘interlay/organicalism/aestheticising-handle- {manifest-supererogatory-de-mentative-
amplituding–or–mental-aestheticising-attuning}’; in supererogatory–projective-
arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing— for ‘aestheticising–re-margining/re-edging/re-acuity—
in-postconverging/preconverging_circumscriptive/totalitative–restructuring’—educing–
sublimation/desublimation> (driving de-mentation-{supererogatory-ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} dynamics), the
‘psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverging-disentailment–by}–postconverging-entailment implications of the fundamental
dimensionality-of-sublimating—{<amplituding/formative>supererogatory-de-
mentativensness/epistem/growth-or-conflatedness /transvaluat-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’ in
attendant ontological contiguity—uced–existentialising/contextualising/textualising-
contiguity induced ‘epistemic-growth/disquiet/discomfort-{induced-sublimation, as from-
existence’s—effusing/ecstatic–inlining-as-historiality- {science/authenticity/nonextrication}–
beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}]

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness—by-reification/contemplative-distension rather speaks to the ontological-
veracity of maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation over incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation; as to fact that ‘human-decisionality<as-to-
play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively ‘an already achieved potential as to the fundamental dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) beyond any ‘mere-formulaicity-\(<\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\) of existentialising actualisation of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’.

Such that existentialising as to actualisation is rather effectively about ‘postconverging–dementating/structuring/paradigming to fundamental dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) potential’ for ‘human-decisionality-\(<\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}\) omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; with such a ‘dementating/structuring/paradigming ontological-performance’-\(<\text{including-virtue-as-ontology}\)’ being of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }-conflatedness in {preconverging-disentailment by} postconverging entailment implied \( ^{55} \) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation and not apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }-constitutedness in preconverging-entailment implied \( ^{55} \) incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (with the latter inducing a flawed ‘in-effect absolution-\(<\text{as-to—apriorising/axiomatising/referencing–}\text{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\)—constitutedness in preconverging-
intelligibility reflex’ for aestheticisation–and–aestheticisation-towards-ontology
since it fails to factor the epistemic-projection as to projective-insights that must necessarily
arise given human limited-mentation-capacity before predicative-insights, and so out of
shallow-supererogation\(^{96}\) with respect to
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness). Thus human
intelligibility ontological-performance\(^{12}\)-<including-virtue-as-ontology> is ‘an exercise of
epistemic projective-equalisation of human station of ‘presencing—absolutising-identitive-
constitutedness\(^{14}\) as to prospective \(^{4}\) nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic projective-equalisation’ (so-construed as
<amplituding/formative–epistemicity>totalising~confusedness\(^{1}\) of \(^{5}\) meaningfulness-and-
teleology\(^{66}\) involving ‘the epistemic-totalising\(^{12}\)-resubjecting or totalising-entailing-reconstrual
of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{96}\) in rede-
mentating/restructuring/reparadigming intelligibility<(as-to-human-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative-
epistemicity>totalising~conceptualisation)’; wherein ‘the epistemic-totalising ~resubjecting or
totalising-entailing-reconstrual of motif-as-to-aestheticisation-<imbued-projective-
arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^{96}\) in inducing aestheticisation-towards-ontology’ necessarily implies that
intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual–
beholdening-constitutedness\(^{14}\) \(^{47}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition’ when it comes to eliciting ‘prospective/nascent sublimating
supererogatory–unbeholdening-confusedness\(^{13}\) momentous \(^{46}\) historicality/ontological-
eventfulness\(^{18}\)/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’’, and so all along from the very seeding/incipient aestheticisation-and—aestheticisation-towards-ontology and so-perpetuative as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
contiguity —educed—existentialising/contextualising/textualising-contiguity —

conflatedness in [preconverging-disentailment-by]-postconverging-entailment implications as of the very same fundamental dimensionality-of-sublimating

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) in attendant-ontological-contiguity —educed—

existentialising/contextualising/textualising-contiguity induced ‘epistemic-
growth/disquiet/discomfort—{induced-sublimation,—as-from-existence’s—effusing/ecstatic-
inlining-as-historiality—{science/authenticity/nonextrication}—beyond-mere-formulaicity-as-
historicity-tracing—{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension’ (and as so-reflected from a prospective ‘nonpresencing-
<perspective—ontological-normalcy/postconvergence> epistemic-projection). The latter basically underlines ‘the de-mentative/structural/paradigmatic postconverging—nonextricatory—
existential-preempting-of-existential-unthought historical notional—knowledge-reification—
gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —}

conflatedness —in—[preconverging-disentailment-by]-postconverging-entailment> that enabled
the attainment of our present-level emancipation/sublimation (so-gleanable as to angling-of-
imaginary implied ‘multicenturies-long human crossgenerational Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity’) whereas ‘the former is rather our self-
importance in-effect absolution—{as-to—apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —}—

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constitutedness in preconverging entailment> disentailment ignoring of the de-
mentative/structural/paradigmatic postconverging nonextricatory existential preempting of
existential-unthought historical notional–knowledge–reification–gesturing in–prospective psychologismic apriorising axiomatising referencing {of attendant ontological contiguity educated existentialising contextualising textualising contiguity}—
conflatedness in {preconverging disentailment by} postconverging entailment> of human limited-mentation-capacity-deepening as manifested as to our present ‘disjointing totalisingly disentailing—discretion/whim-of-thought disontologising’ amplitudding formative epistemicity totalising–self-referencing syncretising circularity interiorising akrasiatic-drag as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’). This critical but counter-intuitive insight of such disentailing (as to ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic growth/disquiet/discomfort induced sublimation, as from existence’s effusing ecstatic inlining as historicity {science/authenticity/nonextrication} beyond mere formulaicity as historicity tracing {science ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing with immediacy for relative ontological completeness by reification contemplative-distension as so recurrent along the cumulating recomposuring attendant ontological contiguity > succession of registry-worldviews/dimensions) is that ‘referencing any given registry-worldview/dimension in-effect absolution as to apriorising axiomatising referencing {of attendant ontological contiguity educated existentialising contextualising textualising contiguity} constitutedness in preconverging entailment> self-conception of ontological performance including virtue as ontology/morality/ethics/etc. as to its apriorising axiomatising referencing {of attendant ontological contiguity educated existentialising contextualising textualising contiguity}—

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MENTATIVENESS/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩}. Even as the human psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity – educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in preconverging-entailment implications as to ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ of the self-presence/self-constitutedness—the perspective–epistemic-abnormalcy/preconvergence > of the presencing—absolutising-identitive-constitutedness is relatively unsophisticated/narrow-minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-numbing when it comes to projecting/countenancing (as to the ontological-performance—including-virtue-as-ontology>/morality/ethics/etc. of ‘lifespan existentialising veracity of conceptualisation’) ‘the veridical psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity – educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in [preconverging disentailment–by] postconverging entailment implications of postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-performance\(^{12}\)-<including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{9}\) aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemically-relativism-determinism beyond lifespan mental-projection’, (whereas with the very same requisite sublimating gesturing but rather within the existentialising–frame of any given registry-worldview/dimension \(^{7}\)presencing—absolutising-identitive-constitutedness\(^{11}\) as to its institutional-development–as-to-social-function-development and living-development–as-to-personality-development ‘even as to lifespan existentialising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^{8}\)-by-reification/contemplative-distension \(^{1}\) for appropriately sublimating ontological-performance\(^{2}\)-<including-virtue-as-ontology>/morality/ethics/etc.). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the cumulating/recomposuring–attendant-ontological-contiguity \(>)\)successive registry-worldviews/dimensions prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{9}\) is particularly challenging to human limited-mentation-capacity psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity - educed–existentialising/contextualising/textualising-contiguity }—conflatedness in [preconverging disentailment–by] postconverging entailment implications contemplation as to
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{13} in-
{preconverging-disentailment–by}–postconverging-entailment (eliciting institutionalised
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } desublimation with its associated dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> in
undermining re-originary–as-unenframed/unbeholdingen/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation}\textsuperscript{4(0)} for prospective
sublimation possibilities as to the given registry-worldview/dimension ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’). The difficulty of such a more
comprehensive \textsuperscript{8} reference-of-thought projection of
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{13} in-
{preconverging-disentailment–by}–postconverging-entailment can be appreciated in the sense
that in the bigger picture ‘all the life and rational of life that is/exists’ of the respective
existential mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and \textsuperscript{8(0)} procrypticism–or–disjointedness-as-of.-\textsuperscript{7} reference-of-thought as
of their respectively attained/achieved human aestheticisation–and–aestheticisation-towards-
ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation of \textsuperscript{1(3)} meaningfulness-and-teleology\textsuperscript{9} underlied by language, culture, social institutions, technical knowhow, etc., and so as to human
‘can hardly fathom of the prospective superseding translation/metaphorising of the same epistemicity scope’ (arising from superseding human limited-mentation-capacity-deepening as to the prospective ‘exercise of epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective ‘nonpresencing—<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’) as so-supersedingly-translating/metaphorising respectively as of prospectively explicated base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. This insight critically explains why ‘we don’t truly grasp the meaning and organic-knowledge of the Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world on the basis of projected mere-formulaicity—methodologising/mutualising/organising/institutionalising—of reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation’ (underlying their implicated prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’) but rather their true meaning and organic-knowledge as metaphoricity are inscribed in their originariness-parthesia—as—spontaneity-of-aestheticisation projected prospective human ‘relative-ontological-incompleteness/relative-ontological-completeness’;

aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
onological-normalcy/postconvergence>) speaks to the fact that the human/human-mind/human-subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its existentially manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—or—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming ’ (whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance—<including-virtue-as-ontology> or human vices-and-impediments ) ‘with no room for any human neutral mental-state conception of human ontological-performance ‘—<including-virtue-as-ontology>’ as to the reality of the aporeticism overcoming/unovercoming implications of human <amplituding/formative—epistemicity>totalising—thrownness-in-existence . Thus the epistemic veracity of human ontological-performance—<including-virtue-as-ontology> implies that the human as to its existentially manifest human ontological-performance—<including-virtue-as-ontology> can only ever be (consciously or unconsciously) of ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming imbued psychologismatic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity }—conflatedness in—
educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–
preconverging-entailment; with regards to ‘human ontological-performance’—<including-virtue-as-ontology> in the 
attendant–ontological-contiguity—preconverging–de-mentating/structuring/paradigming—of existentially-instantiated human 
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’ as so-underlined with human self-reflexive~instigative-eventuating—(as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faith-drivenness/supererogating-for-
human-intelligibility.–preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation) for its veracity/inveracity of ontological-performance—<including–virtue-as-
ontology>. This point is ontologically critical in the sense that, as so-manifested as to when 
prospective relative-ontological-completeness avails, the-human/humankind cannot covertly 
or overtly claim to avoid its prospective human aporeticism overcoming/unovercoming and 
then pretend not to be prospectively in ‘ontological-bad-faith/inauthenticity—preconverging–
de-mentating/structuring/paradigming” imbedded psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–
preconverging-entailment’; so-underlying and pointing to the fundamental drivenness of 
ontology/science as to dimensionality-of-sublimating—(<amplitude/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) and so rendering the aspiration for prospective human profound-
supererogation the most central element of ontology/science (beyond mere-formulaicty–
sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} imbuing human ontolog
commitment\textsuperscript{13} self-assuredness of ontological-good
faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of existential-reality\textsuperscript{10}\ universal-transparency transparency-of-totalising-entailing-as-to-entailing amplituding/formative-epistemicity totalising
in-relative-ontological-completeness as available-to/elicitable-to the social-functioning-and-accordance
as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging motif-and-apriorising/axiomatising/referencing imbuing
existentialising—enframing/imprintedness as-to- historicity-tracing in-presencing
hyperrealisation/hyperreal-transposition); and so in such prospective human profound
supererogation\textsuperscript{96} manifestation as to postconverging nonextricatory-existential-preempting-of existential-unthought human intemporal-individuation threading/relaying succession of sublimating
gesturings of intemporal-prioritisation-of-reference-of-thought as-conflatedness
or-ontological-reprojecting as to human direct-capacity/deferential-capacity for
dimensionality-of-sublimating \textsuperscript{13} supererogatory de
mentativeness/epistemic-growth-or-conflatedness /transvalutative rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness equalisation
prospectively induced transversality for-sub-limating—existential-eventuating/denouement of affirmative
and-unaffirmative—disambiguated motif-and-apriorising/axiomatising/referencing
in this respect, the coherence of the sublimating
limited-mentation-capacity-deepening underlying human history as to Being
development/ontological-framework-expansion as-to-depth-of-ontologising-development-as infrastructure-meaningfulness and-teleology institutional-development as-to-social-function-development and living-development as-to-personality-development is more readily underscored with the nonpresencing perspective—ontological-normalcy/postconvergence

\textsuperscript{96} sublimate-withdrawal, eliciting of prospective supererogation
\textsuperscript{10} universal transparency
\textsuperscript{13} self-assuredness of ontological goodness
anarchic-growth/anarchisation for re-ontologisation’ reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world intellectual-and-moral profound-supererogation so-underlined as to their respectively elicited re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking ’-projective-insights’/epistemic-projection-in-conflatedness ’-of-notional-deprocripticism-prospective-sublimation} transversality-<for-sublimating—existential-eventuating/denouement>-of-affIRMATIVE-and-UNAFFIRMATIVE—disambiguated-’motif-and-apriorising/axiomatising/referencing’; as to the fact that it is only the ‘protensive-consciousness implied as of such dimensionality-of-sublimating

in institutional-development—as-to-social-function-development and living-development—as-to-personality-development), the very notion of human limited-mentation-capacity implies that in-effect human intelligibility (as it is underlied-and-developed in the 'substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of—social-emanance as to attantant-ontological-contiguity—duced—existentialising/contextualising/textualising-contiguity' with human limited-mentation-capacity—deepening ) is as of prospective 'nonpresencing—<perspective—ontological-normalcy/postconvergence> manifest re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking —projective—


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aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—
ontological-normaley/postconvergence>)’ induced prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity in voiding/annulling the successive prior
registry-worldview’s/dimension’s supposedly ‘inherent-and-collective social
approbative/sanctioning secondnatured reproducibility—mathesis/motif/thrownness-
disposition,–as–reproductibility-of-aestheticisation institutionalisation-threshold’ which rather
speaks of their successively given ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’ uninstitutionalised-threshold. In order words, it is self-deceptive to contend
that any given registry-worldview/dimension has an internal/inherent ‘presencing—
absolutising-identitive-constitutedness

prior_knowledge-reification–gesturing-<in-
prior_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness -in–preconverging-entailment> (as to mere-formulaicity-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> of secondnatured
reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation)
accounting-for-and-enabling its prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as to the reality of the
"cumulating/recomposuring–attendant-ontological-contiguity >"successive registry-
worldviews/dimensions as herein elucidated. The implication here is that prospective human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (especially as to
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–"meaningfulness-and-teleology" more human profound-
supererogation\textsuperscript{96} exigency of the ‘exercise of the epistemic projective-equalisation of human station of \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective (‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’) ‘is not and has never been a coherent continuum between any prior registry-worldview/dimension knowledge-reification–gesturing-<in-prospective\_psychologismic\_apriorising/axiomatising/referencing-{of-attendant\_ontological-contiguity -educated\_existentialising/contextualising/textualising-contiguity }— conflatedness -in-\{preconverging\_disentailment\_by\}–postconverging\_entailment> and its prospective registry-worldview/dimension knowledge-reification–gesturing-<in-prospective\_psychologismic\_apriorising/axiomatising/referencing-{of-attendant\_ontological-contiguity -educated\_existentialising/contextualising/textualising-contiguity }— conflatedness -in-\{preconverging\_disentailment\_by\}–postconverging\_entailment>' (as so-manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘\textsuperscript{10}universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’); and so because the reality of a registry-worldview/dimension (with regards to its given prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{57}meaningfulness-and-teleology\textsuperscript{19} more human profound-suprerogation\textsuperscript{96} exigency of the ‘exercise of the epistemic projective-equalisation of human station of \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective
prioritisation-of reference-of-thought–as-conflatedness\textsuperscript{13} -or-ontological-reprojecting, and so-implied with regards to the ontological-good-faith/authenticity\textsuperscript{17}~postconverging–de-mentating/structuring/paradigmimg \textsuperscript{9} imbedd
psychologismic~apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{13} educed–existentialising/contextualising/textualising-contiguity \textsuperscript{13}\}—conflatedness \textsuperscript{13} in-
{preconverging-disentailment–by} postconverging entailment of the sublimating–existentialising–decisionality of implicated nascent-particular/incipient-and-material/technical-sublimations-\{blinded-to-their-relative-ontological-completeness\} —reference-of-thought–devolving\textsuperscript{13} or explicited social-and-institutional-frameworks-of—referencing/registering/decisioning of human \textsuperscript{5}‘meaningfulness-and-teleology’\textsuperscript{99} (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasturcture-of–meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development). With the absence of such an implicated/explicated conceptualisation of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> manifest re-originary-as-
unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialecticalthinking -‘projective-insights’/’epistemic-projection-in-conflatedness’-of-
otional~deprocrypticism-prospective-sublimation)\textsuperscript{10} transversality-<for-sublimating–
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-
and-apriorising/axiomatising/referencing’ (as so-immersed notionally in a continuous
attendant ontological-contiguity educed–existentialising/contextualising/textualising-
contiguity\textsuperscript{10} of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness /formative–supererogating<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>) the very hallmark of

imbued psychologism~apriorising/axiomatising/referencing-of-attendant–ontological-contiguity—constitutedness—in—preconverging-entailment of desublimating–existentialising–decisionality as prospectively failing to reflect implicated nascent-particular/incipient-and-material/technical-sublimations—constitutedness—in—preconverging-entailment is veridically in many ways the manifestation of the failure (as to prospective)

psychologism~apriorising/axiomatising/referencing-of-attendant–ontological-contiguity—constitutedness—in—preconverging-entailment is veridically in many ways the manifestation of the failure (as to prospective)

presencing—absolutising-identitive–constitutedness

social-vestedness/normativity

<discretely-implied-functionalism>

for such

psychologism~apriorising/axiomatising/referencing-of-attendant–ontological-contiguity—constitutedness—in—preconverging-entailment

psychologism~apriorising/axiomatising/referencing-of-attendant–ontological-contiguity—constitutedness—in—preconverging-entailment

presencing—absolutising-identitive–constitutedness

as to prospective

supererogatory—wholesomeness/profound-supererogation exigency of the ‘exercise of the epistemic projective-equalisation of human station of

presencing—absolutising-identitive–constitutedness as to prospective

nonpresencing—perspective–ontological—
normalcy/postconvergence> epistemic projective-equalisation’ associated with prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology. In the sense that human
intelligibility is rather notionally (as to individual-by-institutional-by-social notional–self-
distantiation–imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing)
veridically reflected as of psychologismic–apriorising/axiomatising/referencing–of-attendant–
ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity}—
conflatedness in \{preconverging-disentailment–by\} postconverging entailment (beyond-the-
consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought> when it comes to human institutional-development–as-to-social-
function-development and living-development–as-to-personality-development enabled by the
prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as so-manifested in the
‘residuality in re-originariness/re-origination as to human existentialising supererogation for
prospective apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–
educed–existentialising/contextualising/textualising-contiguity}—conflatedness in–
\{preconverging-disentailment–by\} postconverging entailment’ (as to dimensionality-of-
sublimating \{amplituding/formative\} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) underlying all human intelligibility that speaks to the more
supererogatory–wholesomeness/profound-supererogation of human intelligibility. For
instance, such ‘residuality in re-originariness/re-origination as to human existentialising
supererogation for prospective apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educated–existentialising/contextualising/textualising-contiguity}—
conflatedness in \{preconverging-disentailment–by\} postconverging entailment’ is conflated
in the meaning of say the word seat circumstantially as to four-legged seat, three-legged seat, backless seat, legless seat etc. or even just the recurrent use of a surface as a seat or as purposed as a seat (even if it is technically less convenient for such a sitting purpose but for enhancing the aesthetics of its environment say for instance aesthetically displayed concrete blocks acting both as public seats and for public safety compared to another structure not purposed as a seat say for instance a carpeted stairway), and so-implicits that all ‘supposedly constituted’ human words and terms are rather so-conflatable residually as to the driving supererogatory—wholesomeness/profound-supererogation of human intelligibility reflected as to psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness in—{preconverging—disentailment—by}—postconverging—entailment in epistemic—totalising—resubjecting or totalising—entailing—reconstrual. This supererogation elucidation of human—textuality—<as—to—existentialising/contextualising/textualising> herein is specific as it construes of epistemic—totality rather as of epistemic—totalising—resubjecting or totalising—entailing—reconstrual as so-reflecting ‘a connoting supererogation-drivenness construal of the epistemic—totality of human—textuality—<as—to—existentialising/contextualising/textualising> in epistemic—totalising—resubjecting or totalising—entailing—reconstrual’ (and so over-and—overriding as ontologically—impertinent ‘a punctual absolutising denoting/citation epistemic—totality construal of human—textuality—<as—to—existentialising/contextualising/textualising>’) with ‘a connoting supererogation-drivenness construal of the epistemic—totality of human—textuality—<as—to—existentialising/contextualising/textualising> in epistemic—totalising—resubjecting or totalising—entailing—reconstrual’ implying notionally that supererogatory—wholesomeness/profound-supererogation of human intelligibility supersedes ‘a punctual absolutising denoting/citation epistemic—totality construal of human—textuality—<as—to—existentialising/contextualising/textualising>’ (as so-reflecting historiality/ontological—
eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<sup>&lt;perspective–ontological-normalcy/postconvergence-reflecteda-epistemicity-relativism-determinism’&gt;</sup>) and as such ‘a connoting supererogation-drivenness construal of the epistemic-totality<sup>37</sup> of human–textuality-<sup>&lt;as-to-existentialising/contextualising/textualising&gt;</sup> in epistemic-totalising<sup>32</sup>–resubjecting or totalising-entailing–reconstrual’ rather speaks to wholesome conflatedness<sup>1</sup> (manifested as individual-by-institutional-by-social notional–self-distantiation–imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) of human aestheticisation–and–aestheticisation-towards-ontology’ with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructure-of– meaningfulness-and-teleology<sup>,</sup> institutional-development–as-to-social-function-development and living-development–as-to-personality-development. This further speaks to the fact that the conception of citation as of academic practicalities (with derived social and institutional conception) is in many ways rather a practicality out of a ‘presencing—absolutising-identitive-constitutedness<sup>13</sup> blurriness’ so-reflected as from prospective knowledge generation ‘imbued intemporal-prioritisation-of-reference-of-thought’–as-confaltedness<sup>13</sup>–or-ontological-reprojecting superseding/transcending intemporal-projection–and–appraisal of social-stake-contention-or-confliction’ as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) underlying the fact that the veridical notional contemplation of notional–citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality<sup>37</sup> of human–textuality-<sup>&lt;as-to-existentialising/contextualising/textualising&gt;</sup> in epistemic-totalising<sup>32</sup>–resubjecting or totalising-entailing–reconstrual’) is effectively as from the relative-ontological-completeness<sup>14</sup>–reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ for any such specific conception of notional–citationality as to <amplituding/formative–
conflatedness in [preconverging disentailment by] postconverging entailment. Thus notionally a supererogatory—wholesomeness/profound-supererogation of notional—citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality of human—textuality—<as-to-existentialising/contextualising/textualising> in epistemic-totalising ~resubjecting or totalising-entailing—reconstrual’) very much explains why prospective knowledge generation is not associated with an absolutising conception of denoting/citation as to the fact that it can hardly be said Einstein was among the best Newtonian physics scholar when analysed in terms of mere academic ‘presublimating relic/artifactual—beholding-constitutedness historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ Newtonian physics (but rather it is his appropriate notional—citationality emplacement as to nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection that so-decisively enabled his pioneering of prospective physics). Such a relation with prospective knowledge generation today particularly in domains-of-study susceptible to blurriness induces a markedly desublimating conception of notional—citationality as to when the ‘artifice of academic and institutional politics’ leads to a conception of knowledge as of ‘an institutional and academic nombrilism of self-presence/self-constitutedness —<in-perspective—epistemic-abnormalcy/preconvergence > to which prospective human aporeticism overcoming/unovercoming is relatively irrelevant’ such that the construal of knowledge as to denoting/citation implications carries its very own ‘academic and institutional politics of knowledge’ undermining organic-knowledge notional—citationality (with notional—citationality so-implied in self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as to reference-of-thought postconverging—dementating/structuring/paradigming). This further explains overall
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,
as-to-entailing-{amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness} is very much a reflection of the fact that the more profound appreciation of
human intelligibility as to human limited-mentation-capacity-deepening¹³ rather lies with
‘nonpresencing-{perspective–ontological-normalcy/postconvergence} manifest re-originary—
as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’—of-
notional–deprocrypticism-prospective-sublimation} transversality—{for-sublimating—
existential-eventuating/denouement}—of-affirmative-and-unaffirmative—disambiguated—‘motif-
and-apriorising/axiomatising/referencing} (as so-immersed notionally in a continuous
attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-
contiguity of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness—for-formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—
ontological-normalcy/postconvergence}). The seeming/apparent counterintuition that human
intelligibility is necessarily of mutual-intelligibility/dialogical-equivalence—<as-to-
psychologismic—apriorising/axiomatising/referencing—{of—attendant–ontological-contiguity —
educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—
{preconverging-disentailment—by}—postconverging-entailment.—in-self-becoming/self-
conflatedness for-formative—supererogating rather arises as to the ‘mental-reflex effect of our
collective secondnatured institutionalisation-threshold or any given registry-worldview/dimension collective secondnatured institutionalisation-threshold’ (as so-reflecting
registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective—
inuninstitutionalised-threshold ⁰² ‘self-referencing-syncretising forward-facing postconverging—
or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ as to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ but that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation, as to when such prior mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> is prospectively existentially–insufficient/inadequate requiring prospective profound-supererogation\textsuperscript{95}) which is ontologically-flawed because it fails to reflect the fact that the human as of limited-mentation-capacity is always of a manifest intelligibility caught up between ‘present institutionalisation-threshold and prospective uninstitutionalised-threshold\textsuperscript{102}’ as so-reflected as to any given registry-worldview/dimension ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ as to the de-mentative/structural/paradigmatic dualising of the ontological-performance\textsuperscript{12}–<including-virtue-as-ontology> of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with regards to prospective uninstitutionalised-threshold\textsuperscript{102} associated temporal-individuative-firstnaturedness disontologising and intemporal-individuative-firstnaturedness ontologising/re-ontologising; and so-effectively validating human intelligibility veridical conception as to ‘\textsuperscript{61}nonpresencing-<perspective–ontological-normalcy/postconvergence> manifest re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking –‘projective-insights’/epistemic-projection-in-conflatedness ’–of-notional–deprocrypticism-prospective-sublimation⟩\textsuperscript{90} transversality-<for-sublimating–existential-eventuating/denouement>–of- affirmative-and-unaffirmative–disambiguated–‘motif-and:
to appreciate the veracity of the successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity\textsuperscript{63}–\langle shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema\rangle\textsuperscript{64} as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{65}’ successive prompting of a dividing-line/distinguosc between ‘notional~philosophy\textsuperscript{66}\langle as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness ,~beyond-a-convenient-division-of-labour-conception-of-knowledge\rangle and notional~pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness } as to \textsuperscript{67}nonpresencing -<perspective–ontological-normalcy/postconvergence> epistemic-projection (as so-manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘\textsuperscript{103}universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to \textsuperscript{48}human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation\langle as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\rangle’). Fundamentally, the reason for these successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity\textsuperscript{65}–\langle shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema\rangle\textsuperscript{64} as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{65}’, lies in the fact that the prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}
so-arising from the knowledge-reification–gesturing<in-prospective_psycho-pychologism~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—<in-{preconverging-disentailment-by}–postconverging-entailment> in prospective ontologising/re-ontologising is being construed as from the prospective disontologising perspective as ‘an existentially constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’)’ and rather eliciting (consciously or unconsciously) ontological-bad-faith/inauthenticity<~preconverging–de-mentating/structuring/paradigming >; so-reflected as to the fact that such disontologising fails the very first and preceding step for genuine knowledge which is ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification–gesturing<in-prospective_psycho-pychologism~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—<in-{preconverging-disentailment-by}–postconverging-entailment> potential as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing–and–availing–and–re-availing of relative-ontological-completeness’. This insight moreover points out that with regards to the ‘potential for absolute knowledge as to human intellectual-and-moral responsibility implications’ all humans are ‘technically-speaking’ in ontological-bad-faith/inauthenticity<~preconverging–de-mentating/structuring/paradigming > to the absolute knowledge so-implied as from nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic-projection (as so-reflected ‘from a notional~deprocripticism ‘ nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic-projection in a protensive-consciousness
knowledge-notionalisation construal’ of the ‘<cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions specific ‘reference-of-thought preconverging/dementing’–qualia-schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignoreable–void imbued self-presence/self-constitutedness’-<in-perspective–epistemic-abnormalcy/preconvergence> specific ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming’ as so-underlining the manifest specific ‘reference-of-thought preconverging/dementing’–qualia-schema>). The saving grace here (with regards to the ‘technically-speaking’ inherent human ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming’ implications ‘as to inherent human limited-mentation-capacity induced <amplituding/formative–epistemicity>totalising~thrownness-in-existence’) manifested as to the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions respective self-presence/self-constitutedness’-<in-perspective–epistemic-abnormalcy/preconvergence> underwhelming levels of ontological-performance’-<including-virtue-as-ontology>) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening’ potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming’ for intemporal-prioritisation-of-’reference-of-thought’–as-confoundedness’-or-ontological-reprojecting (as to when relative-ontological-completeness’ is-educed–and–avails–and–re-avails); as so-reflected in the cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educating–and–availing–and–re-availing of relative-ontological-completeness’’ (as so-underlined by fundamental
dimensionality-of-sublimating \langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle. It is in this respect for instance that in many ways the Encyclopédist involved even ‘aristocrats’ and socially well-off persons beholdened to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of reference-of-thought—as-conflatedness\textsuperscript{13} or-ontological-reprojecting (as to when relative-ontological-completeness\textsuperscript{87} is-educated—and–avails—and–re-avails); with such an ontologising construal at the very center in the appreciation of social deconstruction beyond ‘accentuated identitive conceptions’ as of poorly-reflexive and un-recreative dispositions in the circularity of mere presencing—absolutising-identitive-constitutedness\textsuperscript{14} purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\textsuperscript{99}’ (rather than veridically of implicated-and-explicated attendant ontological-contiguity\textsuperscript{42}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40} induced ‘epistemic-growth/disquiet/discomfort—\{induced-sublimation,—as-from—existence’s—effusing/ecstatic–inlining-as-historiality—\{science/authenticity/nonextrication}\} beyond-mere-formulaicity-as-historicity-tracing—\{science-ideology/fashionability/distraction\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27}—by-reification/contemplative-distension\textsuperscript{27}\rangle). Notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-entailing—


This underlines the ontological-contiguity of the human institutionalisation process.
(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faith-drivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) in prospective


that cannot be contemplated in terms of the mindset as to knowledge-reification–gesturing<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}> conflatedness-in-{preconverging-disentailment-by-postconverging-entailment> of prior
cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing—and–availing—and–re-availing of relative-ontological-completeness’; and so cannot be construed as associated veridically with the requisite implicated-and-explicated attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort—induced-sublimation,—as-from-existence’s—effusing/ecstatic—inlining—as-historiality—{science/authenticity/nonextrication)—beyond—mere—formulaicity—as—historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing—with-immediacy—for-relative-ontological-completeness—by—reification/contemplative-distension associated with prospective knowledge reification. As it is rather bent to adopt a prospective distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing> posturing to such prospective knowledge reification gesturing associated with a cynicism that is unresponsive to the educing—and–availing—and–re-availing of relative-ontological-completeness as to dimensionality—of—desublimating—lack—of—\langle<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—conflatedness—/transvalutative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation\rangle impliciting that ‘afterall all the mentality that exists’ respectively in recurrent—utter—uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non—positivism/medievalism and positivism—procrypticism is respectively ‘non—rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’, ‘rulemaking—over—non—rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’, ‘universalisation—directed—rulemaking—over—non—rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ and ‘positivising/rational—empiricism—based—universalisation—directed—rulemaking—over—non—rules—
apriorising/axiomatising/referencing—psychologism entailment of knowledge’; as to an
preconverging-existential-extrication-as-of-existential-unthought normalising mentality
(‘usurping intellectual purpose/veracity’ as to inherent postconverging-nonextricatory-
existential-preempting-of-existential-unthought ‘human intemporal-individuation
threading/relaying succession of sublimating gesturings’). Furthermore an ‘epistemic-break or
notional-discontiguity/epistemic-discontiguity’ as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing’ arises since ‘a constraint is not a value’ (as to
the fact that ‘an preconverging-existential-extrication-as-of-existential-unthought normalising
mentality’ reflects a contraining orientation in contrast to ‘inherent postconverging-
nonextricatory-existential-preempting-of-existential-unthought’ reflecting a value orientation).
Thus knowledge carries its very own value (with knowledge value implied as to its inherent
‘nonpresencing—perspective—ontological-normalcy/postconvergence’ existentialising—frame
of ‘ontological-good-faith/authenticity’ ~postconverging—dementating/structuring/paradigming’ allowing for its self-reflexive—instigative-eventuating—{as-to-teleological-instigative/incipient—
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility—
preceding-existence’s—eventuating—sublimating—validation/desublimating—invalidation) in
prospective
attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising—contiguity’ induced knowledge-reification—
gesturing—{in—prospective—psychologism—apriorising/axiomatising/referencing—{of—attendant—
ontological—contiguity—educated—existentialising/contextualising/textualising—contiguity }—
conflatedness—{in—{preconverging—disentailment—by—postconverging—entailment}
expansion’); such that the requisite ‘knowledge value as of ‘nonpresencing—perspective—
ontological-normalcy/postconvergence’
(theoretically/conceptually/operantly articulated herein as ‘<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising’) can be cultivated-and-articulated for ‘knowledge entailment as of nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)), and so-reflected overall as knowledge ‘foregrounding_entailment_{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ‘; as-operative-notional–deprocrypticism). The insight here as well is that ‘knowledge carries its very own value’ (as to its prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since there is no neutral human mental-state of human ontological-performance -<including-virtue-as-ontology> but for the appraisal from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection. This is so-equally graspable for instance in the patent case of say a God-of-plane or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as ‘explained away by a circumstantial thorough positivistic/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup existentialising–frame is so-thoroughly beholdening to its ‘mystical/spirits conception of things’ going by its ingrained ‘reference-of-thought specific preconverging/dementing’–qualia-schema’ that at best only a circumstantial constraining is induced (and not a positivistic/rational-empiricism knowledge value as to its prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to fallback/relapse into such a ‘mystical/spirits conception of things’ (so-reflected ‘in the generationally ingrained animistic
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness’—in—preconverging-entailment’ from which it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from the positivistic/rational-empiricism epistemic-projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation” inducing human ontological-commitment 

as to self-becoming/self-conflatedness/formative–supererogating-s-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)

vestedness/normativity-<discretely-implied-functionalism>. For instance, such a
cnonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection
reflected of such a term like metaphoricity’ herein as to an exercise of ‘opening the human
mind’ to projectively see that what the Socrates, Copernicuses, Galileos, Descartes, Kants,
Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the
world as to their intellectual-and-moral profound-supererogation[26] are doing tangibly is
metaphoricity[7] as to psychologismic-apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
producing prospective sublimating ‘meaningfulness-and-teleology’[9] (and in this regards there
is no vague interpretation associated with the word metaphor as to the fact that the
literary/poetic metaphor is the more basic ‘sign-associated conception of metaphor as to
aestheticisation’ while the very practice of ‘science is an advancement of the conception of
metaphor however implicated in the natural sciences as to aestheticisation-towards-ontology
imbued exactifying/precisioning–of-sublimation<as-to-entailing-theoretical,-conceptual-and-
operant-implications>’ explaining the recurrent
psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—confalatedness[11] in-
{preconverging-disentailment-by}-postconverging-entailment reflecting science
‘historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>). But the
possibility to induce blurriness is pedantically taken up in a blurring conception of the
‘literary/poetic metaphor’ as to obfuscate with the literary trope as to what such thinkers like
Derrida and Foucault ‘meant or can mean as metaphor’ failing to factor in that their lifetime
work is ‘all their metaphor’ they are talking about (as to their eliciting of prospective reflexive

encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation ⟨as-to-perspective–ontological-normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming'⟩. It is herein contended that such postmodern thinkers like Derrida and Foucault were very well consciously aware of this institutionally engrained distorted thought and motives as reflected in their intellectual demeanour and apprehension within the scope of such institutional ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ (to which threshold of disontologising the textualising herein is not beholdening and effectively makes explicit as part and parcel of prospective knowledge-reification–gesturing–in–prospective_psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in–{preconverging–disentailment–by}–postconverging–entailment⟩. In many ways it is herein contended that with the appropriate contemplative patience and distance such thought as to their implicated knowledge-reification–gesturing–in–prospective_psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in–{preconverging–disentailment–by}–postconverging–entailment⟩ is no more difficult to contemplate but for pedantic consciously or unconsciously elicited misanalysis and blurriness’. With such pedantic blurriness undergirded by such a ‘statement that certain things are unspeakable’ rather herein construed as the very hallmark of such institutional
disontologising undermining of prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity implications because human
civilisation/enlightenment/progress is exactly about metaphorising as ‘making unspeakable things speak’ (as tangible like the metaphors of Newton making abstract forces conception to speak, Einstein making spacetime conception speak, Mendel making hereditary characteristics to speak, etc. and in all such cases not only counterintuitive-and-idiosyncratic to their epochal minds but initially also to their instigators very own minds, and just as herein as tangible as to the explicited veracity of the <cumulating/recomposuring–attendant-ontological-contiguity ->
successive registry-worldviews/dimensions ‘reference-of-thought specific preconverging/dementing’–qualia-schema reflecting their specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness[1]–<in-perspective–epistemic-abnormalcy/preconvergence ’> as from prospective nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection so-implied as human de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) as to Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development). This in many ways is rather telling about the nombrilistic ‘presencing—absolutising-identitive-constitutedness’ of such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack of a sense of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>) conception as to profound ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism imbued theoretical/conceptual/operant implications’; and so as to the fact that the issue of history is not about ‘presublimating relic/artifactual–beholding-constitutedness’;
fellow positivistic/rational-empiricism mindset) as this will induce excessive mental alienation to the ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a relation will be ‘within the scope of the animistic collective-social implications of human limited-mentation-capacity’ (or within the scope of the ‘debarking positivistic community and animistic social-setup shared/mutual collective-social implications of human limited-mentation-capacity’) to integrate prospective positivising ontologising-and-re-ontologising over the animistic social-setup prior non-positivising disontologising; as to the positivising mindset projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ imbuing human ontological-commitment imbuing human ontological-commitment as-imbuing human ontological-commitment (<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality>’ but then at the same time this equally allows for the possibility for an anti-positivising disontologising as to temporal social-stake-contention-or-confliction. This so-explains more elaborately (with respect to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) the crossgenerational nature of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort—{induced-sublimation—as-from-existence’s—effusing/ecstatic–inlining-as-historiality—{science/authenticity/nonextrication}—beyond-mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension for human prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In many ways the knowledge-reification—gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing—{of attendant ontological contiguity—educed—existentialising/contextualising/textualising—}

tissue-of-social-emanance as to attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity”

existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment by}—postconverging-entailment’ associated with its limited-mentation-capacity implications of disontologising (‘which so-validates an epistemicity-relativism-determinism ontologising conceptualisation’ as veridically accounting for this ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing—of attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment by}—postconverging-entailment’ given human limited-mentation-capacity and thus requiring for prospectively sublimating ontological-performance<including-virtue-as-ontology> the need for human limited-mentation-capacity-deepening as to epistemicity-relativism-determinism implied psychologismic—apriorising/axiomatising/referencing—of attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment by}—postconverging-entailment). Thus ‘an incidental to any given station-of/epochal presencing—absolutising-identitive-constitutedness conception of the-human/humanity as to an in-effect absolution<as-to—apriorising/axiomatising/referencing—of attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in preconverging-entailment’ divulges a convenient technically-speaking ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming that can hardly be qualified as prospective ontology-aspiring since its veridical de-mentative/structural/paradigmatic relation to prospective sublimation/transcendence/emancipation is of the very same dimensionality-of-desublimating-lack-of—{amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} that may just as well justify prior presencing—absolutising—
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation\textsuperscript{86} to profound-supererogation\textsuperscript{96} threshold of constraining sublimation over desublimation. Such a ‘human existential re-creativity’ of prospective ontologising-and-re-ontologising possibilities (reflecting the full human ontologising-drive scope as to the ‘exercise of the epistemic projective-equalisation of human station of \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective \textsuperscript{6}nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’) necessarily has to address what is herein construed as ‘fundamental taboo against prospective ontologising-and-re-ontologising’ (underlying any human registry-worldviews/dimensions ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold\textsuperscript{10}\textsuperscript{2}) so-involving: the fact that prospective ontologising-and-re-ontologising (as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{87}) necessarily implies ‘a prospective \textsuperscript{7}nonpresencing-<perspective–ontological-normalcy/postconvergence> change in knowledge-reification–gesturing-<in-prospective\textsuperscript{4}psychologismic~apriorising/axiomatising/referencing-\textsuperscript{1}\{of-attendant~ontological-contiguity~educed~existentialising/contextualising/textualising-contiguity\}—conflatedness~in~\{preconverging~disentailment~by\}~postconverging~entailment\textsuperscript{8} as to educated psychologismic~apriorising/axiomatising/referencing-\textsuperscript{1}\{of-attendant~ontological-contiguity~educed~existentialising/contextualising/textualising-contiguity\}—conflatedness\textsuperscript{1}~in-\{preconverging~disentailment~by\}~postconverging~entailment’ that is in many ways inherently ‘problematic/troublemaking/challenging and disentailing’ to any given \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} social-vestedness/normativity-\textsuperscript{discretely-implied-functionalism} and its prior_knowledge-reification–gesturing-<in-

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (not for an idle purpose as to 'a presence social-stake-contention-or-confliction' implication) but rather as to the fact that such prior_knowledge-reification–gesturing—in-prior_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment> has-failed/is-failing prospectively (given its psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment) the requisite profound-supererogation associated with the
prospective 

knowledge-reification–gesturing-<in-

prospective_psychologismic-apriorising/axiomatising/referencing {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —

conflatedness -in-{preconverging-disentailment-by}—postconverging-entailment> (beyond any projected mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>) ‘and so technically-speaking to its underlying ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming’ as to when manifest relative-ontological-completeness is-educed–and–avails–and–re-avails’ (so-construed as being in epistemic-decadence with respect to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>
epistemic-projection of ‘knowledge value’ so-reflected herein as

‘<amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-
construct/valuation–and–derived-parameterising}’ for <amplituding/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-variability}, and so-reflected overall as knowledge ‘foregrounding__entailment-{postconverging–narrowing-down–sublimation-as-to-
’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–’immanent-ontological-contiguity ’:-as-operative-notional–deprocrypticism)), as to the critical fact that prospective knowledge-reification–gesturing-<in-

prospective_psychologismic-apriorising/axiomatising/referencing {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —

conflatedness -in-{preconverging-disentailment-by}—postconverging-entailment> educated sublimating/transcendence/emancipation cannot be construed as of the prior_knowledge-
reification–gesturing-<in-prior_psychologismic-apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity } —constitutedness -in-preconverging-entailment> (as this is bound to merely
induce more and more of a complexification of the latter as so-reflected in our modern-day procrypticism—or—disjointedness-as-of—reference-of-thought totalisingly-disentailing—discretion/whim-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) with such complexification rendering the possibility for prospective sublimation/transcendence/emancipation rather tedious as to the requisite ‘crusading relation to prospective knowledge’ for its aporeticism overcoming/unovercoming; besides the prior_knowledge-reification—gesturing—<in-
prior_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
registry-worldviews/dimensions as to the overall ontological-contiguity—of-the-human-institutionalisation-process—with the further ontological-veracity herein that the human/humanity can be defined at its barest as to transversality—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-apriorising/axiomatising/referencing’ as there is notionally no ontologically-coherent possibility for the-human/humanity otherwise; and the final element of the ‘fundamental taboo against prospective ontologising-and-re-ontologising’ lies in the very non-scalarity/beholdingness—of-the-possibility-for-the-later-ontologisation> of the ‘full incipient supererogating breadth of human intelligibility transmutation’ underlying human aestheticisation—and–aestheticisation-towards-ontology (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development) and so (with the implication that a central and potent force of human ontologising-and-re-ontologising so-reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process—rather lied historically with the possibility for human cultural diffusion given the human limited-mentation-capacity problem of aestheticisation—beholdening-out-of-bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is herein contended of the under-utilisation of human aestheticisation—and–aestheticisation-towards-ontology potential with regards to our modern-day —presencing—absolutising-identitive-constitutedness—social-vestedness/normativity—<discretely-implied-functionalism> institutional and social —preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuings—existentialising—enframing/imprintedness—{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}, and we can further appreciate abstractly (as to the full
possibilities of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) as herein contended that ‘our very recurrent subconscious-level infused/imported aestheticisation motifs’ as to the possibilities for aestheticisation—and–aestheticisation-towards-ontology are even more radically beyond our passive or active contemplation of prospective re-originariness/re-origination as to our consciously developed human intelligibility and purposes imbued non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>. In many ways, this ‘fundamental taboo against prospective ontologising-and-re-ontologising’ is effectively just the human <amplituding/formative–epistemicity>totalising~thrownness-in-existence implications (given human limited-mentation-capacity requiring human limited-mentation-capacity-deepening for prospective sublation), so-reflected as to human limited projective epistemic capacity (as to the ‘exercise of the epistemic projective-equalisation of human station of—absolutising-identitive-constitutedness as to prospective nonpresencing—ontological-normalcy/postconvergence> epistemic projective-equalisation’) for prospective sublimating–nascence poorly going all the way (as of prospectively dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) to the ‘supererogatory—wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ rather as so-being comprehensively about prospective reference-of-thought postconverging—dementating/structuring/paradigming (with such a poor construal so-reflected with the relatively temporal preconverging—existential-extrication-as-of-existential-unthought human

It can be appreciated in this regards as to a ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection that the ‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ respectively of base-institutionalisation, universalisation and positivism imbued nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> can only be poorly appreciated existentialisingly/contextualisingly/textualisingly respectively as of a recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism desublimating
reference-of-thought—point-of-devolving/departure/anchoring/backdrop
inveracity/impertinence; and likewise such a requisite
‘supero~ery’—wholesomeness/profound-supero~eration of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ insight
can projectively be grasped when it comes to our positivism/rational-empiricism and
prospective ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought.
Critically thus, it is in the very nature of all ‘presencing—absolutising-identitive-
constitutedness social-vestedness/normativity—discretely-implied-functionalism’ to falsely
imply (beyond-the-consciousness-awareness-teleology—in-preconverging-existential-
extrication-as-of-existential-unthought) to demarcate what can be of sublimating–nascence
especially as so-construed within the ambits of its ‘mortal/temporal existentialising–frame’
readily enclosing prospective nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> to
then undermine their requisite prospectively implied ‘supero~ery’—wholesomeness/profound-supero~eration
of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (whereas
this is exactly the enabler of ‘human consciousness notional—protensivity imbuing prospective
psychologism—epistemic—acutisation—as-to-postconverging—
dementating/structuring/paradigming—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism—overcoming/unovercoming> as undergirding the ‘full
experiment/experientiality that is the human social-emanance’ herein reflected as to the overall
ontological-contiguity—of-the-human-institutionalisation-process of the
<cumulating/recomposuring—attendant-ontological-contiguity—successive registry-
worldviews/dimensions). Thus in many ways such ‘presencing—absolutising-identitive-
constitutedness social-vestedness/normativity—discretely-implied-functionalism’ adopt a
notional–pedantising/muddling/formulaic-hollowing-out—in-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ as to (existence’s—effusing/ecstatic–inlining-as-historiality–{science/authenticity/nonextrication}) as so-reflected in the postmodern notional–philosophy–<as-to-the-veridical-conception-of-
philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness,-beyond-a-convenient-division-of-labour-conception-of-
knowledge> contention of human perpetual re-rationalisations for emancipation so-underlying prospective transcendence-and-subsitlumity/sublimation/supererogatory–de-mentativity (herein construed as to nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection implications of human limited-mentation-capacity-deepening implied conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); and so as to when it comes to the need for requisite prospective profound-supererogation with regards to human prospective destructuring-threshold–(uninstitutionalised-threshold/presublimating–
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ thus speaks to notional–philosophy–<as-to-the-veridical-conception-of-philosophy-as-englobing-all-
dementating/structuring/paradigming.—eliciting-of-existence’s-sublimating-nascence-in—
prospective-aporeticism-overcoming/unovercoming’ (underlied by a supererogatory—wholesomeness/profound-supererogation of notional—citationality as to ‘a connoting supererogation-drivenness construal of the epistemic-totality of human—textuality—<as-to-existentialising/contextualising/textualising> in epistemic-totalising—resubjecting or
ocean voyage technologies at the service of the prior medievally clouded immaterial/social 
overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness- 
and-teleology—value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging—motif-and- 
apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness— 
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), but rather 
called for a renewed conceptualisation of humanity beyond a mentality of immediate 
subsistence/survival. Critically, ‘human psychologismic–epistemic-acutisation—as-to- 
postconverging—dementating/structuring/paradigming—eliciting—of—existence’s—sublimating— 
nascence—in—prospective—aporeticism—overcoming/unovercoming’ (implied 
supererogatory—wholesomeness/profound—supererogation of notional—citationality) notionally 
speaks to the veracity of a translative-accordance between nascent-particular/incipient-and— 
material/technical—sublimations—notioned—to—their—relative—ontological—completeness— 
reference—of—thought—devolving> and social-and-institutional—frameworks—of— 
referencing/registering/decisioning existentialising—decisionality (so—notectionally—reflected—as—of— 
supererogatory—wholesomeness/profound—supererogation of prospective—reference—of— 
thought—point—of—devolving/departure/anchoring/backdrop as of social—and—institutional— 
frameworks—of—referencing/registering/decisioning sublimating—existentialising—decisionality’— 
or ‘shallow—supererogation as to prior reference—of—thought—point—of— 
devolving/departure/anchoring/backdrop of social—and—institutional—frameworks—of— 
referencing/registering/decisioning desublimating—existentialising—decisionality’) and so with 
respect to the effective human ‘exercise of the epistemic projective-equalisation of human 
station of presencing—absolutising—identitive—constitutedness as to prospective 
nonpresencing—perspective—ontological—normalcy/postconvergence—epistemic projective— 
equalisation’. Thus ‘human psychologismic–epistemic—acutisation—as—to—postconverging—
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming thus notionally delineates the manifest
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ (implied supererogatory-wholesomeness/profound-supererogation of notional–citationality) as effectively allowing for the ‘exercise of the epistemic projective-equalisation of human station
of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-
perspective–ontological-normalcy/postconvergence epistemic projective-equalisation’ of
sublimating human ontological-performance—including-virtue-as-ontology> for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; wherein out of
supererogatory—wholesomeness/profound-supererogation the respective reference-of-
thought (mental-states) of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-
POSITivism/medievalism and procrypticism—disjointedness-as-of reference-of-thought in
their psychoanalytic-unshackling/memetic-reordering/institutional-recomposing self-
becoming/self-conflatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—
ontological-normalcy/postconvergence> come to terms respectively with the reference-of-
thought (mental-states) of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—preempting—disjointedness-as-of reference-of-thought as so-speaking to prospective human disruptive aporeticism
overcoming/unovercoming for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity (and so-construed as beyond-and-
different from prior recurrent-utter-uninstitutionalisation, ununiversalisation, non
requisite postconverging-nonextricatory-existential-preempting-of-existential-unthought

contemplating underlying the successive registry-worldviews/dimensions; with the veracity of the existentialising dynamic of prospective human aporeticism overcoming/unovercoming requiring ‘human psychologismic–epistemic-acutisation-

dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-

prospective-aporeticism-overcoming/unovercoming’ involving intemporal ‘projection of aestheticising–re-margining/re-edging/re-acuity—as-

postconverging_circumscriptive/totalitative–restructuring’ as to prospective

supererogatory–wholesomeness/profound-supererogation re-originary-as-

unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-

thinking ‘projective-insights’ ‘epistemic-projection-in-conflatedness –of-

notional–deprocrypticism-prospective-sublimation⟩ (as prospectively eliciting human ontological-performance including-virtue-as-ontology> in so-superseding/transcending the ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-

formulaicity-as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’). Thus the blunt fact of the matter explaining the ineffect absolution-as-to-apriorising/axiomatising/referencing {of-attendant–ontological–

contiguity educed–existentialising/contextualising/textualising-contiguity }—

constitutedness in–preconverging-entailment> ontologically-flawed manifestations of registry-worldviews/dimensions as to their relative-ontological-incompleteness is that human ontological-performance including-virtue-as-ontology> reflecting their ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity-as-to-mere-
sublimation or existentialising–frame of desublimation’) is reflected in the fact that the
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming which then becomes prospectively susceptible to a
desublimating least-common-denominator-of-social-functioning-and-accordance—effecting as
to human shallow-supererogation ontologically-flawed projection of prospective human
aporeticism overcoming/unovercoming; with this insight very much explaining how and why human
social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising—decisionality (given human limited-mentation-capacity in want for limited-
mentation-capacity-deepening) develop into self-sufficient and self-presence/self-
constitutedness—in-perspective—epistemic-abnormalcy/preconvergence constructs
(manifesting their presencing—absolutising-identitive-constitutedness incidental station-
of/epochal in-effect abolution—as-to—apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—
constitutedness—in—preconverging entailment) as so-construable from nonpresencing-
<perspective—ontological-normalcy/postconvergence> epistemic-projection of prospective
human aporeticism overcoming/unovercoming. Critically, the veracity of ‘human
psychologismic—epistemic-acutisation—as-to-postconverging—
dementating/structuring/paradigming—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming’ underlying the overall ontological-
contiguity—of-the-human-institutionalisation-process is effectively graspable rather as from
notional—deprocrypticism deneuterising—referentialism (as so-reflected ‘from a
notional—deprocrypticism nonpresencing—<perspective—ontological-normalcy/postconvergence>
epistemic-projection in a protensive-consciousness ratiocintiguity/ratiocination-as-referentialism—implicit Attendant—ontological-contiguity—
knowledge-notionalisation construal’ of the ‘<cumulating/recomposing—attendant—
ontological-contiguity—successive registry-worldviews/dimensions specific reference-of—
thought preconverging/dementing ‘–qualia-schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presetence/self-constitutedness\textsuperscript{14}–<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{11}> specific ontological-bad-faith/inauthenticity\textsuperscript{64}–preconverging–de-mentating/structuring/paradigming\textsuperscript{65}’ as so-underlining the manifest specific \textsuperscript{8} reference-of-thought preconverging/dementing ‘–qualia-schema’); and so with regards to ‘human psychologismic–epistemic-acutisation\textsuperscript{10} as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming\textsuperscript{11}’ (implied supererogatory–wholesomeness/profound-supererogation\textsuperscript{96} of notional–citationality) in postconverging–nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity\textsuperscript{67} as hermeneutically/reprojectively/supererogatingly/zeroingly factoring in overall human limited-mentation-capacity-deepening in the human ‘exercise of the epistemic projective-equalisation of human station of \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective ‘nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’. In this regards, the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} fundamentally reflects ‘differing attendant–ontological-contiguity\textsuperscript{7} notional–<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{5} prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \textsuperscript{10}’ (as imbued human prospective destructuring-threshold\textsuperscript{7} /presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to prospective aporeticism overcoming/unovercoming), as of; <amplituding/formative–epistemicity>totalising–‘random-
as-impulsive—implicated_attendant–ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,


uninstitutionalisation ‘random-as-impulsive—implicit_attendant—ontological-contiguity⁶⁷’
non-rules—apriorising/axiomatising/referencing–psychologism notional~shiftiness-of-the-
Self/construction-of-the-Self, base-institutionalisation–ununiversalisation ‘nominal-as-
tendentious—implicit_attendant—ontological-contiguity⁶⁷’ rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism notional~shiftiness-of-the-
Self/construction-of-the-Self, universalisation–non-positivism/medievalism ‘ordinal-as-
qualifying—implicit_attendant—ontological-contiguity”’ universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
notional~shiftiness-of-the-Self/construction-of-the-Self, positivism–procryptic ‘intervalist-
as-categorising—implicit_attendant—ontological-contiguity’ positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism notional~shiftiness-of-the-
Self/construction-of-the-Self and deprocryptic ‘ratiocontiguity/ratiocination-as-
referentialism—implicit_attendant—ontological-contiguity’ preemring—disjointedness-as-
of-‘reference-of-thought,—as-to—<amplituding/formative–epistemicity>growth-or-
conflatedness⁷⁄₄/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’ in-superseding-mere-formulaic—positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism notional~shiftiness-of-the-Self/construction-of-the-Self; and so speaking to the
increasing human limited-mentation-capacity-deepening⁷⁸–<including-virtue-as-ontology> for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative–
epistemicity>totalising–purview-of-construal. Critically, deprocrypticism—or—preemring—
disjointedness-as-of—reference-of-thought ‘ratiocontiguity/ratiocination-as-referentialism—
implicated_attendant–ontological-contiguity
prospective_psychologismic–apriorising/axiomatising/referencing {of attendant–ontological–
contiguity –educed–existentialising/contextualising/textualising-contiguity }=–
conflatedness in {preconverging-disentailment–by} postconverging-entailment (as to its
knowledge-notionalisation ‘undermining of totalisingly-disentailing—discretion/whim-of-
thought’ and as to an emphasis on difference-conflatedness—as-totalitative-reification-in-
singularisation-as-to-the-nondisjoinedness/entailment-of-prospective-_nonpresencing> –as-
veridical-epistemicity-relativism-determinism <amplituding/formative–
epistemicity> causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing, for-explicating-ontological-contiguity involving ‘understanding notionally’
as to the most profound conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
arising from understanding both human individuative ‘ignorances’/desublimation/temporal-
dispositions and knowledge/sublimation/intemporal-disposition manifestation), reflects the
more ontologically pertinent/profound ‘human <amplituding/formative–
epistemicity> totalising–thrownness-in-existence’ knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing {of attendant–ontological–
contiguity –educed–existentialising/contextualising/textualising-contiguity }=–
conflatedness in {preconverging-disentailment–by} postconverging-entailment ontological-
performance ‘<including-virtue-as-ontology>’ for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as to prospective human aporeticism
overcoming/unovercoming; and so-critically as to its translative-accordance of prospective
nascent-particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving> implications into their true
‘supererogatory–wholesomeness/profound-supererogation’ of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence imbued


mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)

{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising–
contiguity }—conflatedness in {preconverging disentainment by} postconverging-
entailment> ontological-performance<-including-virtue-as-ontology> for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity' (as of relative-ontological-incompleteness(relative-ontological-completeness
{(sublimating~referencing/registering/decisioning.—as-self-becoming/self-
conflatedness /formative–supererogating—projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing—in-perspective–ontological-
normalcy/postconvergence)> as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’); such that the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising—purview-of-construal apparently takes on differing substantivity (as different registry-worldviews/dimensions meaningfulness-and-
teleology ) as to human limited-mentation-capacity and limited-mentation-capacity-
deepening implications of blurriness/unblurriness. As to the underlying existentialising—
bound to induce a mechanical-knowledge misconstrual of the veracity of ‘punctually subsumed aestheticising gesturings (as of ‘intervalist-as-categorising—implicitied_attendant–ontological-contiguity’\textsuperscript{67}, ‘ordinal-as-qualifying—implicitied_attendant–ontological-contiguity’\textsuperscript{67}, ‘nominal-as-tendentious—implicitied_attendant–ontological-contiguity’\textsuperscript{67} and ‘random-as-impulsive—implicitied_attendant–ontological-contiguity’\textsuperscript{67})’ as to the underlying requisite implicitied_attendant–ontological-contiguity\textsuperscript{67} (rather reflected herein as of ‘human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ overall ‘ratiocontiguity/ratiocination-as-referentialism—implicitied_attendant–ontological-contiguity’\textsuperscript{67} knowledge-notionalisation aestheticisation—and–aestheticisation-towards-ontology); and this failure as to our positivism/rational-empiricism occlusiveness disposition (of ‘intervalist-as-categorising—implicitied_attendant–ontological-contiguity’ flawed underlying implicitied_attendant–ontological-contiguity\textsuperscript{67}) in many ways accounts for the manifestation of science-ideology whether in the natural sciences themselves or more often blurred domains like the social domain as to a poor construal and appraisal of supererogatory-wholesomeness/profound-supererogation\textsuperscript{96} of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop (which has to be of appropriate ‘ontological-contiguity’-as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective\textsuperscript{95} in postconverging-nonextricatory-existential-preempting-of-existential-unthought’). In many ways it is up to such blurred domains to effectively explicit ‘supererogatory-wholesomeness/profound-supererogation\textsuperscript{96} of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ as to the fact that the natural sciences inherently tied to the sublimating–nascence incipience/immediacy/directness before fundamental reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness (as to the artifice of our
human convenient division-of-labour-conception-of-knowledge flawed/incomplete conception of sublimating–nascence notwithstanding that existence in its ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity’ is not constrained/subjected by that artifice) may be oblivious as a matter of practicality and focus about the explicited ‘supererogatory~wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ as ‘comprehensiveness conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism grounds’ for such existence’s sublimating–nascence incipience/immediacy/directness in the natural sciences. In this regards, it is herein contended (as to underlying ‘ontological-contiguity’<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective> in postconverging-nonextricatory-existential-preempting-of-existential-unthought’) that such a conception like 1+1=2 in relatively unblurred domains-of-study as the natural and exact sciences (of sublimating–nascence incipience/immediacy/directness) speaks to an implicit attendant–ontological-contiguity knowledge-notionalisation that can be missed when construed simplistically in relatively blurred domains-of-study (requiring sublimating–nascence comprehensiveness/nonimmediacy/indirectness) where the implicit attendant–ontological-contiguity is misconstrued in terms of in-effect absolution-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–entailment> of ‘human-subpotency supposed preconverging-existential-extrication-as-of-existential-unthought conception of implicit attendant–ontological-contiguity’ (and so-misconstrued over ‘inherent existence’s postconverging-nonextricatory-existential-preempting-of-existential-unthought manifest/phenomenal ontological-contiguity’). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as to ‘the veracity of
prospective knowledge-reification–gesturing-<in-}
prospective psychologismic–apriorising/axiomatising/referencing- {of attendant ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> and
prospective sublimating–existentialising–decisionality’ as rather being as of ‘ontological-
contiguity -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective> in postconverging-nonextricatory-existential-preempting-of-
existential-unthought’) is reflected in the difference between ‘human
sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–
meaningfulness-and-teleology > upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-
absolute-referencing–of–
meaningfulness-and-teleology > upon social-
vestedness/normativity-<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ and can be compared in allegorical terms to say having a
highway with poor signalling and construction bound to induce a given level of accidents (as to
possibility of sublimation/desublimation), with the former rather construing of the inherent
nature of the highway from postconverging-nonextricatory-existential-preempting-of-
existential-unthought insight of foundational problematic aporeticism
overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic
aporeticism overcoming/unovercoming nature of the highway and adopting extricatory
stratagems as to preconverging-existential-extrication-as-of-existent-unthought orientation
for dealing with the highway in its given state ‘with the implicated expectation of accidents’;
and in this respect deconstruction and genealogy analyses (and notional~deprocrypticism
suprastructuralism analysis as expressed herein with regards to the ontological-contiguity —
of-the-human-institutionalisation-process”) as to ‘human sublimating/desublimating—
accountability, etc. as to a winners-and-losers implicated conceptualisation of social-
vestedness/normativity and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation entailing-totalising~in-relative-ontological-completeness historiality/ontological-eventfulness totalising~in-relative-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ implications of aporeticism overcoming/unovercoming’). It is critically this ‘human-subpotency supposed preconverging-existential-extrication-as-of-existential-unthought conception of implicated_attendant–ontological-contiguity’ that underlies in all registry-worldviews/dimensions ‘prospectively desublimating institutional and social notional~pedantising/muddling/formulaic-hollowing-out—in-
The fact of the matter is that what the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world are contemplating has to do with their Ages and societies.
lack of angling-of-imaginary postconverging-nonextricatory-existential-preempting-of-existential-unthought wherein even remnants of ‘profound organic-knowledge value’ are increasingly being subject to a prosaic/popularity/fashionability/merchandising substitutive mentality of knowledge value and worth; poorly entertaining prospective human epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-
{science/authenticity/nonextrication]-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension accruing onto the ‘supererogatory— wholesomeness/profound-supererogation’ of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (as to human individual-by-institutional-by-social notional–self-distantiation-
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ aspect of overall existence’s sublimating–nascence) is rather to enable the ‘accrual of the prospective
reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ doing-so even in disregard of the punctual/immediacy valuation of sublimating–nascence made by ‘existentialising–frame of
priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional-positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’; and so-reflected in the fact that prospective sublimating–nascent can only poorly be accommodated in prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop. Prospective sublimating–nascent is much more than just prospective nascent-particular/incipient-and-material/technical/sublimations blinded-to-their-relative-ontological-completeness but is made comprehensive and complete with its appropriate ‘supererogatory—wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascent’ as to the requisite induced human epistemic-growth/disquiet/discomfort⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}⟩ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension. In this regards, it can be appreciated that the veridically comprehensive and complete sublimating–nascent of technical and scientific progress like shipbuilding and other ocean voyage technologies rather came into their full realisation as to a healthy global commercial relations these enabled over their initial pirating, warring and exploitative dehumanising pursuits (speaking of their requisite human epistemic-growth/disquiet/discomfort⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}⟩ that is rather decisive and indispensable to all ‘sublimating–nascent incipience/immediacy/directness’ as to their requisite ‘prospective reference-of-thought appraisal of sublimating–nascence
comprehensiveness/nonimmediacy/indirectness’). Such an insight as to the supererogatory–wholesomeness/profound-supererogation of organic-knowledge for say present-day institutional-development–as-to-social-function-development can be garnered with the patent case of say knowledge for the management of a nuclear facility which is much more than its mere inherent processive technicalities (‘knowledge as a mere doable thing’) but equally with the technicity/profundity extending to the facility operators reflexive and contemplative appreciation of the dangerousness of nuclear materials and processes and ability to critically take appropriately conservative and cooperative or autonomous decisions to stave off any potential crises (with these associated elements including their mental/psychological suitability construed as the requisite epistemic-growth/disquiet/discomfort–induced-sublimation–as-from-existence’s—effusing/ecstatic–inlining-as-historiality–{science/authenticity/nonextrication}–beyond-mere-formulaicity-as-historicity-tracing–{science-ideology/fashionability/distraction}) tied to that knowledge and so within the framework of the facility thought-out/contemplated operational and designing conception integrative of such sublimating operation). This reality about the supererogatory–wholesomeness/profound-supererogation of organic-knowledge is relevant in all institutional domains as well but for when it comes to conveniencing, popularising, merchandising and media-ratings driven purposes which may be innocuous in other contexts but turn out to be particularly consequential when permeating and undermining the political process as to when human sovereign participation is in-effect construed as utterly dissociated with ontological-veracity; as to the fact that there can be ‘a thin-and-tenuous line between ontological-good-faith/authenticity/imbuing sublimation and ontological-bad-faith/inauthenticity/imbuing gimmickiness/desublimation’ as to human aestheticisation–and–aestheticisation-towards-ontology, wherein apparently ‘gimmicky techniques’ are effectively sublimating as to their specific aestheticising/creative/artistic existentialising–frame but are
rather desublimating when poorly aestheticised out of such specific aestheticising/creative/artistic existentialising–frame or when ‘circumstantially appreciatively aesthetically shallow/encumbering/vague/bland/incomplete/etc.’ or when poorly reflected in domains of aestheticisation-towards-ontology where profound ontological-pertinence is important (requiring in all such cases the appraisal of appropriate supererogatory wholesomeness/profound-supererogation in postconverging–de-mentating/structuring/paradigming ). This underlies the very ontological-normalcy/postconvergence epistemic-projection with regards to the conception of ‘ontological-good-faith/authenticity as to ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming ’ wherein communication and marketing strategies in eliciting human interest as to ontologically relevant ways for instance associated with useful public information and promotion in health, business, etc. (construed as of ontological-good-faith/authenticity), when poorly and cynically projected as to subvert the requisite ontological-veracity and human epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}) in-the-very-same-and/or-other domains of human existentialising–decisionality (including citizenry and other institutional sovereignising—by—ontologising-depth existentialising–frame of existentialising–decisionality) become manifestly of ‘ontological-bad-faith/inauthenticity as to ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming ’ in need for appropriate supererogatory wholesomeness/profound-supererogation (in accounting-for/enabling genuine institutional ontological-performance-<including-virtue-as-ontology> imbued ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
amplituding/formative> disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation-and-derived-parameterising}; as so-underlied by the fact that humankind relates differently to the inherent epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality;}{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}}; as warranted for prospective nascent-particular/incipient-and-material/technical-sublimations-{blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving} and as warranted with respect to ‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality’ as to the latter disruptive blurriness and emotional-involvement with regards to social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (with the latter just a reflection of deficient human ontological-performance}-{including-virtue-as-ontology} in the human ‘exercise of the epistemic projective-equalisation of human station of ’presencing—absolutising-identitive-constitutedness as to prospective ‘nonpresencing-{perspective–ontological-normalcy/postconvergence} epistemic projective-equalisation’ when it comes to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—{meaningfulness-and-teleology}). It can be appreciated in this regards as to the archetypal case of Galileo prosecution that in many ways the technical demonstrations with his telescope were more or less accommodable to his persocutors with their grander issue being the implications of his interpretations on their overall nonpositivising/rational-empiricism conception of the world; and in many ways such an attitude is not exclusive to any one Age and society, and our very own positivism–procrypticism as to its occlusiveness is very much bound to turn a blind eye to its inconvenient truths as to
prospectively requisite disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation–and–derived-parameterising} and entailment-{as-to-totalising-contiguous/coherent–factuality-of-variability}. Whilst in effect the sublimating–nascent of ‘prospective nascent-particular/incipient-and-material/technical-sublimations-{blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving}’ like the natural sciences is construed relatively as to its cumulating/recomposuring unbeholding, transcendence, decomplexification for organic-knowledge and disentailment with respect to ‘prior nascent-particular/incipient-and-material/technical-sublimations-{blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving}’ (and so as the very central insight about the natural sciences when it comes to human limited-mentation-capacity-deepening), in many ways such sublimating cumulating/recomposuring unbeholding, transcendence, decomplexification for organic-knowledge and disentailment when it comes to ‘supererogatory–wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising~decisionality’ turns out to be resistant-and-tenuous and rather of crossgenerational occurrence (and particularly so as to an apathetic human mental-complex that practically tends to relate to the social as non-ontological in nature even as to when ontological-veracity is demonstrated and thus speaking to the veridical fact that prospective knowledge in this respect is one of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human underlying elaborate wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } so-associated successively with recurrent-utter-uninstitutionalisation trepidatious-consciousness
disontologising, base-institutionalisation–ununiversalisation warped-consciousness disontologising, universalisation–non-positivism/medievalism preclusive-consciousness disontologising and our present positivism–procrypticism occlusive-consciousness disontologising). In this respect and as reflected across the successively registries-worldviews/dimensions, notional~pedantising/muddling/formulaic-hollowing-out—in-
the ‘dragged-out nature or psychologismic–epistemic-acutisation-as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming’ of ‘prospective reference-of-thought
appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’) thus
undermining the notion of prospective human epistemic-growth/disquiet/discomfort
{induced-
sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as-historiality-
{science/authenticity/nonextrication]-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}) while cultivating
‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-
institutional-by-social sovereign’s service’ and in so-reflecting temporally-motivated human
individual-by-institutional-by-social manifest <amplituding/formative> wooden-language
{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology }. Such an in-effect absolution<as-to—
apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—anduced—
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment> projection of 5meaningfulness-and-teleology99 (underlined by the cynical
cultivation of a preconverging-existential-extrication-as-of-existential-unthought mentality as to
imply all the world that exists is respectively either as of recurrent-utter-uninstitutionalisation,
base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism or
our positivism–procrypticism in a closemindedness to the ‘human consciousness
notional~protensivity imbuing prospective psychologismic–epistemic-acutisation-as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming’ undergirding the ‘full
experiment/experientiality that is the human social-emanance’ as to dimensionality-of-
advantageousness and purposefulness in distractive-alignment-to-reference-of-thought\textsuperscript{-apriorising/axiomatising/referencing}. But then the reality of the social equally speaks to the ‘overall social intellection-aptitude body’ to which the veridical unblurring of human prospective aporeticism overcoming/unovercoming elicits prospective intellectual responsiveness that is in many ways (however the ‘dragged-out nature or psychologismic–epistemic-acutisation\textsuperscript{-as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming}’) up to the task of taking on desublimating notional\textsuperscript{-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\textsuperscript{-blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing\textsuperscript{-amplituding/formative–epistemicity}totalising—in-relative-ontological-completeness}’ cultivated distraction/indifference/passivity/debased relation to prospective transcendence-and-sublimity/sublimation/\textsuperscript{supererogatory–de-mentativity}; explaining the totalisingly-disentailing—discretion/whim-of-thought reality of such manifest blurriness. But then such a challenge become more prescient and acute when mere institutional imprimaturing displays an aptitudinal incompetence gesturing (that can effectively be so-construed as incompetent by the fact that critical members of the ‘overall social intellection-aptitude body’ are able to grasp the appropriateness of aptitudinal competence gesturing as to their relevant generalised aptitudinal competence gesturing associated with the mastery of their various specialisms as well as their general knowledge interests); as so-implied herein and so-appreciated in unblurred domains-of-study with regards to requisite ‘postconverging–nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity’ aptitudinal competence gesturing’ while avoiding ‘preconverging-existential-extrication-as-of-existential-unthought notional–totalisingly-disentailing—discretion/whim-of-thought aptitudinal incompetence gesturing’ (and so-specifically elaborated herein as to projective-insights for the appraisal of sublimating momentous historiality/ontological-
eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–}’epistemicity-relativism-determinism\rangle’ \textit{so-enabled only by a developed sense of metaphysics-of-absence–\langle\text{implicated-epistemic-veracity-of-}\nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\text{in contrast to ‘a circular perpetually-unknowing presencing—absolutising-identitive-constitutedness deficient aptitudinal incompetence gesturing’}. Human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{109} (as herein construed) as of its implied ontologising conception is effectively reflective of the reality of the social as to its manifest human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ as to thus correspondingly and contrastively implying a disontologising conception (herein construed as \textit{amplituding/formative} wooden-language–\textit{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology \rangle) with the latter explaining the ‘fundamental taboo against prospective ontologising-and-re-ontologising’; as so-reflecting registry-worldviews/dimensions imbedd prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold\textsuperscript{102} ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\textsuperscript{21}—apriorising-psychologism epistemic-projection of mere-formulaicity–\langle\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle’ as to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’. So-insightfully understood by the fact that the ordinary state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and \textsuperscript{80}procrypticism–or–disjointedness-as-of-\langle reference-of-thought (with regards to the ‘exercise of the epistemic projective-equalisation of human station of \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective ‘nonpresencing-
drivenness–equalisation}) to which it explains as to human limited-mentation-capacity-
deepening\textsuperscript{53} developing notional–protensivity (highlighting the ontological-contiguity\textsuperscript{97}—of-
the-human-institutionalisation-process\textsuperscript{55} imbed relative-ontological-completeness
<cumulating/recomposuring–attendant-ontological-contiguity \textsuperscript{>}-succession developing
process as from trepidatious, warped, preclusive, occlusive to protensive as to developing
dimensionality-of-sublimating – (\textsuperscript{\{amplituding/formative\} supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalis/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). Thus the
aporeticism overcoming/unovercoming issue associated with an ontologising construal of
human \textsuperscript{8} <amplituding/formative\} wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }
is fundamentally one of disruption to ‘minimum-and-balancing expectations/anticipations of
social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’; as can be
appreciated with the stark elucidation further above with regards to the fact that a
positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot
relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism
systematicity/entailment of sublimating’ (and so since human amplituding/formative
epistemcity>totalising–throwness-in-existence\textsuperscript{15} precedes inherent existence’s ontological-
veracity, with ontologising-and-re-ontologising rather about optimising human
aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism with respect to educing existence’s—effusing/ecstatic—inlining-as-
historiality{ science/authenticity/nonextrication }-beyond-mere-formulaicity-as-historicity-
tracing{ science-ideology/fashionability/distraction}). But then human limited-mentation-
capacity imbed ‘de-mentative/structural/paradigmatic formative-risk of disontologisation
associated with the prospect for veridical human ontologising/re-ontologising’ for appropriate
human sovereign ‘epistemic-growth/disquiet/discomfort\(\{\text{induced-sublimation, as-from-
existence’s—effusing/ecstatic–inlining-as-historiality-}\{\text{science/authenticity/nonextrication}\}-
beyond-mere-formulaicity-as-historicity-tracing-}\{\text{science-ideology/fashionability/distraction}\}\}\rangle
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness\(^{\langle}\)-by-reification/contemplative-distension\(^{\langle}\) means paradoxically that the
prospect for ontologising meaningfulness-and-teleology\(^{\langle}\) cannot be divorced from the
formative-risk of disontologising \(\langle\text{amplituding/formative}\rangle\) wooden-language-\(\langle\text{imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the—reference—of-thought—categorical-
imperatives/axioms/registry-teleology }\rangle\) (so-associated with the reality of human limited-
mentation-capacity and limited-mentation-capacity-deepening implications). This critically
means that both notional~pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation-\(\langle\text{blurring/undermining-of-prospective-totalising-entailing, -
as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-
completeness }\rangle\) and notional~philosophy\(^{\langle}\text{as-to-the-veridical-conception-of-philosophy-as-
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness, -beyond-a-convenient-division-of-labour-conception-of-knowledge}\rangle\) are
susceptible to disontologising \(\langle\text{amplituding/formative}\rangle\) wooden-language-\(\langle\text{imbued—temporal–
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the—reference—of-thought—categorical-imperatives/axioms/registry-
teleology }\rangle\); with the fundamental difference of their disontologising possibilities rather arising
respectively as to the former’s ontological-bad-faith/inauthenticity\(^{\langle}\)–preconverging–de-
mentating/structuring/paradigming\(^{\langle}\) and the latter’s ontological-good-
faith/authenticity\(^{\langle}\)–postconverging–de-mentating/structuring/paradigming\(^{\langle}\) (in their self-
reflexive-instigative-eventuating\textsuperscript{(as-to-teleological-instigative/incipient-willing/arbritrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)}. Thus the possibility for such an effective disambiguation is rather as of ‘nonpresencing-\textsuperscript{perspective-ontological-normalcy/postconvergence} epistemic-projection of transversality\textsuperscript{for-sublimating–existential-eventuating/denouement} of affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ in so-elucidating notional-philosophy-\textsuperscript{as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness} beyond-a-convenient-division-of-labour-conception-of-knowledge\textsuperscript{ontologising ‘intradimensional sublimating–nascent incipience/immediacy/directness’ and/or ontologising ‘interdimensional/transdimensional prospective reference-of-thought appraisal of sublimating–nascent comprehensiveness/nonimmediacy/indirectness’ given its nonpresencing-\textsuperscript{perspective–ontological-normalcy/postconvergence} epistemic-projection predisposition; and so, in contrast to notional–pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiation\textsuperscript{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-\textsuperscript{amplituding/formative–epistemicity} totalising–in-relative-ontological-completeness} disontologising relation to prospective sublimating–nascent given its presencing—absolutising-identitive-constitutedness epistemic-projection predisposition. Thus reflecting the fact that \textsuperscript{amplituding/formative} wooden-language\textsuperscript{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology} construal is rather achieved by its ‘disambiguative-overriding/unblurriness’ arising in the course of nonpresencing-\textsuperscript{perspective–ontological-normalcy/postconvergence} epistemic-projection of transversality\textsuperscript{for-sublimating–existential-eventuating/denouement} of-
all ontology/science existentialising–frame of knowledge discursivity, as without such ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as explained and justified above) then the claim to an objective existentialising–frame of knowledge discursivity is fundamentally flawed; given the inherent specifically manifestable disontologising <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications⟩⟩ accompanying the claim to prospective ontologising of meaninglessness-and-teleology inherent to any given registry-worldview/dimension with regards to the implications of human limited-mentation-capacity and limited-mentation-capacity-deepening (so-summarily reflected as to recurrent-utter-uninstitutionalisation trepidatious-consciousness manifestable disontologising, base-institutionalisation–ununiversalisation warped-consciousness manifestable disontologising, universalisation–non-positivism/medievalism preclusive-consciousness manifestable disontologising and our present positivism–procrypticism occlusive-consciousness manifestable disontologising). This speaks to the fact that there is no inherently neutral/objective human existentialising–frame of knowledge discursivity as to any presencing—absolutising-identitive-constitutedness epistemic-projection and supposedly attempting to objectify knowledge discursivity this way for prospective sublimating meaninglessness-and-teleology will mean contemplatively accounting for the ‘plausible/contemplatable conspiratorial motives of meaninglessness and purposefulness’ (as to the given registry-worldview/worldview <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications⟩⟩
associable with all parties partaking/interested/commenting/elucidating with regards to the said knowledge discursivity (which will inherently render such supposed knowledge discursivity chaotic together with the more fundamental circular issue of lacking ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism). An ontological/scientific construct ‘escalates’ specific/particular manifest instances of phenomena into a universal or totalising-entailing conceptualisation (as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring—instrument—for—conceptualisation) which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’ (as aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology);

and in this respect, Newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head while under a tree’ not because the science of mechanics will revolve around an apple that hit his head (so construed as metaphysics-of-presence⟨implicated—nondescript/ignoreable—void—presencing—absolutising-identitive-constitutedness⟩

epipistemic-projection perspective involving ‘a mostly disconnected analysis of all the possible circumstantial factual and self-interest motives implications as to an apple that hit his head to so-derive supposedly the science of mechanics which is actually circularly irrelevant because such an exercise doesn’t still reflect the relevant recurrent/totalising-entailing existence manifestations across time and space of the science of mechanics as aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to its sublimating—nascence incipience/immediacy/directness) but because he’ll grasp the projective-insights ‘as from prior reflection and as to the punctual circumstantial insight of an apple that hit his head’ to understand the myriad and infinity of instances requiring those laws of physics

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he articulates as to his Principia imbued psychologism–apriorising/axiomatising/referencing\{of attendant ontological contiguity – reduced existentialising/contextualising/textualising-contiguity \}—conflatedness\[3] in \{preconverging-disentailment by\}–postconverging-entailment (so-construed as \[6\]nonpresencing–or–withdrawal–or–metaphysics-of-absence\}\{implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>\}–or–transcendental-reasoning-of-event\[3]–as-prospective-ontology-origination epistemic-projection perspective requiring rather ‘the critical analysis and/or criticism of relevant recurrent/totalising-entailing existence manifestations across time and space available/potentially-available to all humans experientiality in limited-mentation-capacity-deepening\[53\] to so-derive effectively the science of mechanics as aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to its sublimating–nascent incipience/immediacy/directness). Actually, the above elucidation of the \[10\]universal or totalising-entailing conceptualisation implications of \[6\]nonpresencing–or–withdrawal–or–metaphysics-of-absence\}\{implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>\}–or–transcendental-reasoning-of-event\[3]–as-prospective-ontology-origination is just partial; when factoring in as highlighted above both the fact that there is no inherently neutral/objective human existentialising–frame of knowledge discursivity as to any \[7\]presencing—absolutising-identitive-constitutedness \[1\] epistemic-projection and thus subsequently the requisite ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism to resolve human limited-mentation-capacity implications of \<amplituding/formative–epistemicity>totalising–thrownness-in-existence\[15\] with regards to ‘human psychologism–epistemic-acutisation’<as-to-postconverging–dementating/structuring/paradigming.–eliciting-of-existence’\’s sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming\textsuperscript{1} undergirding prospective sublimating human ontological-performance\textsuperscript{2}—<including-virtue-as-ontology>. The full/comprehensive universal or totalising-entailing conceptualisation implications of nonpresencing—or—withdrawal—or—metaphysics-of-absence<super \[\text{implicated-epistemic-veracity-of-}\nonpresencing-
\langle \text{perspective-ontological-normalcy/postconvergence}\rangle—\text{or—transcendental-reasoning-of-}
recomposuring self-becoming/self-confoundedness/formative-supererogating

experiment/experientiality that is the human social-emanance’), and finally (thirdly) human existentially applicative self-reflexivity projective-insights of sublimating–nascence underlied by the fundamental existential framework of inherent human teleology or human ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’ (with regards to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility


nonpresencing–<perspective–ontological-normalcy/postconvergence>\}–or–transcendental-reasoning-of-event –as-prospective-ontology-origination epistemic-projection (as so-comprehensively elucidated above) as reflecting the apriorising/axiomatising/referencing–\{of

attendant ontological-contiguity educed–existentialising/contextualising/textualising-contiguity \}—confalatedness \}–in {preconverging-disentailment by} postconverging-entailment undergirding human limited-mentation-capacity-deepening’; and as so-veridically
undisconnectable with prospective human psychologismic–epistemic-acutisation-as-to-postconverging–dementating/structuring/paradigming–eliciting-of-existence’s–sublimating-nascence–in–prospective-aporeticism–overcoming/unovercoming> induced epistemic-growth/disquiet/discomfort–{induced–sublimation,–as–from–existence’s—effusing/ecstatic–inlining–as–historiality–{science/authenticity/nonextrication}–beyond–mere–formulaicity–as–historicity–tracing–{science–ideology/fashionability/distraction}} and reflecting the fact that the notion of experiment/experientiality is undissociated from immanent-existence with ‘being-in-existence already the bigger ongoing experiment/experientiality’ (beyond a naïve conception of the scientific experiment as all about a given natural science experimental/observational design ‘wrongly seeming to exclude the contiguity with the insight from the fact of already being-in-existence’ though such experimental/observational design are rather appreciable in extenso of being-in-existence as to when such natural science manifestations like physical, chemical and biological processes are not contemplatable in our ordinary existential framework requiring the extension of our being-in-existence by such natural science experimental/observational designs) in want for ‘appropriate human contemplative sublimating–nascence of projective-insights aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’, and so-manifested as to human aestheticisation–and–aestheticisation-towards-ontology educating existence’s—effusing/ecstatic—inlining–as–historiality–{science/authenticity/nonextrication}–beyond–mere–formulaicity–as–historicity–tracing–{science–ideology/fashionability/distraction}. This overall elucidation of prospective human ontologising {
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) critically underlies the fundamental inseparable relationship between sovereignising (as to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction) and ontologising/disontologising; and so effectively in both emphases with regards to ‘human sovereign–function/posture as to public-sovereignty–giving function/posture’ as well as the genuine social intellectual–function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. In other words, ‘prospective knowledge warrants its very own aptly sovereignising existentialising–frame as not subjected surreptitiously to a desovereignising existentialising–frame disenfranchising/subjugating-it as of an underlying non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation bound to close/deaden the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; and with such a non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation effectively construed as ‘notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-{amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } ontologically-flawed claim upon human prospective ontologising possibilities as supposedly superseding/overriding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>’ (manifested as of various magnitudes of human self-presence/self-constitutedness<in-perspective–epistemic-abnormalcy/preconvergence > ontological-bad-faith/inauthenticity<~preconverging–de-mentating/structuring/paradigming> and it is herein contended that as to underlying Being-

any given registry-worldview/dimension <preconverging→’motif-and-
apriorising/axiomatising/referencing’→imbuing→existentialising—enframing/imprintedness-
(as-to- historicity-tracing—”in-presencing—hyperrealisation/hyperreal-transposition)” (in so-
relegating human-subpotency imbued <amplituding/formative> wooden-language→(imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing →narratives→of-the→reference-of-thought→categorical-
impertativeness/axioms/registry-teleology ) from prospective knowledge generation exercise).

Most telling of such fundamental notional→pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation→(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing←<amplituding/formative→epistemicity>totalising→in-relative-ontological-
completeness ) is a cynical orientation to blurriness for undermining prospective knowledge
while relating in-effect to prospective social knowledge as socially inconsequential and as of
imprimaturing purposefulness. Paradoxically such non-ontologising/disontologising
surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge
manifestation as to their surreptitious claim of supposedly upholding given societal, cultural
and economic values have in many ways because of their prospective surreptitious non-
ontologising/disontologising undermining of veridical and consequential social criticism left the
door open to surreptitious socio-econo-political disenfranchising with hardly any response to
the recurrent aspirational crises underlying decadal institutional crises and social malaises. In
many ways the inherent latency/lumbering/passivity of the public institutional form
(increasingly bereft of veridical thoroughgoing/profound civil society social criticism) has
effectively been enabling for such quick-moving and numbing/thought-deadening ‘socially
radiating sway of non-ontologising/disontologising surreptitious knowledge-without-
knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over
prospective veridical knowledge sublimation possibilities of social and institutional constructs
as to prospective implicited_attendant–ontological-contiguity\(^6\). Such a foiling of veridical social criticism in the present-day it is herein contended comes with substitutive pop-intellection stooges/foils in muddying the ontological-veracity of genuine thought as of its true human sublimating/emancipating implications and associated with a numbing enculturation of the social devaluation of intellection (reflected in engrained patterns of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^9\) devoid of supererogatory-wholesomeness/profound-supererogation\(^9\) of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied by ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in {preconverging-disentailment by) postconverging entailment’ as to human limited-mentation-capacity-deepening\(^5\), and so not only with regards to the media but critically underlies the crisis of academia being surreptitiously quieted or turned into a validation giving institution with respect to prospective non-ontologising/disontologising as to temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>). Thus effectively closing the circle for profound social criticism appraisal as thought supposedly becomes re-oriented and recognised rather in the realm of its ‘punctual conveniencing, popularising, merchandising and media-ratings of shallow-supererogation\(^6\), while circularly relegating such a profound notion like requisite ‘supererogatory-wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ individual-by-institutional-by-social epistemic-growth/disquiet/discomfort\(\langle\text{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-}\)
(as to the enculturation of a pedantised and mediatised exercise of ‘a circular perpetually-unknowing’ presencing—absolutising-identitive-constitutedness deficient aptitudinal incompetence gesturing’). Further such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge conception of thought fails to recognise the very universal-transparency (transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) implications upon true thinking as to when it claims to rather belonging to given societal and cultural traditions (rather than the pertinence of claiming prospective sublimation short-and-simple); speaks of a ridiculous twist to the conception of knowledge as if there can be (as to the manifest sublimating–nascence incipience/immediacy/directness of the natural sciences) any given specific societal and cultural chemistry, biology, geology, etc. or is it the case that Einsteins physics applies only to his Germanic/Swiss tradition or Lavoisier chemistry applies only to his French tradition or Newtons physics applies only to his British tradition or Galileo’s physics applies only to his Italian tradition, etc.? In many ways such a surreptitious claim to veridical societal and cultural traditions that have to ‘supposedly be protected from prospective existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’ speaks of a surreptitious self-anointedness that do not veridically reflect advantageously upon prospective individual, institutional and social emancipation/sublimation possibilities but rather speaks to an undercurrent of vague domineering that is not socially accounted (especially as can be reflected as from the ‘dragged-out nature or psychologismic–epistemic-acutisation-as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating
nascence-in-prospective-aporeticism-overcoming/unovercoming‘ of ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’) but for a mere sense of social ascendancy which paradoxically leaves in its ‘non-ontologising/disontologising wake’ socio-econo-political crises and malaises to which the majority of the citizenry only come across in serenity as to their numbed/manipulatable/gullible underlying sense of common nation-belonging (and most critically manifests of a veridically suboptimal human-decisionality<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity). In this regards, it is herein contended that veridical thought do not need any protection from itself with such covert/underhanded/minioning attitude of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation which is very much paradoxical as it is rather more socially dangerous (as to when it implicitly posits to ‘covertly police’ right/sound thought) in the sense that it is exactly the need for right/sound thought that can protect society against unsound thought and there is no neutral/objective state of thought that knows of unsound thought beforehand without the prior opened cultivation of right/sound thought (with such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge enculturation as to its ‘unevaluated/uncritical supposedly right/sound thought’ thus leading rather to a collateralising mentality in the face of its prospective desublimation and there is no telling to which extent prospective human sublimating potential becomes shunted perpetually into this desublimating collateralising mode and its collateralising dearth). The opened cultivation of right/sound thought is the appropriate existential social validation of sublimation/emancipation (rather than a non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge substitutive subterfuge of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-
surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant–ontological-contiguity (with regards to the ‘exercise of the epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’ so-manifested in human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality) in many ways involves the eliciting of the ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ to wrongly imply it is of appropriate prospective ‘human psychologismic–epistemic-acutisation<as-to-postconverging—dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming’). The inherent outcome then is that the registry-worldview/dimension implicated_attendant–ontological-contiguity (as to its manifest in-effect absolution<as-to-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity })—constitutedness—in–preconverging-entailment) goes on to wrongly imply either ‘paradoxically the non-ontological nature of the social (paradoxical because there is nothing that is not of existence and hence nothing is effectively non-ontological but for human limited-mentation-capacity of appraisal which deficiency then reflexively transforms into the metaphysical/ideological)’ or wrongly imply effectively that such ad-hocness is rather of prospective aporeticism overcoming/unovercoming as enabling prospective ontologising/re-
ontologising while failing to factor in its "presencing—absolutising-identitive-constitutedness" 
social-vestedness/normativity-<discretely-implied-functionalism> imbued 
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag (thus undermining prospective 
aporeticism overcoming/unovercoming when its registry-worldview/dimension 
implicated_attendant–ontological-contiguity self-presence/self-constitutedness <in-
perspective–epistemic-abnormalcy/preconvergence > notions of institutional access and 
success default conception of human ontological-performance -<including-virtue-as-ontology> 
’supposedly-and-manifestly override the veridical exercise of prospective veridical 
tonologising-and-re-ontologising as to prospective implicited_attendant–ontological-
contiguity” with regards to the prospectively requisite 
’supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied 
by ‘residuality in re-originariness/re-origination as to human existentialising supererogation for 
prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity 
educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverging-disentailment by}–postconverging-entailment’ as to human limited-mentation-
capacity-deepening’). Such ‘socially radiating sway of non-ontologising/disontologising 
surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge 
desublimation substituting over prospective veridical knowledge sublimation possibilities of 
social and institutional constructs as to prospective implicited_attendant–ontological-
contiguity” very much explains the very paradox of human civilisation reflected with the 
ontological-contiguity—of-the-human-institutionalisation-process wherein paradoxically 
incipient/seeding prospective knowledge value (as to their given prospective ‘residuality in re-
originariness/re-origination as to human existentialising supererogation for prospective
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflicatedness—in-{preconverging-disentailment-by—postconverging-entailment'} respectively as of prospective
universalising-idealisation, budding-positivism and budding postmodern-thought are actually
devalued (as to the manifest prospective ‘epistemic-decadence’ or teleological-decadence-<in-
dimensionality-of-desublimating-lack-of—conflicatedness—in-{preconverging-disentailment-by—postconverging-entailment’ as to human
limited-mentation-capacity-deepening} and so over prior
implicated_attendant–ontological-contiguity (beholding, non-transcendence,
complexification as to mechanical-knowledge and non-disentailment). With this being patently
the case as to when manifest relative-ontological-completeness is-educed—and-avails—and-re-
avails, as so-enabled by the prospective prompting of ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation imbuing human ontological-
ontological-contiguity

validatory implications as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus the manifestation of ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant–ontological-contiguity’ speaks to the fact that (and as so-avowed by indirect and surreptitious pronouncements manifesting such non-ontologising/disontologising) ‘the very social manifestation of human intellection itself displays of its very own stealthy/surreptitious/underhanded desublimating thresholding of anti-intellection non-ontologising/disontologising’; however counterintuitive to our ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ which seem to represent by default that ‘public-facing social and institutional setups as to their mere-formulaicity<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising> of intellection’ necessarily and absolutely avoid a desublimating thresholding of anti-intellection non-ontologising/disontologising. This insight effectively underlies that ontology/science is actually a birthing/nascency within prospective ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing–{of:

attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging–disentailment–by}–postconverging–

entailment that cannot be unshrouded by mere-formulaicity<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising> of prior
apriorising/axiomatising/referencing-{of-attendant--ontological-contiguity--educed--
existentialising/contextualising/textualising-contiguity }—constitutedness—in--preconverging--
entailment; and this insight is critical in order to preserve-and-prolong human prospective
ontologising-and-re-ontologising and thus uphold the prospective
sublimating/emancipative/enfranchising possibilities so-underlying ‘human consciousness
notional-protensivity imbuing prospective psychologismic–epistemic-acutisation,<as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming>’ undergirding the ‘full
experiment/experientiality that is the human social-emanance’ (ever always at the threat and
mercy of prospective non-ontologising/disontologising as to temporal advantageousness of
dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity,<discretely-implied-functionalism>). Such an elucidation of ‘socially
radiating sway of non-ontologising/disontologising surreptitious knowledge-without-
knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over
prospective veridical knowledge sublimation possibilities of social and institutional constructs
as to prospective implicated_attendant–ontological-contiguity>’ as herein exposed has to do
with the fact that engaging profoundly in notional–philosophy,<as-to-the-veridical-conception-
of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness,--beyond-a-convenient-division-of-labour-conception-of-
knowledge> (and particularly as to its core vocation of
’supererogatory–wholesomeness/profound-supererogation’ of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ with
regards to the ‘dragged-out nature or psychologismic–epistemic-acutisation,<as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming>’ of ‘prospective
’reference-
of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’) cannot allow for any non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge pretense of intellectual engagement (as falsely projecting dialogical-equivalence;<as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in–
{preconverging–disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating>) in ‘a fundamental paradox of contemtuous distractive-alignment-to–<reference-of-thought-{of-apriorising/axiomatising/referencing}>’; as such notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing.–
as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } incipient/seeding non-ontologising/disontologising desublimation itself then warrants its very own prior fundamental analysis, and so as to the requisite fundamental equanimity/balance for veridical thought elucidation which is exactly what acts as the bedrock for other fundamental sublimating/emancipative/enfranchising individual-by-institutional-by-
social equanimity/balance elucidations (and this insight is critically of ‘prospective ontological-pertinence and ontological-necessity’ in the sense that manifest veridical human sublimation/emancipation/enfranchisation actually ‘accrues to the grander prospective sublimating ontologising-and-re-ontologising capacity of all humans/humanity beyond just about the perception of sublimation/emancipation/enfranchisation accruing punctually/immediately upon any specific subgroup/subcategory of humanity’ as so-reflected insightfully as from the ‘dragged-out nature or psychologismic–epistemic-acutisation;<as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming>’ of ‘prospective’ ‘reference-
of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ imbuéd ‘supererogatory–wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’). This ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising–decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to their nondisjointing tends to be totalisingly–absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–
decisionality) that goes on to ‘surreptitiously/subconsciously distract-
from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-
veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct
defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying
manifestations of ‘presencing—absolutising-identitive-constitutedness’ social-
vestedness/normativity (as more thoroughly elucidated
further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex
existentialising–decisionality that do not know of human limited-mentation-capacity and thus
the need for human limited-mentation-capacity-deepening’ the analytical possibility for
original prospective creative re-ontologisation (as required for human scalarisation-as-
rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-amplifying–
scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation>) is de-mentatively/structurally/paradigmatically closed-off, and there is
‘supposedly no sublimating/emancipating existentialising–decisionality” meaningfulness-and-
teleology” that can arise outside the underpinning–suprasocial-construct
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> as putting into question the very ontological-veracity
of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary
lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct
becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic
framework of human Being-development/ontological-framework-expansion–as-to-depth-of-
tonologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development and so consciously/unconsciously as supposedly superseding pure-ontology) as
we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosity whether critical or praising as to the hyperrealisation/hyperreal-transposition of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary–as-unenframed/unbeholding/outlier-conceptualisation–{imbued-postconverging/dialectical-thinking –‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’–{imbued-and-

In summary, ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ underscores how human social-and-institutional-frameworks—of—referencing/registering/decisioning existentialising—decisionality are prone to ‘presencing—absolutising-identitive-constitutedness’ (and so as of overall social and institutional existentialising—decisionality implications as to the very notional/epistemic framework of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—development-as-infrastructure—of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development), and reflects a de-mentative/structural/paradigmatic dualising of notional—firstnaturedness—
ontological-incompleteness

The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness -

reference-of-thought- devolving> (as to ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality) come with ‘universal-transparency


reference-of-thought- devolving>) as to inducing the

universal-transparency

(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity> totalising–in-relative-ontological-completeness) of ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ thus in many ways eliciting

presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness -

reference-of-thought- devolving> (so-associated with social and intellectual pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation of desublimating defaulting as of relative-ontological-incompleteness—presublimation-construct—
institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as
in effect creatively permeating all such ‘underpinning—suprasocial-construct of “presencing—
absolutising-identitive-constitutedness” existentialising—entailing”; and so (especially potent
when such ‘non-presencing-<perspective–ontological-normalcy/postconvergence> notion of
supererogatory–progressivity’ is manifested as of profound-supererogation entailing
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness as to
dimensionality-of-sublimating —<amplituding/formative>supererogatory—
der-mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) over
‘shallow-supererogation’ of supererogatory–progressivity”), as more critically superseding
human delusions as to desublimating beholdening-becoming—distortive-
originariness/distortive-origination—as-to—’historicity-tracing—inhibited-mental-aestheticising
(and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of
non-presencing-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-
becoming—originariness/origination—as-to—’historiality/ontological-eventfulness /ontological-
aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—’epistemicity-
relativism-determinism’—<perspective–ontological-normalcy/postconvergence-reflected—’epistemicity-
relativism-determinism’—<perspective–ontological-normalcy/postconvergence-reflected—’epistemicity-
relativism-determinism’—disinhibited-mental-aestheticising sublimation reclamation/recovery
from beholdening-becoming—distortive-originariness/distortive-origination—as-to—’historicity-
tracing—inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of
maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-
conceptualisation’). In this respect we can appreciate with regards to the capitalistic
‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’
that its most critical/grave moments are moments at which it is hardly/poorly present/existent as
to its ‘given implied totalising-entailing “meaningfulness-and-teleology”’ wherein for instance
the social atrophying associated with the Great Depression rather elicited statal supererogatory—
progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up
a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the
supererogatory–progressivity potential of the global economy presents more opportunities than
the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of
individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational
skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic
model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary
lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of
capitalistic enterprising across the world takes various shapes and forms wherein ‘the more
doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound
value creation activities (often of poorly compensated supererogatory–progressivity) and in
many ways undermining the inclination for profound value creation as to the shortcut for short-
term returns. This capitalistic model of skewed value-extraction undermines the possibility of
overall human supererogatory–progressivity as to when in the contest between optimal-
resource-allocation for value-creation as to the requisite creativity for individuals and social
supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-
sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting
the externalities investments in education and infrastructure of second and third world
countries) but still posing the question as to how skewed value-extraction can de-
mentatively/structurally/paradigmatically address in the long-run issues of requisite social and
public investment as a requisite for a theoretically self-sustaining economic model (not
critically driven and supported by the supererogatory–progressivity prioritisation of local or
foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall
social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit
manifestation of supererogatory–progressivity as underlying any given underpinning–
suprasocial-construct is most obvious today with the Chinese economic revolution as to the
creative impetus driving its overall socioeconomic transformation. Here again it is fair to say
just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of
supererogatory–progressivity’ as so-associated with debt servitude and demeritative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation—
structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory-progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness of social-vestedness/normativity—<discretely-implied-functionalism>). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation’ of
supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to \( \text{presencing—absolutising-identitive-constitutedness} \)). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from a totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is preconvergingly–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’.

Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest
infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-
function-development and living-development—as-to-personality-development’) as so-
relevantly analysable across the <cumulating/recomposuring—attendant-ontological-
contiguity>—succession of registry-worldviews/dimensions (critically elucidating the
underlying ‘human social psychology of dominance/vested-interest—drivenness—as-to-its-
direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-
sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-
desublimation> of ‘presencing—absolutising-identitive-constitutedness’14) involves
‘presencing—absolutising-identitive-constitutedness’14 <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness>
{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}
manifestations as to: ‘presencing—absolutising-identitive-constitutedness’14 <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of
ontology as to dominance/vested-interest—drivenness—as-to-its-direct/indirect-eliciting-by-or-
exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-
inducing-prospective-threshold-of-institutional-and-social-desublimation> (with the latter
rather epistemically analysed as from the originariness/origination—(so-construed-as-to—
ontological-normaley/postconvergence-perspective-scalarising-construal-of-existence)
perspective of notional—deprocrypticism implied ‘scalarity/immanency of existence’s
ontological-normaley/postconvergence’ underlying the possibility for prospective scalarisation-
as-to-rescalarisation-as—re-ontologisation/supererogatory—involuting—or-guilding—or-
amplifying—scalarisation—as-to-existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation”14> as reflecting the 55 maximalising-recomposuring-for-relative-

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positive-opportunism—of-social-functioning-and-accordance respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology infrastructure for prospectively induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction then elicited their appreciation. This reflect the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of—reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic,-as-derived-from—transversality-of-affirmative-and-unaffective—disambiguated—motif-and-apriorising/axiomatising/referencing of any of the transcended registry-worldview/dimension caught up in its wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiaic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}. The further implication is that such ‘a merely manifest positive-opportunism—of-social-functioning-and-accordance’ underpinning—suprasocial-construct conception of the
instigative dispensing-with-immediacy-for-relative-ontological-completeness®-by-
reification/contemplative-distension\(^2\) for prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology\(^9\) rather as to the positive-opportunism—of-social-functioning-
and-accordance backdrop for prospective induced institutional-development—as-to-social-
function-development and living-development—as-to-personality-development social-stake-
contention-or-confliction’ in its ontologically-deficient notional-originariness-parrhesia,—as—
spontaneity-of-aestheticisation implies an aloofness to the ‘messianic-structure of
intemporality’\(^8\) as of the overall existential dimensionality-of-sublimating\(^3\)
\(<\text{amplituding/formative}\_\text{supererogatory-de-mentativeness/epistemic-growth-or-}
\text{conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
drivenness-equalisation}>\) as the inherent ontological-good-faith/authenticity\(^9\)–postconverging-
de-mentating/structuring/paradigming\(^6\) effectively reflected as of notional-deprocrypticism
such that such an underpinning-suprasocial-construct conception as of positive-opportunism—
of-social-functioning-and-accordance\(^5\) will rather be in a complexification of positivism/rational-empiricism manifestation of \(^6\) procrypticism—or—disjointedness-as-of-
reference-of-thought that can’t truly contemplate of prospective \(^1\) deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought which is a notion beyond just the
possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for
originariness-parrhesia,—as—spontaneity-of-aestheticisation—
\(<\text{amplituding/formative}\_\text{supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness}
projection as to overall existential dimensionality-of-sublimating—}>\(<\text{amplituding/formative}\_\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\) as the
constitutedness\textsuperscript{14} <preconverging~\textquotesingle motif-and-apriorising/axiomatising/referencing\textquotesingle ~imbuing>~ existentialising—enframing/imprintedness\{as-to~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} skewed <amplituding/formative—epistemicity> totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity~<discretely-implied-functionalism>, - presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~\textquotesingle motif-and-apriorising/axiomatising/referencing\textquotesingle ~imbuing>~ existentialising—enframing/imprintedness\{as-to~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} construed as the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction, - presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~\textquotesingle motif-and-apriorising/axiomatising/referencing\textquotesingle ~imbuing>~ existentialising—enframing/imprintedness\{as-to~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} <amplituding/formative—epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\close framework of sanctified probity and probationary exercise, - presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~\textquotesingle motif-and-apriorising/axiomatising/referencing\textquotesingle ~imbuing>~ existentialising—enframing/imprintedness\{as-to~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} underlying social disenfranchising/desublimating influence-networking~<subverting~supposedly—universal-possibilities-and-opportunities> falsely construed as prospectively sublimating, - presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~\textquotesingle motif-and-apriorising/axiomatising/referencing\textquotesingle ~imbuing>~ existentialising—enframing/imprintedness\{as-to~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} flawed exemplifying/epitomising/palliation as
supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - "presencing—absolutising-identitive-constitutedness" \\
\{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\}–existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} desublimation as to notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness } of priorly induced sublimation, - having—absolutising-identitive-constitutedness} \[\text{preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing} \] existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} catchmenting of budding sublimating ontologisation and value-construction into its constricted desublimating \[\text{preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing} \] existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } eliciting of \[\text{amplituding/formative} \] wooden-language-{imbued—averaging-of-thought—
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—

that (beyond naïve presencing—absolutising-identitive-constitutedness\textsuperscript{14})

metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating
\[<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of \textsuperscript{89}meaningfulness-and-teleology\textsuperscript{89} is ever always about ‘idealised-typification in epistemic-conflatedness\textsuperscript{13} sublimation or epistemic apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }–constitutedness in preconverging–entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation analysis is a projection beyond just a conceptually implied originariness/origination–}{so–}
construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) but is comprehensively and notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-performance-searching-including-virtue-as-ontology> as to human limited-mentation-capacity implications. This incipient descalarisation reflex is critically manifested by the fact that the human is de-mentatively/structurally/paradigmatically as of its <amplituding/formative-epistemicity>totalising—thrownness-in-existence> (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence) {imbued-and-
originariness/distortive-origination–as-to-\textsuperscript{47} historicity-tracing–inhibited-mental-aestheticising
descalarisation reflex) by its inducing of \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{47}
<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>–existentialising—
notional–pedantising/muddlingformulaic-hollowing-out—in–
subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness) and/or sophistry by mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation. This insight about
human ‘distending/dragged-out scalarisation’ points to the ontological-veracity of a necessary
hermeneutic/reprojecting/supererogating/zeroing <amplituding/formative–
epistemicity>totalising/circumscribing/delineating understanding associated with human
ontological-performance –<including-virtue-as-ontology>, with the dearth of such
hermeneuticism often associated with social contemplative fragility as well as the sophistry that
further exploits this social contemplative fragility as to<br>presencing—absolutising-identitive-
constitutedness; and originariness-parrhesia,—as–spontaneity-of-aestheticisation imbued
scalarisation effectively speaks of the ontological-veracity of the requisite difference-
conflatedness–as-to-totalitative-reification-in-singularisation–<as-to-the-
nondisjointedness/entailment-of-prospective– nonpresencing>–as-veridical-epistemicity–
relativism-determinism for the appropriately optimisable ontological-performance–
<including-virtue-as-ontology> of human conceptual and operant meaningfulness-and-
teleology. Scalarisation analysis as such provides human boundless possibility for human
scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-
or-amplifying–scalarisation–<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation> with regards to human Being-development/ontological-
apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness
(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) rather lies
with human underlying supposedly coherent ontological-commitment <>simplified—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> (so-associated with
‘originariness/origination–so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) implied scalarisation-as-to-rescalarisation-as–re-
ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation—as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ >’ as reflecting
human formativeness<s-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-
imbued-mediativity-and-deferentialism>-of–meaningfulness-and-teleology full potential for
human-subpotency ontological-performance’ ~<including-virtue-as-ontology> so-underscored as
of originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-
subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process ), as from human-subpotency ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
dissemulative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-

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devolving—meaningfulness-and-teleology so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating—((amplituding/formative) supererogatory—demcntativeness/epistemic-growth-or-conflicatedness /transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). It is the profound ontological-veracity of such implied human intersolipsism of meaningfulness-and-teleology (as of formativeness—as-to-intersolipsism-of—

meaningfulness-and-teleology—full potential for human-subpotency ontological-performance—<including-virtue-as-ontology>) and so over intersubjectivity—of—
meaningfulness-and-teleology as to presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition), that reflects the intemporal-disposition possibility for
the ‘abstract individual’ to venture at eliciting the transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity possibilities of existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation beyond and superseding
human temporality /shortness <amplituding/formative> wooden-language–(imbued—
averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-
implications> enabling prospective human Being-development/ontological-framework-
exansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
and-teleology, institutional-development—as-to-social-function-development and living-
development—as-to-personality-development as so-defining the social or human-social-potency.

This fundamental undermining of intersubjectivity—as of—meaningfulness-and-teleology as to
its ontological-performance—<including-virtue-as-ontology> conception lies in the fact that as
of its implied presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition), it goes on to induce human-subpotency beholdening-
becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhibited-
mental-aestheticising and so undermining the bechancing-becoming—
originariness/origination—as-to— historiarity/ontological-eventfulness /ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’—disinhibited-mental-aestheticising as to the scalarity/immanency of existence’s
ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing-
perspective–ontological-normalcy/postconvergence’; wherein the prospectively requisite
rescalarisation as to human formativeness-as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology is obfuscated on the basis of such ontologically-flawed implied intersubjectivity–of–meaningfulness-and-teleology-presencing—absolutising-
identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–-imbuing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition} associated with such ontologically vague notions like ‘institutionalised facts’ as of ‘mere-formulaic–
methodologising/mutualising/organising/institutionalising human <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’ that supposedly and wrongly supersede ‘genuine knowledge-reification–gesturing—
in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness {in-[preconverging-disentailment-by]–postconverging-entailment} framework involving a detour to existence-potency–sublimating–nascimento-disclosed-from-prospective-
epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity–of–meaningfulness-and-teleology-presencing—absolutising-identitive-constitutedness <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} that fails
to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{8}\rangle

\{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness~/formative–supererogating--reprojective/reprojective—aestheticising-re-motif–
and–apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence\}> as to human-and-social–expectations/anticipations—
metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89} is that the
‘institutionalised facts’ of the <cumulating/recomposuring–attendant-ontological-contiguity >
successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological
analysis’ such that the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} herein implied is then construed as ‘unintelligible’ as even the notion of how
successive registry-worldviews/dimensions come about is obfuscated. This overall insight points to the fact that all
the potentiality for human ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> rather lies
with grasping: human ‘formativeness<as-to-intersolipsism-of-
meaningfulness-and-teleology (so-construed as human <amplituding/formative–
epistemicity> causality potentiality of ontological-performance\textsuperscript{72}–<including-virtue-as-
ontology>) and so as to human inherently embodied–vitality/survival/subsistence in existential
becoming with regards to human Being-development/ontological-framework-expansion–as-to-
personality-development as so-defining the social or human-social-potency’. Human
‘formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of–meaningfulness-and-teleology construed scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-
incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
imbued-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\)

(and so as poorly-amenable-to and forestalling prospective bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing\<\langle\text{perspective—ontological-normaley/postconvergence-reflected—epistemicity-relativism-determinism}\rangle\>—disinhhibited-mental-aestheticising as sublimating bechancing-backdrop of ontological-normaley/postconvergence so-underlined by the ‘scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’),

- human social-formativeness defined as to the given registry-worldview/dimension surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to ‘ontological-good-faith/authenticity—and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\<\langle\text{by-reification/contemplative-distension}\rangle\>’ and ‘ontological-bad-faith/inauthenticity—and—lack-of-equanimity of social/institutional process towards dementative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\<\langle\text{by-reification/contemplative-distension}\rangle\>’, with such flipping-around/flipping-about rather reflecting respectively the implications of ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\text{supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) as to its profound dispensing-with-immediacy-for-relative-ontological-completeness\<\langle\text{by-reification/contemplative-distension}\rangle\> and ‘reproductibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation mere-formulaic—methodologising/mutualising/organising/institutionalising underlying dimensionality-of-
contiguity —of-the-human-institutionalisation-process rather points to human formativeness


<preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness-

{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} reflecting the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions imbued reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology respective less-and-less relative-ontological-incompleteness of ontological-performance—<including-virtue-as-ontology>; such that inherently the construal of their social-stake-contention-or-confliction are ever always construed in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to any such given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness

reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity of mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the 30’s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology/ causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity of mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> as of the need for prospective relative-ontological-completeness of ‘reference-of-thought’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology misunderstood as implying that it lies with
a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipating potential of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation, (imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation), and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity’ as of the need for prospective relative-ontological-completeness -of- reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness -of- reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking ~qualia-schema~ as of prospective relative-ontological-completeness ~reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of- prospective- nonpresencing,-for-explicating-ontological-contiguity is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of- prospective-supererogation’ ~as-to-perspective–ontological-normalcy/postconvergence- implied–‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of 30’s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme’ in ontological-contiguity as of its <amplituding/formative–epistemicity>totalising–self-referringencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness ~reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity.
given tradition actually couldn’t break through the barrier of perceiving notional-
discontiguity/epistemic-discontiguity\footnote{shallow-supererogation \textit{-of-mentally-}
aestheticised-preconverging/dementing \textit{-qualia-schema}} as ‘futural way of thinking’, as it
misperceived that any tradition can reveal as of its inherent nature the ‘futural way of thinking’,
rather than that this lies with ‘a \footnote{universal principle understanding of the transformation of
traditions} and thus how such \footnote{universal principle understanding as of its } universal
implications informs about the ‘futural way of thinking’. In this regard, we can equally
understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced
analysis given that ‘a \footnote{universal principle understanding of the transformation of traditions} as
herein implied by this author in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity\footnote{of-the-human-institutionalisation-process} would have provided
the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of
thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that
dimensionality-of-sublimating \footnote{\langle amplituding/formative supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} is aporetically
the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-
aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ and thus in
many ways the naïve/flawed Cartesianism today arise as to a reasoning as from
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
perspective whereas Descartes is more fundamentally involved in an aporeticism
overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of
dimensionality-of-sublimating \footnote{\langle amplituding/formative supererogatory-de-}

willimg/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,- preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)

philosophically generates his thinking-proposition as to prospective reasoning-from-results/afterthought implied budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger implied notional-discontiguity/epistem-discontiguity-<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> while intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

aposteriorising/logicising/deriving/intelligising/measuring with prior positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, even though in its attempt it effectively elicits many insights for the prospect of ontologically-veridical prospective postmodern apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its corresponding postmodern deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’. In other words philosophical thought is all
incipiently/seedingly about dimensionality-of-sublimating


We thus see why the future redevelopment of Heideggerian misconceived prospective notional-contiguity/epistemic-contiguity –<profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> as of prospective relative-ontological-completeness of reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) construed herein as of prospective postmodern deprocrypticism–or–
preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, and so just as searing with ‘de-
mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis
metaphoricity extended development/influence on the works of the Galileos, Descartes,
Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective
reference-of-thought de-mentation- (supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) implied as of prospective
positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
attitude/mental-disposition/care–and–episteme in superseding/transcending non-
positivism/medievalism. In effect it is herein contended that what is implicitly missed about the
Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he
is the first person to be self-conscious about his thinking; rather his underlying reasoning is
‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-
the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-
of-transformative-with-thinking-given-that-context aporetism overcoming/unovercoming
(underlying that Descartes’ dimensionality-of-sublimating
({amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation is aporetically the more fundamental incipient/seeding originariness-
parrhesia,—as–spontaneity-of-aestheticisation in then secondarily inducing his thinking-
proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—
as–reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of
thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism
scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly–dementating/structuring/paradigming the possibility of elucidation of any subject on this thinking educing sublimation basis’. In effect Descartes project is actually as to existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing as of positivism/rational-empiricism, and so from the prior presencing—absolutising-identitive-constitutedness of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme and postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, we may be forgiven to confuse-and-dismiss their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications as of prospective
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness reference-of-thought as to the ‘ontological-contiguity —of-the-human-institutionalisation-process as of reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory—dementativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument attitude/mental-disposition/care–and–episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity—aestheticised—preconverging/dementing—qualia-schema analysis, implied as of prospective relative-ontological-completeness reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising /circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-
subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency sublimating–nascent, disclosed–from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness of reference-of-thought/relative-ontological-completeness. But then human-subpotency adjusting as to existence-potency sublimating–nascent, disclosed–from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of dementation (supererogatory ontological–de-mentation-or-dialectical–de-mentation—stranding–or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sUBLimIty/sublimation/supererogatory~de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought in apriorising/axiomatising/referencing–of–attendant–ontological–contiguity–duced–existentialising/contextualising/textualising–contiguity—confitätedness—in–{post–converging–disentailment–by}–pre–converging–entailment, such that this leads to apriorising/axiomatising/referencing–of–attendant–ontological–contiguity–duced–existentialising/contextualising/textualising–contiguity—constitutedness—in–pre–converging–entailment when so poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust to our human-
subpotency. Thus however counterintuitive, this overall conception structures the fact that it is
as of de-mentation\^ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) \(\) that our human amplituding/formative–
epistemicity\(\) totalising/circumscribing/delineating reference-of-thought is transcended for
prospective relative-ontological-completeness\(\) of reference-of-thought implied as of
notional-discontiguity/epistemic-discontiguity \(\) \(<\) shallow-supererogation \(\) of mentally-
aestheticised–preconverging/dementing –qualia-schema\>. In this regard, \('\)intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality \(\) instigated
ontological-contiguity\(\) of-the-human-institutionalisation-process\(\) as of difference-
conflatedness\(\) as-totalitative-reification-in-singularisation \(\) <as-to-the
nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-
relativism-determinism \(\) amplituding/formative–epistemicity\(\) causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-
contiguity \(\) as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology \(\) is essentially
one of shifting attitude/mental-disposition/care–and–episteme\(\) by the successive
institutionalisations reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
for
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology \(\),
even though beyond-the-consciousness-awareness-teleology \(\) <in–preconverging-existential-
extrication-as-of-existential- unhought> human induced bias leads to a wholly immersed-and-
engrossed focussing only at its given present institutionalisation’s reference-of-thought
‘present attitude/mental-disposition/care–and–episteme’ as if other retrospective-and-
prospective institutionalisations’ reference-of-thought do not have their own attitude/mental-
disposition/care–and–episteme of their underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity-induced relative-emancipating migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrypticism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human ‘meaningfulness-and-teleology’ as of prospective relative-ontological-completeness reference-of-thought; and so, as of retrospective and prospective ‘meaningfulness-and-teleology’ interpretation construed as historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme from our present attitude/mental-disposition/care–and–episteme, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care–and–episteme migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care–and–episteme conception, and specifically as

When so construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme’ is all about such a deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation ‘originary postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’), as of prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity singularisation-
to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism for perpetuated/disseminative preemption of conceptual disjointedness/disentailment. Thus ultimately the notional~deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness.

furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

of ‘axiomatic-constructs as of \textless{}amplituding/formative–epistemicity\textgreater{}totalising/circumscribing/delineating \textless{}reference-of-thought–\textgreater{}devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness\textless{}by-reification/contemplative-distension\textgreater{}. This reality of the need to construe of human-subpotency ontological-performance \textless{}including-virtue-as-ontology\textgreater{} correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation-\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textless{}nonpresencing\textgreater{} projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-\textless{}as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation-\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textless{}nonpresencing\textgreater{} projected epistemic-immanence/veridical-epistemicity-relativism-determinism manifestations’ of quantum entanglement, relativity theory implications, the teleologically constrained nature of biological processes as more than just the parsimonious-or-disparate nature of organic matter but rather singularisation-\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textless{}nonpresencing\textgreater{} projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging–de-mentating/structuring/paradigming singularisation-\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textless{}nonpresencing\textgreater{} projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc. (Interestingly, as of this author’s conception of such a teleological perception of existence as of its singularisation-\textless{}as-to-the-nondisjointedness/entailment-of-prospective-\textless{}nonpresencing\textgreater{} projected epistemic-
immanence/veridical-epistemicity-relativism-determinism, as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-and-effect constraint, and with the form of science at various times continually moulting as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study as of their knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}–postconverging-entailment rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming’. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markly different from each other and all subjected rather to the implications of knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}–postconverging-entailment of their purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to note for example that when equations didn’t work out in reflecting attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective–ontological-normalcy/postconvergence-implied-

prospective-aporeticism-overcoming/unovercoming for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-of-attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment that determines science practice, and so in existential apriorising/axiomatising/referencing-of-attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many
scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness singularisation-downsing<as-to-the-non-disjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-veridical singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism of human-subpotency ontological-performance—<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that tend to be absolutised in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed- existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment of prior reasoning-from-results/afterthought mental-reflexes of
that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of
meaningfulness-and-teleology’ increasing human-subpotency ontological-performance-
classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of attendant-ontological-contiguity’ -educed-existentialising/contextualising/textualising-contiguity’ -in-elucidation-or-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing –apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation attendant-ontological-contiguity’ -educed-existentialising/contextualising/textualising-contiguity’ -in-elucidation-or-reification’ at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness reference-of-thought our positivism—procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance -<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology is coherent, failing to factor in that it is preconverging-or-dementing –apriorising-psychologism at its uninstitutionalised-threshold as reflected as disjointedness-as-of-reference-of-thought preconverging-or-dementing –apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplitudding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag which we necessarily relate to as if of
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
overlooks the de-mentative/structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology out of prospective attendant-ontological-contiguity-reduced-existentialising/contextualising/textualising-contiguity-reification, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism-slantedness mental-disposition and the developing social dynamics with human temporality. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions- and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about attendant-ontological-contiguity-reduced-existentialising/contextualising/textualising-contiguity-reification; but then at its uninstitutionalised-threshold where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness-of-reference-of-thought, it always systemically faces notional-procrypticism/notional-disjointedness as of vices-and-impediments arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance-<including-virtue-as-ontology> as wooden-language

{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about attendant-ontological-contiguity-reduced-existentialising/contextualising/textualising-contiguity-reification’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold manifestation, we
can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’ about attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity” as of the fact of the beyond-the-consciousness-awareness-teleology”–<in-preconverging-existential-extrication—as-of-existential-unthought> preconverging-or-dementing”–apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance”–<including-virtue-as-ontology> as in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing”–apriorising-psychologism representation as temporal denaturing ontological-performance”–<including-virtue-as-ontology> of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’ about attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity” as. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold” but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’−existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance”–<including-virtue-as-ontology> as <amplituding/formative> wooden-language–{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }
of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpessede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of \textquoteleft\textquoteleft meaningfulness-and-teleology\textquoteright\textquoteright is certainly required, but as of transcendence-and-sublimity/sublimation/suberogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness -of- reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of\textquoteleft\textquoteleft reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening ) that can imply human-subpotency ontological-performance\textquoteleft\textquoteleft<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology’s-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation-<as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
that its postlogism -slantedness manifestation as temporal manifestation, whether with regards
to notions-and-accusations-of-sorcery in a non-positivism social-setup or psychopathy and
social psychopathy in a positivism–procrysticism social-setup, arises as ontologically-flawed
identive-constitutedness-as-‘epistemic-totality’-dereification-meaningfulness-and-
teleology, so because the given registry-worldview/dimension beyond-the-consciousness-
awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>-meaningfulness-and-teleology isn’t cognisant in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as
of its prospective relative-ontological-completeness-of reference-of-thought
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity, and hence ‘wholehearted
identify meaningfulness-and-teleology as absolute as of the specific registry-
worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-
teleology with little or no sense of mental projection as to the reality of ‘differentiation of
meaningfulness-and-teleology occurring with prospective relative-ontological-
completeness -of- reference-of-thought’. Hence, the reference-of-thought devolving in its
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag existential-instantiations as of human
living and institutional disposition is inherently inclined to identitive-constitutedness as-
‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism for construing ‘meaningfulness-and-teleology’
with a correspondingly weak existential disposition for dispensing-with-immediacy-for-
relative-ontological-completeness-by-reification/contemplative-distension (as of human self-
surpassing—existentialism-form-factor—\textit{in-overcoming—‘notionally—collateralising—

beholding-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-

potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression to

supersede human temporality’/shortness $<$amplituding/formative$>$ wooden-language

(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology -as-of—‘nondescript/ignorable–void’ -with-regards-to-

prospective-apriorising-implications$>$) warranting an ontologically-veridical difference-

conflatedness—‘as-to-totalitative-reification-in-singularisation—<as-to-the-

nondisjointedness/entailment-of-prospective- nonpresencing$>$—as-veridical-epistemicity-

relativism-determinism$>$ strong existential disposition for dispensing-with-immediacy-for-

relative-ontological-completeness$^{97}$—by-reification/contemplative-distension$^{98}$. Thus the

fundamental operant insight for reflecting reified human ‘meaningfulness-and-teleology’ as of
‘disambiguation of veridical/intemporal ontological-performance$^{77}$—<including-virtue-as-
ontology$>$ from flawed/temporal ontological-performance ‘<including-virtue-as-ontology$>$’ as
of prospective relative-ontological-completeness$^{7}$ over prior relative-ontological-
incompleteness$^{87}$ is: one that is as of ‘difference-conflatedness$^{13}$—as-to-totalitative-reification-in-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing$>$—as-

veridical-epistemicity-relativism-determinism$>$ underlying ontologically-veridical epistemic-
totality$^{97}$ of ‘meaningfulness-and-teleology’ in a subsuming wholeness/nested-
congruence/contiguity—as-of—prospective-relative-ontological-completeness$^{87}$’ (so-construed as
of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing$>$

projected epistemic-immanence/veridical-epistemicity-relativism-determinism$>$); that reflects
‘human susceptibility as of identitive-constitutedness$^{14}$—as—‘epistemic-totality$^{97}$’—dereification-
in-dissingularisation—<as-to-the-disjointedness/disentailment-of— presencing—absolutising-

identitive-constitutedness $>$ —as-flawed-epistemicity-relativism-determinism$>$ to
equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-
surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in apriorising/axiomatising/referencing-{of-attendant ontological-contiguity ~educeed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment since such notions seem to apriorise as if superseding the apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori; construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as it is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’ subjects even time and any other notion, with the implication that the phenomenality of the analysis herein is not time-bound but solely existential more like the principles of physics are abstractly existential as ahistorically-emancipated and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. Singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism thus speaks of how human subpotent prospective relative-ontological-completeness”–of”–reference-of-thought as of its limited-
mentation-capacity-deepening induce transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, with the ‘ecstatic releasement of
<including-virtue-as-ontology> correspondence solely as of intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Such singularisation
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected
epistemic-immanence/veridical-epistemicity-relativism-determinism conceivable human-
subpotency ontological-performance\(^2\)<including-virtue-as-ontology> correspondence with the
full-potency of existence for futural Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\) as
of prospective notional-deprocrypticism registry-worldview/dimension avoids human temporal
individuations denaturing\(^1\) of ontological-performance\(^2\)<including-virtue-as-ontology>, as of
temporal denaturing\(^1\) of prior registry-worldviews/dimensions\(^8\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^9\),-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^9\),
behind the <cumulating/recomposuring—attendant-ontological-contiguity >-successive
registry-worldviews/dimensions logocentric constructs of meaningfulness-and-teleology\(^9\). So
because it requires going beyond just secondnaturing of ‘reproducibility—
mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as-of-
ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument reference-of-
thought—categorical-imperatives/axioms/registry-teleology\(^9\),-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^9\) in
induced for the successive prior institutionalisations in order, in Foucauldian terms of
parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating
\(\langle\text{amplituding/formative}\rangle\) supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>, ultimately as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism construed as of ‘ontologically-uncompromised—referentialism
notional-deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
as so-implied’, and so-facilitated with grander \textsuperscript{10} universal-transparency
-transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-
ontological-completeness}. Insightfully, we can contemplate that the specific logocentric
practices of the <cumulating/recomposuring–attendant-ontological-contiguity -successive
registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process\textsuperscript{69} are effectively the successive shortfall-outcomes-of-
human-subpotency-ontological-performance -<including-virtue-as-ontology>-correspondence-
with-the-full-potency-of-existence’s-sublimating–nascence from intemporal-disposition
dimensionality-of-sublimating -<amplituding/formative>supererogatory-de-
mentativenss/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that go on to induce secondnatured institutionalisations as of the successive prospective institutionalisation ³ reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’³ reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹ as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold ⁰ dereifying ³<amplituding/formative> wooden-language³

(imbued—temporal—mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology ) as of temporal/shortness-of-register-of—
meaningfulness-and-teleology⁹⁹ denaturing¹⁶ ontological-performance⁷³—<including-virtue-as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating¹⁶

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) ‘ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-
conceptualisation—and—existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation

<as-to-perspective—ontological-normalcy/postconvergence-implied—'
prospective-aporeticism—overcoming/unovercoming'> can be delineated as of singularisation

<as-the-nondisjointedness/entailment-of-prospective—presencing> projected
epistemic-immanence/veridical-epistemicity-relativism-determinism, and so-construed as of

<différance/internal-dialectics/difference—deferral for transcendence-and-sublimity/sublimation/supererogatory—de—mentativity in—phenomenological ecstatic releasement’.

Thus our logocentric sense of certainty as marked by our ‘pervasively enframed logocentric constructs of “meaningfulness—teleology”, as with all the prior logocentrisms of prior
<cumulating/recomposing—attendant-ontological-contiguity >-successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation<as—the—disjointedness/desentailment-of—presencing—
absolutising-identitive-constitutedness >/epistemic—nonimmanence/flawed-epistemicity—relativism—determinism is misplaced manifestation of ignorance, and thus in our case in need for our prospective intellectual—and—moral maturing as of prospective de—mentation
(supererogatory—ontological—de—mentation—dialectical—de—mentation—stranding—or—attributive-dialectics) for the deprocrypticism—or—preempting—disjointedness—as—of—reference—of—thought registry-worldview/dimension. Thus the totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic—drag

reality of human “meaningfulness—teleology” as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation<as—the—disjointedness/desentailment-of—presencing—absolutising-identitive—constitutedness >/epistemic—nonimmanence/flawed-epistemicity—relativism—determinism
distortion, come with the ontologically-veridical implication that human-subpotency ontological-performance\textsuperscript{72} \{including-virtue-as-ontology\} correspondence with the full-potency of existence has ever always been as of a ‘reifying \textit{amplituding/formative-epistemicity} totalising-metaphoricity\textsuperscript{73} \{conception of \textit{attendant-ontological-contiguity}\textsuperscript{72} \textit{educed-existentialising/contextualising/textualising-contiguity}\textsuperscript{10}\} construed as ‘historiality/ontological-eventfulness\textsuperscript{11} \{ontological-aesthetic-tracing \textit{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>\}, and so-reflected from the supposed ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of ontological-completeness-of\textsuperscript{59} \{reference-of-thought as of difference-conflatedness \textit{<as-to-totalitative-reification-in-singularisation>\textit{nondisjointedness/entailment-of-prospective- nonpresencing}\textsuperscript{71} \textit{as-veridical-epistemicity-relativism-determinism} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{57} \{of-the-human-institutionalisation-process\textsuperscript{98}, so-construed-as-singularisation\textit{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\textit{projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ construal of meaningfulness-and-teleology\textsuperscript{99}; with the implication here that hitherto identitive-constitutedness\textsuperscript{14} \{as–’epistemic-totality\textsuperscript{17} ‘-dereification-in-dissingularisation\textsuperscript{15}\textit{as-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness} \textit{flawed-epistemicity-relativism-determinism} as-cloistered-within-the-same- reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical \textit{meaningfulness-and-teleology\textsuperscript{99} as of the aforementioned ‘reifying \textit{amplituding/formative-epistemicity} totalising-metaphoricity\textsuperscript{73} \{conception of \textit{attendant-ontological-contiguity}\textsuperscript{72} \textit{educed-existentialising/contextualising/textualising-contiguity}\textsuperscript{10}\} elaborateness of \textit{meaningfulness-and-teleology\textsuperscript{99} as dynamic differentiated transversality\textsuperscript{98} <for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-\}.'
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of the ontological-performance\textsuperscript{77}-<including-virtue-as-ontology> of intemporality\textsuperscript{77}/longness over temporality\textsuperscript{79}. The articulation of sublimating \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{59}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> accounts of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} failing to highlight this process of human-subpotency ontological-performance\textsuperscript{77}-<including-virtue-as-ontology> differentiation are rather incomplete and misrepresenting of human nature in the ‘dynamic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor as of both dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-mentativness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} mental-dispositions and secondnatured institutionalisation mental-dispositions’ as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of\textsuperscript{77} reference-of-thought perspective (in difference-conflatedness -as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{88},-so-construed-as-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold\textsuperscript{92} as mainly being as of ‘human intemporal secondnatured institutionalisation mental-disposition’ will wrongly imply a human nature that
is only intemporal and so as of the seconndnatured intemporality /longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold are rather a framework of ‘recurring dimensionality-of-sublimating’


\(<\text{amplituding/formative} > \text{supererogatory-de-mentativeness/epistemic-growth-or-confatedness} \) temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold that fundamentally reflect ‘the same fundamental human potentiation as of human-subpotency–aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’ across all the registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating’
temporal-to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatura...
secondnatured institutionalisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology
even though in the face of the very same ‘recurring dimensionality-of-sublimating – \{amplituding/formative\} supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
epistemicity\} totalising–metaphoricity–conception of attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity\} as historiality/ontological-
eventfulness /ontological-aesthetic-tracing–perspective–ontological-
ormalcy/postconvergence-reflected–epistemicity-relativism-determinism’ by its elaborateness of meaningfulness-and-teleology\} as a differentiated transversality
sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–
disambiguated–motif–apriorising/axiomatising/referencing’s selectivity of the ontological-performance
–<including-virtue-as-ontology> of intemporality /longness over temporality /shortness can be reflected by the operant technique of ‘partialisation of meaningfulness-and-teleology\}’. This ‘partialisation of meaningfulness-and-teleology\} operant technique of reifying amplituding/formative–
epistemicity\} totalising–metaphoricity\}–conception of attendant–ontological-contiguity–
educed–existentialising/contextualising/textualising-contiguity\} as historiality/ontological-
eventfulness /ontological-aesthetic-tracing–perspective–ontological-
ormalcy/postconvergence-reflected–epistemicity-relativism-determinism’ is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology\} as of singularity
<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism as it wrongly implies and operates in its amplituding/formative–
as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-
reference-of-thought. For phenomenological analytical insight, ‘partialisation of
meaningfulness-and-teleology’ operant technique for construing dissingularisation
presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as
of defective representation of singularisation projected epistemic-immanence/veridical-epistemicity-
relativism-determinism brings to a registry-worldview’s/dimension’s reference-of-thought
self-consciousness its de-mentative/structural/paradigmatic/systemic preconverging-or-
dementing apriorising-psychologism state at its uninstitutionalised-threshold as so referenced/registered/decisioned from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought self-consciousness rather in postconverging-or-
dialectical-thinking apriorising-psychologism state given its prospective relative-ontological-
completeness reference-of-thought. ‘Partialisation of meaningfulness-and-teleology’,
as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of knowledge-reification—gesturing

as of prospective institutionalisation prospective relative-ontological-completeness reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance <including-virtue-as-ontology> correspondence with the full-
potency of existence, and so due to denaturing at the uninstitutionalised-threshold of
prospective institutionalisation knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of attendant ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> by
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }
of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the
dynamism of temporal mental-dispositions as of postlogism\(^77\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \(^72\) reference-of-thought- devolving ontological-performance, \(^72\)-
<including-virtue-as-ontology>, thus implying that the
aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-teleology\(^99\) is
preconverging-or-dementing \(^20\)–apriorising-psycho
dementative/structural/paradigmatic/systemic prior incongruence of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
performance\(^72\)-<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance
\(^72\)-<including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-
rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-
random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
\(^99\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^99\),-for-
aposteriorising/logicising/deriving/intelligising/measuring– ‘meaningfulness-and-teleology\(^99\)
falling-short-as-needing-rules of knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—


falling-short-as-needing-universalising-rules of knowledge-reification–gesturing–in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment> as of the prospective universalisation institutionalisation prospective relative-ontological-completeness–of–reference-of-thought, and thereof construed as preconverging-or-dementing—apriorising-psychologism; universalisation–non-positivism/medievalism

falling-short-as-needing-positivistic universal-rules of knowledge-reification–gesturing–in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment> as of the
prospective positivism institutionalisation prospective relative-ontological-completeness\textsuperscript{17} of reference-of-thought, and thereof construed as preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism; and prospectively positivism—procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’


(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness ) with associated nested-
congruence and harmony is brought about as of prior institutional seconndnaturung, this should
not be naively expected at uninstitutionalised-threshold as we very much know that all
uninstitutionalised-threshold are conflicted as of their framework of ‘recurring
dimensionality-of-sublimating” {<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepiSTEMicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal-
to-intemporal’ for prospective institutionalisation prospective relative-ontological-
completeness -of- reference-of-thought. Thus uninstitutionalised-threshold, are necessarily
imbued with varied temporal-to-intemporal transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ narratives as of the ‘lack of intemporal secondnatured
institutionalisation induced universal-transparency {transparency-of-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ), deferential-formalisation-transference and habituation in positive-
opportunism—of-social-functioning-and-accordance’; since any uninstitutionalised-
threshold ever always brings about human ‘recurring dimensionality-of-sublimating” {<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepiSTEMicity/anamnestic-residuality/spirit-
drivenness–equalisation) temporal-to-intemporal’ but with this recurring as of human
dimensionality-of-sublimating” {<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepiSTEMicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal
operating rather in denaturing the prior institutionalisation’s

for aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. The implication here is that dimensionality-of-sublimating


implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity. The
<amplituding/formative—epistemicity>totalising—thrownness-in-existence (I exist therefore
existence is transcendental-enabling/sublimating/supererogatory—de-mentativity to my human
subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—<including-virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity—of-the-human-institutionalisation-process as of a human temporal dimensionality-of-sublimating
—even—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation) transformation, and so fundamentally because of human limited-
mentation-capacity and the correspondingly constraining consequences on its ontological-
performance—<including-virtue-as-ontology>. Rather it is more candid to relate to the
ontological-contiguity—of-the-human-institutionalisation-process as of human limited-
mentation-capacity-deepening, and so as of prospective intemporal secondnared
institutionalisation induced universal-transparency—<transparency-of-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness—). deferential-formalisation-transference and habituation in positive-
opportunism—of-social-functioning-and-accordance. Central to any such prospective
institutionalisation transcendental-enabling/sublimating/supererogatory—de-mentativity
meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to
come to terms with prospective relative-ontological-completeness—of—reference-of-thought
without the necessary psychoanalytic-unshackling/prospective-grounding/prospective—
reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of—meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying meaningfulness-and-teleology.

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 

1918
prospective-epistemic-digression to supersede human temporality\textsuperscript{1919}/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
'nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications>)} as of
the underdevelopment issues of respectively Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology , institutional-development—as-to-social-function-development and living-
development—as-to-personality-development’, are ever always preconverging-or-dementing\textsuperscript{20}—
apriorising-psychologism as of living underdevelopment, institutional underdevelopment and
Being underdevelopment when construed as of the successive destructuring-threshold\textsuperscript{21}
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-
performance\textsuperscript{22},-<including-virtue-as-ontology> in prospective prior relative-ontological-
incompleteness\textsuperscript{23}—of-\textsuperscript{1} reference-of-thought as from the ontological-contiguity\textsuperscript{24}—of-the-
human-institutionalisation-process—difference-conflicatedness\textsuperscript{1}—as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-determinism <amplituding/formative—
epistemicity>causality -as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity’>, while these are ever always
postconverging-or-dialectical-thinking\textsuperscript{1}—apriorising-psychologism as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-
function-development and living-development—as-to-personality-development when construed
as of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
worldviews/dimensions institutionalisations in prospective relative-ontological-completeness\textsuperscript{25}—
of-\textsuperscript{1} reference-of-thought the ontological-contiguity\textsuperscript{26}—of-the-human-institutionalisation-
process\textsuperscript{58} difference-conflatedness\textsuperscript{13} as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} as-veridical-epistemicity-relativism-determinism \textsubscript{relativism-determinism} <amplituding/formative–epistemicity> causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} \textsuperscript{contiguity} \textsuperscript{'}; thus highlighting the fundamental recurrent ontological-veracity of reference-of-thought\textsuperscript{84} devolving-level of human temporal individuations dynamics as of postlogism\textsuperscript{77} slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought\textsuperscript{84} devolving ontological-performance\textsuperscript{72} <including-virtue-as-ontology> at destructuring-threshold\textsuperscript{\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}} of-ontological-performance\textsuperscript{72} <including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{63} with/falling-short-of prospective institutionalisation attendant ontological-contiguity\textsuperscript{92} educed—existentialising/contextualising/textualising-contiguity \textsuperscript{-in-elucidation-or-reification’ thus reflecting vices-and-impediments\textsuperscript{105} as of living underdevelopment, institutional underdevelopment and Being underdevelopment, so-construed from difference-conflatedness\textsuperscript{11} as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of- prospective- nonpresencing>} as-veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{'}—of-the-human-institutionalisation-process\textsuperscript{69}—so-construed-as-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. Further, this ‘uninstitutionalised-threshold\textsuperscript{62}—by—institutionalisation recurrence paradox’ of ‘intemporal ontological-faith-notchion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{71}—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{72}—as-veridical-epistemicity-relativism-determinism \textsuperscript{13}—amplituding/formative–epistemicity>causality \textsuperscript{9}—as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{13} as of human limited-mentation-capacity-deepening\textsuperscript{53} is what effectively renders the ontologically-veridical determination of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ \textsuperscript{5} the critical first step for construing ontologically-veridical meaningfulness-and-teleology\textsuperscript{99} whether as of the preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism or postconverging-or-dialectical-thinking\textsuperscript{21}—apriorising-psychologism representation; as in reality existence reflected as of veridical knowledge-reification–gesturing\textsuperscript{9} <in-prospective\textsubscript{psychologismic}–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}—postconverging-entailment> never changes, and what is critical is grasping the ontological-performance\textsuperscript{82}—<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-reality/ontological-veridicality as of knowledge-reification–gesturing\textsuperscript{9} <in-prospective\textsubscript{psychologismic}–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}—postconverging-entailment> and so-construed as of difference-conflatedness \textsuperscript{71}—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{72}—as-veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}—so-
construed-as-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism’ over identitive-constitutedness\textsuperscript{14} as-‘epistemic-totality’ \textsuperscript{11} -dereification-in-
dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as-cloistered-
within-the-same\textsuperscript{58} reference-of-thought. The very possibility of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity behind the ontological-contiguity\textsuperscript{87} —of-
the-human-institutionalisation-process\textsuperscript{58} arises out of human intemporal individuation
dimensionality-of-sublimating \textsuperscript{58} -\langle\textit{amplituding/formative}\textgreater \textit{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness} /\textit{transvalutative-
 incorporates/ranalysing/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle
reification. Reification as such is teleologically reflected as of singularisation<as-to-the-
nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism as it reflects ontologically-veridical
meaningfulness-and-teleology\textsuperscript{99}; as reification arises as of the de-
mentative/structural/paradigmatic \textit{amplituding/formative–epistemicity} causality ~as-to-
projective-totalitative–implications-of-prospective nonpresencing, for-explicating-
ontological-contiguity of the ontological-faith-notion-or-ontological-fideism—imbued-
undetermined-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality potentiative-aspiration for prospective relative-ontological-completeness\textsuperscript{57} of-
reference-of-thought from within a prior relative-ontological-incompleteness\textsuperscript{1} of-
reference-of-thought. Reification here as from this singularisation<as-to-the-
nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism insight, with regards to the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality.-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ implies the de-
mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–
ontological-contiguity of ‘meaningfulness-and-teleology’ as of the prospective relative-
ontological-completeness–of-reference-thought construed as maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation over the prior relative-
ontological-incompleteness–of- reference-of-thought construed as incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation; wherein the prospective 
relative-ontological-completeness–of-reference-thought is in a reified overlooking/superseding 
of the prior relative-ontological-incompleteness–of-reference-of-thought. In other words, 
reification is about apriorising-teleological resetting of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ‘meaningfulness-and-teleology’ to the 
prospective relative-ontological-completeness–of-reference-of-thought. Lacking such an 
insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-
in-ontological-contiguity of the prior relative-ontological-incompleteness–of-reference-of-
thought which is in dereification and the corresponding ontologically-flawed apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-discontiguity–<shallow-
supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> of the 
prospective relative-ontological-completeness–of-reference-of-thought which is as of 
reification; wherein dereification involves teleological notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness) ‘meaningfulness-and-teleology’ to the prior relative-ontological-
incompleteness–of-reference-of-thought. This is because the lack of reification wrongly

reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}


'amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity’ is a secondnaturing process as of elicited and secondnatured positive-opportunism—of-social-functioning-and-accordance of instigated ‘dimensionality-of-sublimating’

\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
nonpresencing,-for-explicating-ontological-contiguity articulation of meaningfulness-and-teleology in skewing for universal-transparency \{transparency-of-totalising-entailing.-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness\} and social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
totalitative—implications-of-prospective—nonpresencing,-for-explicating-ontological-
contiguity’ implies that ‘dimensionality-of-sublimating’

\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity elucidation/reification of attendant ontological-contiguity educated-existentialising/contextualising/textualising-contiguity is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism—of-social-functioning-and-accordance as of attenuated ontological-contiguity articulated of meaningfulness-and-teleology by skewing for universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold; wherein respectively there is positive-opportunism—of-social-functioning-and-accordance for prior institutionalisation and no positive-opportunism—of-social-functioning-and-accordance for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism—of-social-functioning-and-accordance’ as of prior-institutionalisation-reification and uninstitutionalised-threshold–dereification’, that points out that hitherto the ontological-contiguity—of-the-human-institutionalisation-process has not been about ‘dimensionality-of-sublimating—'}
drivenness–equalisation) temporal individuations dispositions’ transformation into
‘dimensionality-of-sublimating ⟷ supererogatory–de-
dentativeness/epistemic-growth-or-conflatedness /transvaluative-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology ⁹⁰; and so, despite the fact that ‘dimensionality-of-sublimating ⁷ ⁷ ⁷ ⁷ ⟷ supererogatory–de-
dentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality reflected as to ontological-good-faith/authenticity ⁷ ⁷ over ontological-bad-
faith/inauthenticity ⁶ elucidatin/reification of attendant ontological-contiguity ⁶—educed–existentialising/contextualising/textualising-contiguity ⁷ ⁷ is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuation-receptacles but as of existential-constraint of ontological-performance ⁷ ⁷ —<including-virtue-as-ontology> has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity ⁶⁷—of-the-human-institutionalisation-process ⁶⁸ even as it has rather been instigative as of a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation ⁶⁹(imbued-
human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism—of-social-functioning-and-accordance’ as of prior-institutionalisation-reification and uninstitutionalised-threshold dereification’, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance <including-virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold’ as of ‘no positive-opportunism—of-social-functioning-and-accordance’ for prospective institutionalisation’ is a threshold at which there is a dementative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’-prospectively.


reference-of-thought–categorical-imperatives/axioms/registry-teleology

, for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology underlies relative-ontological-incompleteness as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that meaningfullness-and-teleology is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism. The full implications here is that a notional-deprocrypticism ontologically-uncompromised—referentialism singularisation-as-to-the-nondisjointedness/entailment-of
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism construal of meaningfulness-and-teleology is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parthesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of all the successive registry-worldviews/dimensions, but that what is particular with notional~deprocripticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parthesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance—including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’; and so, as of ‘human ontological-normalcy/postconvergence referentialism ‘ontological-faith-notion-or-ontological-
to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} of say a
non-positivistic registry-worldview/dimension, whether animistic or medieval, notions-and-
accusations-of-sorcery as of the uninstitutionalised-threshold\(^\text{102}\) dereification of
‘meaningfulness-and-teleology\(^\text{99}\) will rather as of ‘no positivism/rational-empiricism
constraining prospective reification institutionalisation’ rather elicit spurious palliative adaptive
dereification dispositions as of human limited-mentation-capacity, however, when
positivism/rational-empiricism originarily/as-of-event\(^\text{38}\) reification avails as of the potential for
prospective human limited-mentation-capacity-deepening\(^\text{59}\) then it is more about the
metaphoricity that portends to prospective relative-ontological-completeness\(^\text{91}\) of-
reference-of-thought. Such originarily/as-of-event\(^\text{38}\) reification construed futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\(^\text{99}\) as of prospective
deprocrypticism/preemption-of-procrypticism-as-of–reference-of-thought equally do apply
with regards to our positivism–procrypticism dereification beyond our positivism–
procrypticism ordinariness <amplituding/formative> wooden-language\{imbued—averaging-
of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-
of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\}
spurious palliative adaptive dereification disjointedness-of–reference-of-thought mental-
dispositions as of human limited-mentation-capacity, so-implied as of prospective human
ontological-performance\(^\text{71}\)-<including-virtue-as-ontology> potentiative-aspiration for
singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism thus enabling the
aetiologisation/ontological-escalation behind the ontological-contiguity\(^\text{71}\)—of-the-human-
institutionalisation-process\(^\text{68}\) and specifically for futural Being-development/ontological-

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meaningfulness-and-teleology as of prospective deprocryptism. Further besides this
elucidated contrast articulated as of prospective relative-ontological-completeness-of-
reference-of-thought reification and prior relative-ontological-incompleteness-of-
reference-of-thought dereification; the concepts of reification and dereification equally extend
within a given registry-worldview/dimension reference-of-thought as framework of the
reference-of-thought–devolving notional-firstnaturedness—temporal-to-intemporal-
dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
ontological-performance-including-virtue-as-ontology> (especially as so-associated with
postlogism-slantedness and the dynamic conjugated-postlogism temporal denaturing of
meaningfulness-and-teleology implications) critically construing ‘uninstitutionalised-
threshold dereification’ as the uninstitutionalised-threshold temporal-and-flawed
ontological-performance-including-virtue-as-ontology> (as of
<amplituding/formative> wooden-language-imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-
teleology> ) undermining the registry-worldview’s/dimension’s prospective ontological-
performance-including-virtue-as-ontology>. This conception of reification as of
institutionalisation in prospective relative-ontological-completeness-of-reference-of-thought
reflects ontologically-veridical meaningfulness-and-teleology as of ontological-
normalcy/postconvergence singularisation<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity
as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic
<amplituding/formative-epistemicity>causality<as-to-projective-totalitative-implications-of-

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Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in many ways they will fail to fulfil the mundane medieval world conception of ‘the supposedly good life’ as of its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as they reify meaningfulness-and-teleology by their peregrinations to construe of the de-mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic reflection of the notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of- mentally-aestheticised–preconverging/dementing –qualia-schema> of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism reified insight. The insight here about reification is that all their intemporal value
meaning as of themselves, as all the meaningfulness-and-teleology that there is and can exist is ontological as of prospective relative-ontological-completeness, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness of reference-of-thought, as so implied from singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology. This points out that as of its very own projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology. This points out that as of its very own

reference-of-thought, as so implied from singularisation, a registry-worldview/dimension reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness of reference-of-thought reification of meaningfulness-and-teleology, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought prospective relative-ontological-completeness perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register-of meaningfulness-and-teleology instigated prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is construed as ‘putting-into-question its existentially invested conception of meaningfulness-and-teleology’, which is rather a contradiction of sorts given human-subpotency–
charlatanism throughout human history as of lack of universal-transparency of-totalising-entailing-as-to-entailing-totalising~in-relative-ontological-completeness. With such charlatanism certainly knowing better but opting for denaturing conceptions of value reference as of wooden-language-seeding—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable—void—-with-regards-to-prospective-apriorising-implications} advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor, with the possibility of denaturing as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity reflection of attendant—ontological-contiguity—deduced—existentialising/contextualising/textualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating}
drivenness–equalisation) inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness–of–reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipating vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness–of–reference-of-thought; and in due course, by its causal<ampounding/formative–epistemicity>by causality ~as-to-projective-totalitative–implications–of–prospective–nonpresencing–of–explicating–ontological-contiguity constraining it cross generationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary–as-unenframed/unbeholding/outlier-conceptualisation–(imbued–postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness of notional–deprocrypticism–prospective-sublimation) potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness–of–reference-of-thought with
the latter’s \textit{amplituding/formative–epistemicity}totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1}, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity\textsuperscript{57} constraint as of \textit{amplituding/formative–epistemicity}causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought naïve non-transcendental \textit{amplituding/formative–epistemicity}totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1}, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the ‘preconverging–existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of “meaningfulness-and-teleology”\textsuperscript{99}. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologicalisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold\textsuperscript{102} transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing\textsuperscript{15} mortals that we are for our prospective
emancipation. Without an insight about reification and dereification, the notion of

projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects

ontological-completeness-of reference-of-thought for ontologically-veridical

meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in
dereification will be teleologically-elevated and meaning produced as of reification will be
teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation
of childhood psychopathy postlogism -slantedness but then takes on a wholly covert nature as
of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of

educed-existentialising/contextualising/textualising-contiguity is to be expected, and
assessable on the basis of a commonly expected
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then
speaks of a dialogical-equivalence of both temporal mental-dispositions and the
intemporal mental-disposition with no dereification and reification contrast. However,
compounding this situation making relevant the need to contrast reification and dereification
and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so
between temporal mental-dispositions and intemporal mental-disposition, is specifically the
flawed ontological-performance manifestation of
psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative–epistemicity>totalising~devolved 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring “meaningfulness-and-teleology”; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism -slantedness, and its social cognisance and integration as conjugated-postlogism so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification and dereification and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification-dissemination -and-dereification-dissemination -implications’ construed as the ‘variance/discrepancy of “meaningfulness-and-teleology” as-of-prospective-relative-ontological-completeness’ -postconverging-or-dialectical-thinking –apriorising-psychologism and as-of-prior-relative-ontological-incompleteness-preconverging-or-dementing –apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-singularisation-<as-to-the-

intrinsic-reality/ontological-veridicality/existential-reality’, its reification as ‘apriorising-
teleological resetting of \textit{amplituding/formative–epistemicity}\textgreater\textgreater totalising/circumscribing/delineating ‘meaningfulness-and-teleology’ to the
prospective relative-ontological-completeness\textsuperscript{87} of physics-axiomatic-construct’ implies that
dem-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-
construct’ is dereified as of its prior relative-ontological-incompleteness\textsuperscript{88} to theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its
prospective relative-ontological-completeness\textsuperscript{87}; such that interestingly to construe, as of
ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’
requires rather assuming/departing-from an understanding of knowledge-reification–gesturing\textsubscript{in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity }—
conflededness in \textit{preconverging-disentailment by} \textit{postconverging-entailment} as implied
by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in
articulating ontologically-veridical difference-conflededness\textsuperscript{13}—as-to-totalitative-reification-in-
singularisation \textit{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing} —as-
veridical-epistemicity-relativism-determinism from this projected ‘notional–singularisation
\textit{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing} projected
epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-
disposition/care–and–episteme over ‘traditional classical mechanics axiomatic-construct’, and
so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity’ —contrastive-
reification-dissemination\textsuperscript{70}—and–dereification-dissemination\textsuperscript{71}—implications’ construed as the
‘variance/discrepancy of ‘meaningfulness-and-teleology’\textsuperscript{79}’ as of prospective relative-
ontological-completeness\textsuperscript{81} and as of prior relative-ontological-incompleteness\textsuperscript{82}. Note that on
the imaginary supposition that no such prospectively projected ‘notional-singularisation-as-to-the-nondisjoinedness/entailment-of-prospective-nonpresencing’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ existed as ‘providing the ontological-veridicality insight-of-completeness for reifying meaningfulness-and-teleology’, mental-dispositions in prior relative-ontological-incompleteness will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as providing ontological-veridicality as of this now dereifying construal of attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism is in reality preconverging-or-dementing-apriorising-psychologism as of its relative-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism–procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism–or–disjointedness-as-of-reference-of-thought that speaks of our prospective preconverging-or-dementing–apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-
veridical-epistemicity-relativism-determinism from this projected ‘notional-singularisation\>
\<as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing> projected
epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of \d\eprocrpticism—
or—preempting—disjointedness-as-of]\reference-of-thought perspective or attitude/mental-
disposition/care—and—episteme over our positivism—procrpticism, so—implied as of their
disseminative-notional-discontiguity/epistemic-discontiguity\—contrastive-reification-
dissemination -and-dereification-dissemination\—implications. But then just as the reflex
mental state and attitude/mental-disposition/care—and—episteme in a universalisation—non-
positivism/medievalism social-setup will be resistant to an elucidation of notions-and-
accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care—and—
episteme of the reifying prospective positivism to arrive at ontological-veridicality, likewise
more fundamental in undermining the elucidation of the manifestation of psychopathy and
social psychopathy is the fact of an ordinariness \<amplituding/formative> wooden-language\—
\{imbued—averaging-of-thought-\<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-\'nondescript/ignorable—void -with-regards-to-
prospective-apriorising-implications\} reflex mental state and attitude/mental-disposition/care–
and—episteme in our positivism—procrpticism that will be resistant to adopting the reifying
perspective or attitude/mental-disposition/care—and—episteme of futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective \eprocrpticism—or—
preempting—disjointedness-as-of\reference-of-thought to arrive at ontological-veridicality
that rather implies the dialectical—de-mentation of our positivism—procrpticism at its
uninstitutionalised-threshold\; and as we falsely go on to construe \attendant—ontological—
contiguity—educe—existentialising/contextualising/textualising-contiguity—in-
reification/dereification by adopting the positivism—procrpticism dereifying perspective or
attitude/mental-disposition/care–and–episteme in its prior relative-ontological-incompleteness in an exercise of ontologically-flawed identitive-constitutedness as-’epistemic-totality ’-dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism. Further and insightfully again, with the
manifestation of childhood psychopathy where the postlogism-slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity-in-reification/dereification as of the childhood slantedness, but with respect to
adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity-in-reification/dereification arise as of their temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, which implies an invested social commitment as of thought and association
that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfuturer-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this
rather <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag absoluted/unchanging/given reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
‘human\(^{\text{amplituding/formative–epistemicity}}\) totalising–purview-of-construal\(^\text{'}\). Thus the former is a reflection as of its postconverging-or-dialectical-thinking\(^\text{21}\)–apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-dementing\(^\text{96}\)–apriorising-psychologism. Ultimately, human limited-mentation-capacity-deepening\(^\text{53}\) speaks to the ontological-veridicality that human ‘meaningfulness-and-teleology\(^\text{99}\) ‘is ever always about successive \(^\text{5}\) reference-of-thought–‘categorical-imperatives/axioms/registry-teleology \(^\text{99}\),-for–aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\(^\text{99}\) or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-reconceptualisation-about
‘prospective-aporeticism-overcoming/unovercoming’\(^\text{1}\) for prospective relative-ontological-completeness\(^\text{97}\) inducing existential-instatiations devolved meaningfulness\(^\text{'}\), so-construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of–‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\(^\text{8}\) différance/internal-dialectics/difference-deferral as of \(^{\text{amplituding/formative–epistemicity}}\) totalising/circumscribing/delineating

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ontological-performance\textsuperscript{72}\textsuperscript{-}<\text{including-virtue-as-ontology}>\textsuperscript{'} as of notional-contiguity/epistemic-contiguity\textsuperscript{72}\textsuperscript{-}<\text{profound-supererogation} \textsuperscript{-of-mentally-aestheticised-postconverging/dialectical-thinking}\textsuperscript{-qualia-schema}\textsuperscript{>. Such that it is fundamentally the prior relative-ontological-incompleteness\textsuperscript{88}\textsuperscript{-of-} reference-of-thought that becomes the ‘lack-of-virtue or vice issue’, beyond just any associated incidental existential problems, as requiring aetiolisation/ontological-escalation as of the need for prospective relative-ontological-completeness \textsuperscript{-of-} reference-of-thought to address the myriad <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments\textsuperscript{105} as fundamentally bound to its prior relative-ontological-incompleteness \textsuperscript{-of-} reference-of-thought ‘underlying \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{83}’; and so beyond just <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance \textsuperscript{-}<\text{including-virtue-as-ontology}> as of say a postlogism\textsuperscript{77}-slantedness or any other temporal or derived-temporal mental-disposition associated with vicious accusations-of-sorcery for instance in a non-positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity\textsuperscript{72}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}–in-reification/dereification that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology\textsuperscript{90}–<\text{in-preconverging–existential-extrication-as-of–existential-unthought}>’ with notions-and-accusations-of-witchcraft itself as of their ‘underlying \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{90},\textsuperscript{-for-
thought as of human limited-mentation-capacity-deepening\textsuperscript{53} as of the need for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{19} as of prospective \textsuperscript{1} deprocrypticism–or–preempting—disjointedness-as-of–\textsuperscript{83} reference-of-thought and so over our positivism–procrypticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of \textsuperscript{10} procrypticism–or–disjointedness-as-of–\textsuperscript{83} reference-of-thought beyond-the-consciousness-awareness-teleology’\textsuperscript{7}–<in preconverging-existential-extrication-as-of–existential-unftought>’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments\textsuperscript{105} of our ‘so-prospectively deprocrypticism-construed’ \textsuperscript{10} procrypticism–or–disjointedness-as-of–\textsuperscript{83} reference-of-thought as of its underlying <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{34}, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘\textsuperscript{11} universal projection implications attitude/mental-disposition/care–and–episteme event\textsuperscript{8}–or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human \textsuperscript{\langle amplituding/formative\rangle} wooden-language–\textsuperscript{(imbued—averaging-of-thought–\textasciitilde as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology –as-of-‘nondescript/ignorable–void ‘–with-regards-to-prospective-apriorising-implications\rangle} mental-dispositions as of ‘mutual temporal/shortness-of-register-of–\textsuperscript{14} meaningfulness-and-teleology’\textsuperscript{98} eliciting’ construed as ‘intemporal temporality\textsuperscript{9}’. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in preconverging-existential-extrication-as-of-existential-unftought, rather than postconverging-nonextricatory-existential-
preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of universal projection implications attitude/mental-disposition/care—and—episteme event—or-operant implications to all and sundry; such that fundamentally, such}

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subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipating events driving virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness of reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-the-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, reflecting the

Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold. Thus the ‘field of conception’/notional-conception/notion of virtue-as-ontology covers way more than its articulation within a same registry-worldview’s/dimension’s
entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal \"meaningfulness-and-teleology\"

\<preconverging~\{motif-and-apriorising/axiomatising/referencing\}–imbuing\>–existentialising—
enframing/imprintedness\{as-to\ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} frameworks and temporal mandarinism and notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing\<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness \} frameworks; and, hence the ontologically-veridical paradox of the very postconverging–de-mentating/structuring/paradigming implications of human limited-
mentation-capacity-deepening \) renders any registry-worldview/dimension \reference-of-
thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of \"meaningfulness-and-teleology\". Ultimately, anti-
constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-
incompleteness\" perspective/framing/referencing/horizon/projection’ apriorising/axiomatising/referencing\{of-attendant-ontological-contiguity—educed—
extentialising/contextualising/textualising-contiguity \}—constitutedness\<in~preconverging-
entailment construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness \neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori’; such that the \"meaningfulness-and-teleology\" that
arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-confledness-in-{preconverging-
disentailment-by}-postconverging-entailment that ensures that our
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the
true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of
existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and
conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-
deepening53 implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete
relationship between developing human-subpotency and its potential to fully grasp the full-
potency of existence, fundamentally underlies the protensive-consciousness referentialism of
the notional~confledness1 of notional~deprocrypticism. However, it is equally critical to
grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-

Such a postmodern/suprastructuralism double-gesture reification holds that knowledge
involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-
disposition/care–and–episteme with respect to human social-stake-contention-or-confliction;
with the adherence to the reference-of-thought–categorical-imperatives/axioms/registry-
televology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology of such organic-knowledge construed in intemporality as supplanting–
conviction-as-to-profound-supererogation–of–attendant-intradimensional–
postconverging/dialectical-thinking–apriorising-psychologism, whereas mechanical–
knowledge is rather predispose to adhere as of temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism to such mere ’reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. The latter points to an inappropriate attitude/mental-disposition/care–and–episteme which is not beholden to the prospective institutionalisation but rather is of preconverging-existential-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care–and–episteme and organic-knowledge attitude/mental-disposition/care–and–episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness-of-reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-
empiricism virtue, and so as of a human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaus, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undertaking-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate meaningfulness-and-teleology to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipating virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of ‘grounding meaningfulness-and-teleology as of any specific human society relative-ontological-incompleteness-of-
reference-of-thought as fundamentally denaturing⁶, and likely to induce transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—as of the-human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empricism attitude/mental-disposition/care–and–episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empricism attitude/mental-disposition/care–and–episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-
Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aperstteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity–shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a universal projection implications attitude/mental-disposition/care–and–episteme event –or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human totalising–thrownness-in-existence (as to when even the Christian Jesus refers to
giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation) creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification–gesturing<-in-prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness <in-{preconverging-disentailment-by}–postconverging-entailment> insight.

Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity’—of-the-human-institutionalisation-process as of difference-
conflictedness -as-to-totalitative-reification-in-singularisation-as-to-the-
non-disjointedness/entailment-of-prospective-/nondisjointedness/entailment-of-
non-presencing-as-veridical-epistemicity-relativism-determinism-amplituding-
formative-epistemicity-causality-as-projective-totalitative-implications-of-
non-presencing,-for-explicating-ontological-contiguity; shows that there has always been beyond-the-consciousness-awareness-
teleology-in-pre-converging-existential-extrication-as-of-existential-unthought;
‘institutional investment’ that is not always just of erudite ideal, inclined to undermined
prospective knowledge as of its prospective relative-ontological-completeness—of-axiomatic-
constructs-and-reference-of-thought, and that true knowledge especially as it portends to
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be
conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown
itself to be more useful and applicable across the humanities with a massive potential for
furthering human emancipation, however the tentativeness of many of its bold ideas, and so
much more than the vagaries peddled by many such critiques surreptitious anti-intellectual
media-driven waylaying who on the contrary seem to construe of institutional anchoring as the
very essence of validation. Such situations are often highly liable to ontological-bad-
faith/inauthenticity undermining of Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology due to ‘lack of social universal-transparency—(transparency-of-totalising-
entailing,-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-
ontological-completeness)’. In other words, medieval charlatanic eliciting of old ways, conventioning and
existence as of non-positivism/medievalism despite its prior relative-ontological-
incompleteness—of—reference-of-thought as underscoring medieval vices-and-impediments
with respect to prospective positivism was psychically and surreptitiously undermining of a
sense of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

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development-as-infrastructure-of—meaningfulness-and-teleology—as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity, and so divulged by existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression; as prior human presencing—absolutising-identitive-constitutedness experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as
presencing—absolutising-identitive-constitutedness

enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs

apriorising/axiomatising/referencing- \{of-attendant-ontological-contiguity-educed-

existentialising/contextualising/textualising-contiguity \}—constitutedness—in—preconverging-

entailment, but rather it is by apriorising/axiomatising/referencing- \{of-attendant-ontological-

contiguity-educed—existentialising/contextualising/textualising-contiguity \}—

conflatedness—in—{preconverging-disentailment—by—}—postconverging-entailment with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising-devolved—

purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs was construed as of \(^6\) nonpresencing-<perspective–ontological-normalcy/postconvergence>.

Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent

with respect to transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of—

meaningfulness-and-teleology individuation mental-disposition in ‘a tendential-

deliberation-of-decidability as enabled by <amplituding/formative–epistemicity>causality—

as-to-projective-totalitative—implications-of-prospective—nonpresencing—,for-explicating—

ontological-contiguity tendential validation as to existence-potency—sublimating—nascence,—

disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-

and-sublimity/sublimation/supererogatory—de-mentativity will cover the seminal contributions

prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-

relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our \(^6\) ‘neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as
the basis of human limited-mentation-capacity-deepening analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-preconverging-disentailment-by-postconverging-entailment of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological-neuterising with deneuterising—referentialism and with correspondent intemporal-as-ontological-rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional-deprocrystalism perspective/framing/reference/horizon/projection. Similarly, this author’s articulation of futural-différance as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différance that coincides-and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay différance, as a putting into
question exercise, and subject to causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity validation before attaining defining-transcendence and defining-sublimity; and différance as of such ‘existential-reality concreteness dynamics’ is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency—sublimating-nascence-disclosed-from-prospective-epistemic-digression so-implied as of ontology’s-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting-conviction-as-to-profound-supererogation—a priorising-psychologism deference to the prescience of existence-potency—sublimating-nascence-disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging-de-mentating-structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness-reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness-of-reference-of-thought, and so by maximaliing-recomposuring
A nonextricatory existential postconverging–de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality-as-of-neuterisation /relative-ontological-incompleteness /proconverging–existential-extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension reference-of-thought in prospective relative-ontological-completeness-of-axiomatic-construct-or reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency–(transparency-of-totalising-entailing,–as-to-entailing–⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ⟩’. But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’.
Thus by its prospective relative-ontological-completeness\textsuperscript{87} of-axiomatic-construct-or-
reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-
différance-freeplay\textsuperscript{3} comes into terms with both \textsuperscript{79} presencing—absolutising-identitive-
constitutedness\textsuperscript{14} and \textsuperscript{61} nonpresencing-<perspective–ontological-normalcy/postconvergence>
on the basis of the prospective relative-ontological-completeness /ontological-contiguity\textsuperscript{67} of
the latter over the prior relative-ontological-incompleteness\textsuperscript{88} of notional-
discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema\textsuperscript{20} of the former as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Thus what is
being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{23}
but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{24}
between \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14} and \textsuperscript{61} nonpresencing-
<perspective–ontological-normalcy/postconvergence>. Such an insight is enabled as of the
fundamental awareness that human knowledge construction fundamentally involves two
different exercises; with the first factoring in that at the fundamental level of knowledge
construction humankind has a limited-mentation-capacity that needs to be developed as a
‘developed consciousness perspective/framing/reference/horizon/projection as of prospective
relative-ontological-completeness\textsuperscript{87} notional-contiguity/epistemic-contiguity\textsuperscript{84}, construed as its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at
an operative level to articulate sound-or-authentic \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} grounded
on such a developed consciousness perspective/framing/reference/horizon/projection. This
explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset
perspective/framing/reference/horizon/projection as of trepidatious-consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-
institutionalisation without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; for a ‘base-institutionalisation–universalisation mindset perspective/framing/reference/horizon/projection’ to grasp universalisation without first developing a ‘universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ that would
enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness of reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency’ (transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness) such charlatanism is exposed for what it really is, explaining the panickiness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism’ of the consciousness in ontological-contiguity/relative-ontological-completeness—of-reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism of the consciousness of notional-discontiguity/epistemic-discontiguity/shallow-supererogation—of-mentally-aestheticised-preconverging/dementing—qualia-schema/relative-ontological-incompleteness of reference-of-thought as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, and not incrementalism-in-
relative-ontological-incompleteness —enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human—amplituding/formative–epistemicity>totalising~purview-of-construal’’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given-and-determined as of the implication that all meaningfulness-and-teleology should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising’, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of prospective relative-ontological-completeness—of-reference-of-thought bringing about transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of nonpresencing<-perspective—ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness and prospective relative-ontological-completeness, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics —amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^1\) but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^2\); with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^2\) bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^3\) of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of \(\)nonpresencing-<perspective-ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its \(<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(\)^, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^3\) mental-disposition as of ‘presencing—absolutising-identitive-constitutedness\(\)^. But existence/ontology’s-directedness-as-Being as of \(\)nonpresencing-<perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its \(<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(\)^, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality possibilities of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of \(<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity validation that is at the very center of the ‘promise of correspondence between human-
subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence of any given <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising posture; such that humankind then overlooks presencing—absolutising-identitive-constitutedness and re-projects/re-anticipates nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Therefore, metaphoricity as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity as such simply refers to signification adjunctiveness to ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the ‘meaningfulness-and-teleology’ implications to the so-renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity-signification within such renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing meaningfulness-and-teleology as an epistemic-totalising/circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-
knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging- entailment with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with respect to our procrasticism–or–disjointedness-as-of–reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Galileo could well have recasted his implied positivism in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence–{implicit–epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence}>–or–transcendental-reasoning-of-event–as-prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism “meaningfulness-and-teleology” we entertain today. Likewise, as of such metaphoricity episteme, the “meaningfulness-and-teleology” herein implied as of its essence cannot do without this hermeneutic/reprojecting/supererogating/zeroing circle.
phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflicatedness-in-{preconverging-disentailment-by}-postconverging-entailment; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon/projection and then contention/argumentation within such articulated perspective/framing/reference/horizon/projection, as so implied by postmodern-thought together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon/projection for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to
determine what an elephant is, but with each one saying authentically what the find in front of
them in developing the relevant specific imageries and overall imagery of what an elephant is.
This in itself is a milestone in theorisation, and as an overall conception postmodern-thought,
besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is
primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core
by ideology but rather ontological-good-faith/authenticity. As such it effectively achieves a
more potent construal of the human condition and knowledge especially as it is ‘driven by such
cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a
long way to ‘open-up’/‘throw-up’/‘reveal’ new and coherent thought possibilities as of its
grander and overall conception and spirit. Interestingly, what is central about the ontological-
bad-faith/inauthenticity critique of postmodern-thought is the lack-of-insight/feinting-lack-of-
insight about all these underlying elements of postmodern-thought construction: as failing to
grasp/recognise the implied double-gesture reification as of its transcendental-enabling/sublimating/supererogatory–
de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of
perspective/framing/reference/horizon/projection before contention/argumentation as of any
given perspective/framing/reference/horizon/projection, thus implying ‘poor critical judgment’.
With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of
postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-
thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the
ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy
readings are cumulated and summated as the entirety of the postmodern theoretical construct,
and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t
engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness reference-of-thought-postconverging-or-dialectical-thinking apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness reference-of-thought-preconverging-or-dementing apriorising-psychologism. Such that there is no dialogical-equivalence-psychologistic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with meaningfulness-and-teleology while the latter is an existential-extrication/temporal/non-ontological relationship with
meaningfulness-and-teleology, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process retrospectively and prospectively while the latter as of its false 'untransvaluated–temporal-intemporality' is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. As ultimately, it is the prospective relative-ontological-completeness—of-reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension transcendence-and-sUBLIMITY/sublimation/supercriticality—as-to-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity can be construed analogically as say in a non-positivist social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon/projection of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social universal-transparency—as-to-entailing—<amplituding/formative–epistemicity>—totalising–in-relative-ontological-completeness’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients
are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critics with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much
more than an issue about postmodern-thought but about all intellectualism generally as such
alpractices tend to mark the beginning of intellectual teleological-decadence-in-
cationality-of-desublimating-lack-of supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional~knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence—implicated-epistemic-
veracity-of- nonpresencing—perspective–ontological-normalcy/postconvergence— will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness—of-axiomatic-construct-or—reference-of-thought over a

as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought of a better knowledge perspective/reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness-of-reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of nonpresencing-perspective-ontological-normalcy/postconvergence for their sublimation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into more profound and more complete meaningfulness-and-teleology. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of
medical science; construed effectively as of deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity; is the enabling approach for human ontological-reconstituting—as-to-conflictedness as of aetiolisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflictedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality) of our supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-ontological-completeness. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern postconverging–de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ⟨amplituding/formative–epistemicity>causality as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the ontological-contiguity—of-the-human-institutionalisation-process’ congruent,-cogent-and-operant entailing framework of ontological-contiguity’ Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiology/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/superoerygory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocriptism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency as of transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought ‘reference-of-thought—devolving-teleological—
de-mentating/structuring/paradigming–of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness–of–reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistem/growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). Such apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }–conflatedness–in–{preconverging–disentailment–by}–postconverging-entailment imbued in postmodern-thought address more than just apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment—implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging—dementating/structuring/paradigmimg of academic institutional setups into increasingly into notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness } are not dissociated from the effective possibility for transcendental-enabling/sublimating/supererogatory—d-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought ‘reference-of-thought—devolving—
teleological-de-mentating/structuring/paradigming–of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism–procrypticism disjointedness-as-of- reference-of-thought, as the more fundamental transcendental issue for prospective \(<\text{amplituding/formative–epistemicity}>\) causality ~as-to-projective-totalitative~ implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity

ontology, etc.; with ontological-performance\textsuperscript{72} \textless{}including-virtue-as-ontology\textgreater{} rather a unified
construct but superficially differing with respect to social ontological-performance\textsuperscript{72} \textless{}including-virtue-as-ontology\textgreater{} high emotional-involvement and non-social ontological-performance\textsuperscript{72} \textless{}including-virtue-as-ontology\textgreater{} low emotional-involvement. Underlying human
\textless{}amplituding/formative–epistemicity\textgreater{} totalising–thrownness-in-existence \textsuperscript{5} (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my
human-subpotency \textbar{} hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{72} \textless{}including-virtue-as-ontology\textgreater{}) as of metaphysics-of-presence\{implicit-
‘nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness \} is
the idea that the underlying idiosyncratic, intricate, compounded and pervasive
‘notional–conflicatedness’/constitutedness\textsuperscript{14} -to-conflicatedness\textsuperscript{13}
preformulating/preframing/premeaningfulness-\langle{}metaphoricity\textsuperscript{57\rangle\textless{}disposition—as-to-psyche-
induced-psychologism-of-existential-stake\rangle{}’ reflecting human shallow-to-deepening–limited-
tentation-capacity,\textbar{}as-limited-mentation-capacity-deepening\textsuperscript{53} in reflecting holographically-
\langle{}conjugatively-and-transfusively\rangle{} the ontological-contiguity\textsuperscript{67} —of-the-human-
institutionalisation-process\textsuperscript{88}, as such, is concomitant with a ‘dynamic cumulative remnant-and-
co-opting preformulating/preframing/premeaningfulness-\langle{}metaphoricity\textsuperscript{57\rangle\textless{}disposition—as-to-psyche-
induced-psychologism-of-existential-stake\rangle{} covert-shallow-limited-mentation-capacity-
as-uninstitutionaled-threshold-denaturing\textsuperscript{16} -as-of-circular-complexification as an
uninstitutionalised-threshold \textsuperscript{102} corollary to the ontological-contiguity\textsuperscript{67} —of-the-human-
institutionalisation-process\textsuperscript{88} likely to induce the ‘denaturing\textsuperscript{16} of any given presence
institutionalisation consciousness \textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing-
\{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity \}—conflicatedness\textsuperscript{11} in \{preconverging-disentailment–by\}–postconverging-
entailment of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} at its uninstitutionalised-threshold \textsuperscript{103}, as of the
dynamic elicitation of apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—constitutedness-in-preconverging-entailment as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism and conjugated-postlogism associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness reference-of-thought at its uninstitutionalised-threshold. That is, as of (impulsive—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification of base-institutionalisation warped-consciousness reference-of-thought at its uninstitutionalised-threshold; or (impulsive/tendentious—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing—as-of-circular-
as of crossgenerational psychoanalytic-unshackling for the prospective registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising/circumscribing/delineating \[83\] reference-of-thought-devolving.

metaphoricity-disposition—as-to-psyche-induced-psychologism-of-existential-stake’

disentailment–by)–postconverging-entailment and distinctive-alignment-to-\textsuperscript{reference-of-thought-<of-apriorising/axiomatising/referencing>}. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{14} consciousesses flawed conceptualisation perspectives’ as of their ‘neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest \textsuperscript{reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming} as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{14} consciousness flawed conceptualisation perspective’ ‘neuterising by its trepidatious-consciousness, while on the other extreme in contrast notional~deprocrypticism rather has a \textsuperscript{reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming} notional~deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{1} protensive-consciousness sound conceptualisation perspective’ that by its \textsuperscript{reference-of-thought-\textsuperscript{devolving—différance/internal-dialectics/difference-deferral}} grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of \textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating} \textsuperscript{reference-of-thought-\textsuperscript{devolving}, and so without being subject to any ‘neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{14} consciousesses flawed conceptualisation perspectives’. Thus by its deneuterising\textsuperscript{17}—referentialism construed as of historia\textsuperscript{ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’}, notional~deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, and so superseding a naïve metaphysics-of-presence\textsuperscript{\{implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\textsuperscript{1}\}} affect-driven mented or stigmatic psychology rather as of a shallow
perspective and vaguely articulated as of universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is that from a creative perspective: the notion of a given neuterising is equinominal/equivalent with a given presencing—absolutising-identitive-constitutedness, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is achieved from the prospective notional—conflatedness of notional—deprocrypticism and so by deneuterising referentialism, which is equinominal/equivalent to nonpresencing—perspective—ontological-normalcy/postconvergence. In other words the historical implications of human limited-mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the successive registry-worldviews/dimensions totalising/circumscribing/delineating reference-of-thought—devolving’ as of their given neuterisation, construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is attainable as of deneuterising referentialism as the notional—conflatedness of notional—deprocrypticism that produces the ontologically-veridical historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism. Ultimately, this sociohistorical disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}-educed-
existentialising/contextualising/textualising-contiguity—conflatedness—in-{preconverging-
disentailment–by}–postconverging-entailment, highlighting ‘the concatenation of intemporal-
projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-
intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-
and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-
teleology’ that occurs at the individuation-level and is reflected in the registry-
worldview/dimension-level by the concatenation of institutionalisation inextricably with
uninstitutionalised-threshold as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity
associated with notional-deprocrypticism with regards to ‘de-mentation-
⟨supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics⟩’ implications for reference-of-thought transcendence-and-
sublimity/sublimation/supernodification-de-mentativity is in effect a ‘more profound-and-
comprehensive notion of différance construed rather with respect to the defining reference-of-
thought of meaningfulness-and-teleology as of prospective relative-ontological-
completeness—of—reference-of-thought’ and can be qualified as ‘futural différance’ as of its
 suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as
‘historical différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-
completeness—of—reference-of-thought construing of past-as-prior-relative-ontological-
incompleteness—of—reference-of-thought in ad-hoc reassessing of meaningfulness-and-
teleology of presencing-as-prospective as from its very own reference-of-thought in
grasping alterations of meaningfulness-and-teleology going back from the past but not to the
point of putting into question the presencing-as-prospective overall reference-of-thought in
prospective transcendence-and-sublimity/sublimation/supernodification-de-mentativity’; such


apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> axiomatic-construct of meaningfulness-and-teleology superseding successive defining human finitudes as destructuring-threshold—(<uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness—of—reference-of-thought as institutionalisations’. Such a construal of futural différance de-mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset—reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that technical knowledge to arise—and-be-elevating-of-contemplation—and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling—uninstitutionalised-threshold in alienation—as-in authentic/poorly-objectified/poorly—
desubjectified-as-objectified/ontological-bad-faith/inauthenticity\/nihilistic marked by incoherence of contemplative mindset/ reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \-educed-}
existentialising/contextualising/textualising-contiguity }– conflatedness \ in \{preconverging-disentailment by\} postconverging-entailment <amplituding/formative–epistemicity> causality \-as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing \-deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence\{(implicited-epistemic-veracity-of-\nonpresencing\<perspective–ontological-normalcy/postconvergence>\}\ elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-
mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology\(0\) are inextricable and critical
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-reference-of-thought with respect to our positivism–procypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments\(^{105}\) whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^3\) where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory preconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\)–in–preconverging-entailment, rather than intemporal/ontological/social/species/\(^{107}\)universal/transcendental/\(^5\)maximalising—recomposuring-for-relative-ontological-completeness\(^1\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in–preconverging–disentailment by)–postconverging-entailment as enabling and upholding the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\). Without the development of Being à la Heideggerian imagination the ontological-contiguity\(^6\)—of-the-human-institutionalisation-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflectedness in {preconverging-disentailment by}—postconverging-entailment, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing/de-projections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-teleology /distractiveness’, implied with regards to Being underdevelopment across the cumulating/recomposuring—attendant-ontological-contiguity-successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity behind the ontological-contiguity—of-the-human-institutionalisation-process can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

prologism78 at worst implies an ad-hoc problem of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s— reference-of-thought-for-social-functioning-and-accordance, while postlogism77 implies a fundamental defining
measurements) for producing veridical \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}. While postlogism\textsuperscript{77} is akin to the ‘defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself’ (\textsuperscript{`}perversion-of-\textsuperscript{2}' reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness(bottomlining-as-to-shallow-supererogation >}) besides the ‘specific act of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements’ for producing veridical \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}, and speaks to a fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements. postlogism\textsuperscript{77} thus speaks of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}—defect\textsuperscript{<as-Being-or-ontological-or-existential–defect>\textsuperscript{85}} in producing \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}, thus divulging a ‘reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘reference-of-thought existentialism construct’, i.e. construed variously as of the registry-worldview/dimension \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold\textsuperscript{102} implied relative-ontological-completeness\textsuperscript{107}—of–reference-of-thought), and so as of the contending-reference (meaningfulness ‘implied teleological construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’), the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising–registry (meaningfulness ‘implied basic defining construct’ in terms–as-of-axiomatic-construct.

epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking' reference-of-thought in relative-ontological-completeness as depth-of-thought’), and so because the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is existentially being related to as if it is of appropriateness-of-reference-of-thought-as-of-conflatedness with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing-reflexive/entailing-teleology-al-differentiation implications, given that all the ‘apriorising-
reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity-reifying-or-
elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context’) which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology falsely/deceptively induced by the perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation (inappropriateness of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements and the derived uses) and which subsequent implications then go on to induce a second-order level wrongly implied deception of logical-processing-or-logical-implicitation—
measurements’ reflected as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{32}–of-\textsuperscript{7} reference-of-thought, likewise\textsuperscript{7} perversion-of-\textsuperscript{1} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}} related to as being of appropriateness-of- reference-of-thought-as-of-confatedness\textsuperscript{13} wrongly undermines/dismantles the ‘existential \textsuperscript{5}’ meaningfulness-and-teleology’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity ‘educed–existentialising/contextualising/textualising-contiguity’\textsuperscript{<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{10}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking’–reference-of-thought in relative-ontological-completeness’ as depth-of-thought’), and such ‘perversion-of- reference-of-thought-\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>}} is ‘reflected as preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity –of- reference-of-thought’ in relation to veridical ‘existential \textsuperscript{5}’ meaningfulness-and-teleology’\textsuperscript{30} reflected as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{32}–of-\textsuperscript{7} reference-of-thought. The critical importance of highlighting ‘inherent/preceding intrinsic-reality/ontological-veridicality’ here as ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity ‘educed–existentialising/contextualising/textualising-contiguity’\textsuperscript{<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-}
reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{29}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{14}—reference-of-thought-in-relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) has to do with the fact that the language (say technical terminology for architecture) for construing meaningfulness-and-teleology\textsuperscript{99} (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements) is equally available to both the appropriateness-of\textsuperscript{9} reference-of-thought-as-of-conflatedness \textsuperscript{3} (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the perversion-of\textsuperscript{7} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{9} (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements due to the ‘covert negative vista’ of the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{9} as well as derived-perversion-of\textsuperscript{7} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{9} (derived relation to the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as being ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’). Thus technically speaking all elocution associated with the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (perversion-and-derived\(^1\) perversion-of\(^2\) reference-of-thought\(^3\) as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^4\) ), as meaningfulness-and-teleology\(^5\) is de-mentatively/structurally/paradigmatically constrained as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^6\) – as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(^7\), as from candidity/candour-capacity perspective. The implication being that de-mentatively/structurally/paradigmatically\(^8\) reference-of-thought (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces devolving sound or unsound\(^9\) meaningfulness-and-teleology\(^{10}\); with appropriateness-of\(^{11}\) reference-of-thought-as-of-conflatedness\(^1\) de-mentatively/structurally/paradigmatically implying ‘appropriate devolving\(^{12}\) meaningfulness-and-teleology\(^{13}\) of reference’, perversion-of\(^{14}\) reference-of-thought\(^{15}\) as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{16}\) de-mentatively/structurally/paradigmatically implying ‘perverted devolving\(^{17}\) meaningfulness-and-teleology\(^{18}\) of reference’ and derived- perversion-of\(^{19}\) reference-of-thought\(^{20}\) as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{21}\) de-mentatively/structurally/paradigmatically implying ‘derived-perverted devolving\(^{22}\) meaningfulness-and-teleology\(^{23}\) of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its meaningfulness-and-teleology\(^{24}\) as neuter/conviction-as-to-profound-supererogation\(^{25}\) or-postconverging-or-dialectical-thinking\(^{26}\) –
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{12} in {preconverging-
disentailment by—postconverging-entailment} (also referred to as \textsuperscript{1} deprocrypticism—or-
preempting—disjointedness-as-of\textsuperscript{3} reference-of-thought), preempting procrypticism, so
construed by ‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-
postconverging-or-dialectical-thinking\textsuperscript{21}-differentiation-as-of-supratransversality\textsuperscript{9}<in-
sublimating–existential-eventuating/denouement>—of-motif-and-
apriorising/axiomatising/referencing’, by its \textsuperscript{1} <amplituding/formative–
epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling\textsuperscript{15}{by-a-renewing-of-apriorising/axiomatising/referencing—
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology } of \textsuperscript{8} reference-of-thought’ that is effectively the de-mentative/structural/paradigmatic
ontological resolution given its ontological-completeness-of\textsuperscript{8} reference-of-thought. This notion
of human growing/developing prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence\textsuperscript{31} from recurrent-utter-uninstitutionalisation, base-institutionalisation, \textsuperscript{103} universalisation, positivism
and prospectively deprocrypticism, as successive \textsuperscript{1} <amplituding/formative–
epistemicity>totalising—renewing-realisation/re-perception/re-thought of the
construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by
human limited-mentation-capacity-deepening\textsuperscript{33}, can effectively be construed as a
\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{97}—unenframed-
conceptualisation ‘successive shifting in the curve-of-prospective-relative-ontological-
completeness\textsuperscript{88}—of reference-of-thought of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’ (rather
than a naïve construal based on \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness\textsuperscript{96}—
enframed-conceptualisation as successive additions which will wrongly imply an improvement
highlighting the notion of defectiveness in successive transformative apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as corresponding to perversion-and-derived-perversion-of-reflection-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/postlogism-and-conjugated-postlogism as of prospective relative-ontological-completeness-of-reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness-of-reference-of-thought), the historical transformation of meaningfulness-and-teleology associated with the development of human astronomical instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science mirroring a corresponding human \[\langle \text{amplituding/formative-epistemicity}\rangle\text{totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling}\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology}\rangle\] as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing-apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology we’ll construe for instance of a non-positivism/medievalism mindset/reference-of-thought that doesn’t register positivistic meaningfulness/reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of priorly unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing-apriorising-psychologism by its positivism–procrypticism/reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening virtuality-or-ontologically-flawed-
construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation. Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-reference-of-thought with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation — unenframed-conceptualisation.

desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–procrypticism registry-worldview/dimension faced with its postlogism -as-of-
-compulsing–nonconviction/madeupness/bottomlining>{“<decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-
supererogation'-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation'}<as-to-’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-
positivism/medievalism and procrypticism) across all the ontological-contiguity—of-the-
human-institutionalisation-process wherein the prior/transcended/superseded registry-
worldview’s/dimension’s reference-of-thought in its <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence{implicated-’nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness }; illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking’ –apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-
worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, it is ‘preconverging-
or-dementing ‘apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory–de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meanfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>). However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing →apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to meaningfulness-and-teleology whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding meaningfulness-and-teleology. A further example will be say ‘the God-of-plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not

Equally we can imagine that making a positivistic argument in the midst of a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the ‘center’ had moved from their world (from non-positivistic as base-institutionalisation/animistic or medieval preconverging-or-dementing^20—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking^1—apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism^7 that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation^11—<as-to–‘attendant–intradimensional’–prospectively–disontologising–preconverging/dementing—apriorising–psychologism>, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing^1—apriorising-psychologism as well. However, to the extent that it is ‘not such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^1 temporal/shortness-of-register-of–meaningfulness-and-teleology^9 inclinations’ that drove human registry-
worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism–procrpticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of–meaningfulness-and-teleology) extrication in any registry-worldview/dimension with no upholding of transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ confliction’ resolved intemporally by prospective causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded ‘reference-of-thought and a prospective/transcending/superseding ‘reference-of-thought; given the blunt fact that ‘there is no untransvaluated–temporal-intemporality’ and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of–meaningfulness-and-teleology distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–meaningfulness-and-teleology projections.). Critically, the notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity associated with intemporality/longness and institutionalisation/intemporalisation as of its very defining core is rather one of causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity as it propounds the supersedingness/primacy/ascendancy of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical ‘meaningfulness-and-teleology’ is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising ~resubjecting or totalising-entailing–reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming meaningfulness-and-teleology the <cumulating/recomposuring–attendant-ontological-contiguity > succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening , as institutionalising <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Consider the case with ancient Egyptians and even
ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as causality going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening’ implies more and more profound reconstruals/reconceptualisations inducing transformative implications with respect to ‘meaningfulness-and-teleology’ as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory-de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
enabling/sublimating/supererogatory–de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of ‘meaningfulness-and-teleology’ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the ’meaningfulness-and-teleology’ itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–determinism’>, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/supererogatory–de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology’<in–preconverging–existential-extrication-as–of–existential-unthought> to stifle the possibility of intrinsic-reality/ontology of the social, construed as
ontology/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/supererogatory—dementativity) to prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity as secondnaturing institutionalisation percolation-channelling-in-deferential-formalisation-transference> to elicit the necessary positive-opportunism—of-social-functioning-and-accordance” for prospective institutionalisation as skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Copernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal with the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor (and so as of ‘circular-complexification’/perpetual-reinstitutionalisation as a result of the same human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions across all the successive ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} registry-worldviews/dimensions). In the bigger scheme of things, as of the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness\textsuperscript{13} of notional~deprocrypticism deneuterising\textsuperscript{17}—referentialism’ reflected by metaphysics-of-absence-{\textlangle implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\textrangle} in the conception of \textlangle meaningfullness-and-teleology\textrangle ontological-performance'\textsuperscript{-<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{68} of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, we can appreciate that the <cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} in the first place; with the notional~deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the
latter perceiving in \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the absolute ontological determinant of \textit{meaningfulness-and-teleology} ontological-performance\textit{-including-virtue-as-ontology}, and that \textit{meaningfulness-and-teleology} as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of \textit{meaningfulness-and-teleology} ontological-performance\textit{-inincluding-virtue-as-ontology}, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textit{meaningfulness-and-teleology} as of prospective deprocrypticism–or–
prospective- nonpresencing,-for-explicating-ontological-contiguity with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of–“meaningfulness-and-teleology”, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional–deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology-<in–preconverging-existential-extrication-as-of-existential-unthought>.

[The notion of ‘beyond-the-consciousness-awareness-teleology’-<in–preconverging-existential-extrication-as-of-existential-unthought>’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology’-<in–preconverging-existential-extrication-as-of-existential-unthought>’ speaks of the mental state as of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> by its relative-ontological-incompleteness<sup>83</sup>-of- reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold<sup>102</sup>’) where the mental-disposition/mindset<sup>83</sup> reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> at the uninstitutionalised-threshold<sup>02</sup> of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-<sup>1</sup> reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology<sup>99</sup>-
Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness -of- reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology \(^6\)-\(\in\) preconverging existential-extrication-as-of-existing-unthought\(^6\) as when eliciting ignorance (as of ‘lack of constraining social
universal-transparency \(^{103}\) -\{transparency-of-totalising-entailing, -as-to-entailing-
<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness\}\ of the psychopath’s mental-disposition of postlogism -as-of- compelling–nonconviction/madeupness/bottomlining\(\langle^4\langle\langle\langle decontextualising/de-existentialising-as-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity \>; -in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional– apriorising/axiomatising/referencing’–logical-dueness\}\), and while construed as beyond-the-consciousness-awareness-teleology \(^6\) -\(\in\) preconverging existential-extrication-as-of-existing-unthought\(^6\) as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness \(^6\)-\(\in\) reference-of-thought, as it leads to ‘lack of constraining social
universal-transparency \(^{103}\) -\{transparency-of-totalising-entailing, -as-to-entailing-
<amplituding/formative–epistemicity>totalising-in-relative-ontological-
completeness}, associated with the successive uninstitutionalised-threshold\textsuperscript{102} states, the notion of ‘human beyond-the-consciousness-awareness-teleology\textsuperscript{79}–\textsuperscript{in-preconverging-existential-extrication-as-of-existent-unthought>’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments\textsuperscript{105} as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85,*} inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments\textsuperscript{105} as of defect–of-\textsuperscript{51}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85,*} as beyond-the-consciousness-awareness-teleology\textsuperscript{79}–\textsuperscript{in-preconverging-existential-extrication-as-of-existent-unthought> of the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102}; as social\textsuperscript{103} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}) is a strong inherent deterrent of human temporality /shortness and enabler of human intemporality/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold\textsuperscript{102} of such knowledge-as-virtue arises the temporal-dispositions denaturing\textsuperscript{83} its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85,*} as induced beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textsuperscript{in-preconverging-existential-
This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking '-projective-insights'/epistemic-projection-in-conflatedness '-of-notional-deprocrypticism-prospective-sublimation⟩ transcendental notions of intemporality/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not a simplistic transference from a more ontologically-completeness-of-reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought gradually creep
over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms—as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of thought; as explanations for the cure will still be advanced in terms—as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought. <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-}
determinism’), which may wrongly imply being out of the scope of human-subpotency–aperiodic-undecidability-dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the mechanism by which re-originary-as-unenframed/unbeholdening/outlier-conceptualisation
(transcendental ideas (transcendental in terms—axiomatic-construct of putting in question the prior reference-of-thought—devolving, beyond just novel ideas within the same reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology—of-notional-deprocripticism-prospective-sublimation, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own which makes it unsurprising that even socially
syncretising/circularity/interiorising/akrasiatic-drag is a necessary process for the ultimate acceptance of prospective causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as this subsumes-as-supplant-as-of-the-more-profound-construal-of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context the prior causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. It is hardly the case of just a direct intemporal sense of meaningfulness-and-teleology transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective meaningfulness-and-teleology ) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology -in-preconverging-existential-extrication-as-of-existential-unthought). This equally explains why in all epochs, however different the nature, there is an inherent
potency\textsuperscript{39} -sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking\textsuperscript{21} -reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-
thought’, so-undertaken as of \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{87}—unenframed-conceptualisation), the new logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as
‘supplanting–conviction-as-to-profound-supererogation\textsuperscript{96} of ‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism re-engaging reflex’ (as
prelogism\textsuperscript{78} -as-of-conviction,-in-profound-supererogation \textsuperscript{96} <existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at\textsuperscript{87} ) will simply skip the notion of any \textsuperscript{1} perversion-
of\textsuperscript{8} reference-of-thought\textsuperscript{8} -as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and ‘prelogism’ -as-
of-conviction,-in-profound-supererogation \textsuperscript{96} <existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at\textsuperscript{87} re-engaging reflex’ (undertaken as elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant-ontological-contiguity -reduced–existentialising/contextualising/textualising-
contiguity\textsuperscript{67} ) inducing a ‘wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation\textsuperscript{8} -as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism\textsuperscript{81} reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant—
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating-
nascence.-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’), thus de-mentatively/structurally/paradigmatically
upholding the perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > associated with postlogism and its derived implications as conjugated-postlogism
whether as ignorance (unconsciously), affordability (expediently) or opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-
aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the
 corresponding existential circularity/recurrence/repetition/repeatability of the postlogism
and conjugated mental-projections implied, involving temporality/shortness in denaturing
 postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>
towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity’, and so to the point that it
is upholding postlogism and conjugated-postlogism as socially-functional-and-accordant.
On the other hand, intemporality -as-longness-of-register-of meaningfulness-and-teleology
aetiologisation/ontological-escalation, can supersede the above perversion-of reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena as of its
derived vices-and-impediments implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendentenal-enabling/sublimating/supererogatory—de-
mentativity so-divulged by the ‘imbricatedness/threadedness/recomposuring as of attendant—
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity


{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }-or-understanding-of-

conviction,-in-profound-supererogation existentially-veridical’-attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at) can further be developed as such. Supposed there is a given context
where the solution to additions of the
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements (‘meaningfulness-and-teleology’ ) taken involves rewards depending on how
big is the number with the Donor not in a position to pay particular attention to the exact sums
to be resolved if a character is in a position to fiddle with the implied sum to be resolved like
deliberately

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements as

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (more like the ‘covert negative vista’ of the hidden-nature/unavailable social
universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ of
psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’
(‘meaningfulness-and-teleology’ ), A appropriately uses a correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (appropriateness-of- reference-of-thought-as-of-conflatedness ) and find out
that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve
the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void
logically re-engaging with A with respect to other sums in terms of
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements to be undertaken (as to
so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of reference-of-thought—supposedly-apriorising-in-conviction-as-to-profound-supererogation) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (meaningfulness-and-teleology) is undertaken erroneously rather implying 6 + 3 instead of 5 + 2 (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as 5+2) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of reference-of-thought—supposedly-apriorising/in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation (incorrect
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose reference-of-thought is not perverted, such that A’s defect is a defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential–defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically
speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant\(^9\) to them wherein lack of ‘social\(^{10}\) universal-transparency\(^{10}\) \{transparency-of-totalising-entailing-,as-to-entailing-\} which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism\(^7\), i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^9\)) \{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’\} logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(^8\) re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability\(^10\) the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived\(^2\)-perversion-of\(^3\) reference-of-thought<-as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation \(\supset\)-as-to-uninstitutionalised-threshold\(^10\)-self-referencing-syncretising–and– subtransversality<-in-desublimating–existential-eventuating/denouement>-of-motif-and- apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of B’s postlogism -as-of- compelling–nonconviction/madeupness/bottomlining- (‘<decontextualising/de-existentialising~of-attendant-intradimensional– apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant- intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant- ontological-contiguity >;-in-shallow-supererogation <as-to-disontologising–perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ and C, D, E and F relative-ontological-incompleteness\textsuperscript{58}– induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation\textsuperscript{97}–⟨as-to–‘attendant-intradimensional’-prospectively–
disontologising–preconverging/dementing \–apriorising-psychologism⟩’ that is ‘in-wait as of prior relative-ontological-incompleteness\textsuperscript{58}–of– reference-of-thought defective \textsuperscript{51}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99} to enable their conjugated-postlogism , where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality /shortness over the intemporality /longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory–de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism\textsuperscript{77}) wherein achieving the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism\textsuperscript{77}/psychopathy and/or conjugated-postlogism\textsuperscript{77}/social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency\textsuperscript{10}⟨transparency-of-totalising-entailing–as-to-entailing⟩-amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness⟩ of perversion-and-derived-
perversion-of- ⟩ reference-of-thought⟩<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⟩ determines how prelogism⟩⟩as-of-conviction,-in-profound-supererogation⟩⟩
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ minds will act as of
‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and
critically as well, in addition to this inherently induced faulty-mentation-procedure-deception
involved with the state of postlogism⟩⟩as-of- compulsion–nonconviction/madeupness/bottomlining⟩⟨‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing⟩⟩-induced-disontologising’–of-the-
‘attendant-intradimensional–ontologising’–imbued-⟨contextualising/existentialising–attendant-
ontological-contiguity⟩⟩; in-shallow-supererogation⟩⟩<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness⟩⟩ and its protraction into conjugated-
postlogism ⟩social-psychopathy, postlogism⟩⟩ and conjugated-postlogism⟩⟩ is equally and
decisively sustained socially by the accompanying inherent disposition to uphold the registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise
in the social-setup with the phenomena of postlogism ⟩psychopathy and conjugated-postlogism ⟩social-psychopathy), and as the mere recurrence of such social conflicts associated with the postlogism⟩⟩/psychopathy and conjugated-postlogism⟩⟩/social-psychopathy
characters might ultimately jeopardise the registry-worldview’s/dimension’s–reference-of-
thought-for-social-functioning-and-accordance (even when other prelogism⟩⟩–as-of-conviction,-

In this regard, prelogism\(^7\)-as-of-conviction, in-profound-supererogation \(\langle\text{existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}-\rangle\) minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism\(^7\), and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism\(^7\) behaviour in this regard), wherein its childhood psychopathy failing the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of
compulsing–nonconviction/madeupness/bottomlining


as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social
overlooking of the ‘postlogism’–as-of–‘compulsing–nonconviction/madeupness/bottomlining


vicious acts-and/or-narratives’, and so
cultivating its deterministic <amplituding/formative–epistemicity> causality –as-to-projective-
dispositions will exploit unconsciously (as ignorance), expeditiously (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social universal-transparency\textsuperscript{103} -\{transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{\langle amplituding/formative–epistemicity\rangle}\} of the psychopathic/postlogism\textsuperscript{77} perversion-of\textsuperscript{8} reference-of-thought\textsuperscript{\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle}, and thus its own derived\textsuperscript{1} perversion-of\textsuperscript{1} reference-of-thought\textsuperscript{\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle}: wherein even in the case of occasional elucidation of specific postlogism\textsuperscript{77}-set-of-narratives-and-acts of the psychopath as being rather of \textsuperscript{1} compelling–nonconviction/madeupness/bottomlining\textsuperscript{9} \{\textsuperscript{\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle}-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;\textsuperscript{8} in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\} and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism\textsuperscript{77} as conjugated-postlogism\textsuperscript{77} since the induced-deception is fundamentally of \textsuperscript{81} reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{79}), with the conjugated-postlogism\textsuperscript{77} interlocutor as of ‘ reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold \textsuperscript{02}’, even when they recognised the specific postlogism\textsuperscript{77}-set-of-
narratives-and-acts and are rather inclined to contend on the basis of the same flawed and
deceptively-induced
reference-of-thought-elements/registry-elements (whether unconsciously
as beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-
as-of-existential-unthought> as conjugated-ignorance or by expediency as conjugated-
availability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-
social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-
enculturation-or-temporal-endemisation, given the ‘lack of constraining social
universal-transparency
{(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness }) without reference-of-
thought– categorical-imperatives/axioms/registry-teleology
, -for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology to
the ontological implications of the appropriate attendant ontological-contiguity ⊃-reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> reference-of-thought-elements/registry-elements and thus explaining
derived- perversion-of reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > arises, in addition to the more fundamental issue of relative-ontological-
incompleteness -of- reference-of-thought as of prospective procrypticism
uninstitutionalisation. In other words, ‘psychopathic/postlogism and social-
psychopathic/conjugated-postlogism vicious acts-and/or-narratives’ as of perversion-and-
derived- perversion-of reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > take the form of mental ‘misconception of meaningfulness-and-virtue’ that
such ‘postlogism-as-of- compulsing–nonconviction/madeupness/bottomlining>
vicious acts-and/or-narratives’ based on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-narratives’ directed to relevant significant others will enable the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus supposed to override the ‘postlogism’–as-of–compulsing–nonconviction/madeupness/bottomlining–vicious acts-and/or-narratives’ as of an association between the ‘postlogism’–as-of–compulsing–nonconviction/madeupness/bottomlining–vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant
others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism’-as-of-’compulsing–nonconviction/madeupness/bottomlining’

{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation–<as-to-disontologising–perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>’} vicious acts-and/or-narratives’ in order to enable the postlogism /psychopathic manifestation achieve the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism’-as-of-’compulsing–nonconviction/madeupness/bottomlining’-{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation–<as-to-disontologising–perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>’} vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc
trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining’–‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>–<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>‘ vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of ‘perversion-of-reference-of-thought’ <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, ‘than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism-as-of-conviction,-in-profound-supererogation’–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining’
vicious acts-and/or-narratives’ and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (which are actually outside attendant–ontological-contiguity ) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism /social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining'.

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notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation. The very ‘intemporal synopsising-depth-of—meaningfulness-and-teleology’ required for ‘intemporal mental-projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing in uninstitutionalised-threshold framework as with regards to the extended-informality {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
intradimensional–apriorising/axiomatising/referencing→-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
onological-contiguity >; in-shallow-supererogation ∼<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ as the adult psychopath undergoes
maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction (further elucidated elsewhere)
inducing the further protraction in conjugated-postlogism /social-psychopathy of derived-
perversion-of” reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > ‘temporal-synopsising-depth-of–’meaningfulness-and-teleology”’-as-
shallowness-of-thought in derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-
or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (beyond-the-
consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-
existential-unthought> ). This at the institutional-level, a framework as the extended-
informality {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology } without social universal-transparency (transparency-of-
totalising-entailing-as-to-entailing <amplituding/formative–epistemicity>totalising-in-relative-
onological-completeness } as of attendant ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as so reflected by its relative-ontological-incompleteness reference-of-thought (disjointedness-as-of-reference-of-thought) is bound to induce
defective/perverted ‘temporal-distractively-aligned synopsising-depth of ‘meaningfulness-and-
 teleology”’ relative to intemporal/ontological and virtue constructs.

Ultimately, loss of social universal-transparency as of attendant–ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought—devolving-as-of-instantiative-context> as of relative-ontological-incompleteness—of—reference-of-thought such that mental states with respect to postlogism and conjugated-postlogism as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness of reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism relative-ontological-incompleteness of reference-of-thought. It should be noted as well that the notion of overlooking and resetting
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>–of-procrypticism), and the ‘deprocrypticism’ mindset/ reference-of-thought will be existentially perpetuating ‘preempting—disjointedness-as-of-’ reference-of-thought,-as-to-‘<amplituding/formative–
epistemicity>growth-or-conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’ in circularity/recurrence/repetition/repeatability as-inherently-implied-by-its-preempting-of-any-
uninstitutionalised-threshold. It should further be noted that the notion of in circularity/recurrence/repetition/repeatability is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview reference-of-thought—{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity}—of-
reference-of-thought-and-not-logically-contending) construed as ‘circularity/recurrence/repetition/repeatability-as-of-conflated-construal of perversion-and-
derived—‘perversion-of- reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >’ inherently implied (threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation —<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>–of-the-

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism 07 issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-
dispositions ‘as of non-positivism/medievalism 
\(^8\)
reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism 
\(^7\)-as-of-\(^1\)-compulsing–nonconviction/madeupness/bottomlining-\(\{\langle decontextualising/de-existentialising\text{-of-attendant}-\)
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-\(<\)contextualising/existentialising–attendant-
ontological-contiguity \(>\)-in-shallow-supererogation \(<\)as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\(>\)\} issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant \(^7\) to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\(<\)supererogatory–de-mentativity’. The reason being that the perversion-of-\(<\)reference-of-thought\(>\)as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(>\) speaks to a fundamental relative-ontological-incompleteness\(^8\)-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\)as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\(>\)’ as a non-positivism/medievalism mindset/ reference-of-thought as susceptible to further instances (in circularity/recurrence/repetition/repeatability \(^9\)-as-of-
conflated-construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue can only be de-mentatively/structurally/paradigmatically resolved by a relative prospective ontological-completeness-of- reference-of-thought ushered in by ‘a positivistic mindset/ reference-of-thought and social-setting construct prospective/transcending/superseding <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling\(\langle\)by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology

reality and derived-implications of supererogation for its superseding, which effectiveness skews (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supерerogatory-de-mentativity) to the veritable intemporal/longness-of-register-of—meaningfulness-and-teleology in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/notional~knowledge-reification—gesturing—in-prospective_psycho1ogismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educted—existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment/<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity construct; and so construed suprastructurally as of beyond-the-consciousness-awareness—teleology—in—{preconverging—existential-extrication—as—of—existential—unthought}>-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by notional–deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality/longness from temporality/shortness is rather naïve and
apriorising/axiomatising/referencing'; though paradoxically it will effectively recognise such a representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms–as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness -of- reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing –apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism–and-conjugated-postlogism as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-
as of notional-deprycricism (which is rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{21}-differentiation-as-of-supratransversality\textsuperscript{22}\langle\text{in-sublimating–existential-eventuating/denouement}\textsuperscript{23}\rangle–of-motif-and-apriorising/axiomatising/referencing’ in longness-of-register-of—‘meaningfulness-and-teleology’ in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/ reference-of-thought trying to process logic on the basis of its relative-ontological-incompleteness\textsuperscript{88}-induced,—‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{96}\langle\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle’ as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue but ‘more fundamentally an appropriateness-of\textsuperscript{83} reference-of-thought-as-of-conflatedness-or-perversion-of- reference-of-thought\textsuperscript{13} as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > issue as of a de-mentative/structural/paradigmatic and ontological meaningfulness-and-teleology\textsuperscript{99} implication with respect to eliciting the prospective relative-ontological-completeness\textsuperscript{83} of reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without <amplituding/formative—epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{24} of the relative-ontological-incompleteness\textsuperscript{88}-induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{96}\langle\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of
prospective institutionalisation ‘is not about causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing.–for-explicating-ontological-contiguity’ implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendency of the latter in transversality–<for-sublimating–
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-
and-apriorising/axiomatising/referencing’ and inequivalence with the former. For instance the factual causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity /effectiveness validations of say a chemistry mindset/ reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validation as of alchemic mindset/ reference-of-thought’ but rather ‘a chemistry scientific mindset/ reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the de-
mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-
disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/ reference-of-thought based on alchemy and essences-
driven explanations given its relative-ontological-incompleteness-induced–threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–’attendant–
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising- 
psychologism’. Thus wrongly implying that a contending engagement between the two is of 
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to- 
profound-supererogation, ‘wrongly elevates and validates the non-positivism/medievalism mindset/ reference-of-thought’ as the mindset/ reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/ reference-of-thought is about harkening rather to a de-mentative/structural/paradigmatic and 
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed— 
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging- 
disentailment-by}—postconverging-entailment (psychoanalytic-unshackling/memetic- 
reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/ reference-of-thought reflex for the ascendency of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness—of—reference-of-thought as it addresses the former defect of <amplituding/formative— 
epistemicity>totalising—self-referencing-syncretising/metaphysics-of-presence}〈implicated- 
‘nondescript/ignorable–void ’-as-to—presencing—absolutising-identitive-constitutedness 〉 and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and- locales/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/ reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness—induced.—‘threshold-of— 
nonconviction/madeupness/bottomlining-in-shallow-supererogation 〈as-to—‘attendant- 
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising— 
psychologism’〉. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness 
effectiveness/<amplituding/formative—epistemicity>causality 〈as-to-projective-totalitative—
disontologising~preconverging/dementing –apriorising-psychologism>’ with respect to futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–<meaningfulness-and-teleology> as of prospective
notional~deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-
or-dialectical-thinking-differentiation-as-of-supratransversality–<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’. This reflex is
what establishes the defining circularity/recurrence/repetition/repeatability of procrypticism as
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’ in endemising/enculturating psychopathy and social psychopathy. The bigger
picture here is that in reflecting holographically,<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process and the institutional-
cumulation/institutional-recomposure ⟨as-to historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩, and as reflected
insightfully from cultural diffusion induced institutionalisations, ‘the
prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’ need to be recognised, referenced/registered/decisioned and represented from
the prospective/transcending/superseding registry-worldview’s reference-of-thought for what it
is, rather than a ‘nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-

and-preconverging-or-dementing\(^{-}\)narratives\) as a registry-worldview\(^{s}\) or-dimension\(^{s}\) -ignoring-of-its-prior-relative-ontological-incompleteness\(^{\prime}\) of reference-of-thought-as-an-ontologically-flawed-neuterisation\(^{-}\) or-bracketing-or-epoché of amplituding/formative-epistemicity\(^{-}\) totalising-conflated-meaningfulness-and-teleology\(^{\prime}\) as-of-notional-deprocrypticism- reflected-history/ontological-eventfulness /ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism\(^{-}\) to then allowed for the necessary crossgenerational psychoanalytic unshackling/memetic-reordering/institutional-recomposuring of the prospective institutionalisation by its prospective relative-ontological-completeness\(^{\prime}\) of reference-of-thought.\]

It should be noted as well that the idea of amplituding/formative-epistemicity totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\(\{\text{by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology}\}\) enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the deterministic phenomenon behind ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ and the specific institutional-cumulation/institutional-recomposure-\(\{\text{as-to} \text{ historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\}\) in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity –of-the-human-institutionalisation-process\(^{\prime}\) as recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-positivism/medievalism, positivism-procrypticism, and deprocrypticism. It captures the true notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as a maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in the very first instance, and on a second-level then imply eliciting the corresponding meaningfulness-and-teleology for such renewed psyche as reference-of-thought. Such ‘amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied registry-worldview/dimension in their respective institutionalisation state (as candored/straight and postconverging-or-dialectical-thinking—apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold state (in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism as decandored/oblongated and preconverging-or-dementing—apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩’ as being of true transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-
empiricism/positivism, reference-of-thought, transcendence-and-sublimity/sublimation/supererogatory/de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory/de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of ‘<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory/de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘extended rationalism’ thinking proposition and scepticism exercise, and Kantian ‘meaningfulness-and-teleology’ is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of ‘meaningfulness-and-teleology’ issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism reference-of-thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling \{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology \} as implied by a ‘postconverging-or-dialectical-
thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation–
ununiversalisation, to universalisation–non-positivism/medievalism, to Positivism–
procrypticism, and prospectively to deprocrypticism; as successively non-rules–
apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random-
mental-disposition \{as ‘base-constitutedness’ of \textsuperscript{9} reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \} gives way to
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, \{as ‘first-
level presencing—absolutising-identitive-constitutedness’ of \textsuperscript{8} reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \} which gives way

103 to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, \{as ‘second-level presencing—
absolutising-identitive-constitutedness’ of \textsuperscript{7} reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \} which gives way
to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism, \{as ‘third-level presencing—
absolutising-identitive-constitutedness’ of \textsuperscript{6} reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \}, and

and prospectively bringing about preempting—disjointedness-as-of- \textsuperscript{5} reference-of-thought, as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness \textsuperscript{4} /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism—

\(( \text{apriorising/axiomatising/referencing—of—ontological-adjacency—edueed—}\text{existentialising/contextualising/textualising-contiguity } )\) conflatedness \(\text{—in—}\{\text{preconverging—disentailment—by—}\text{postconverging—entailment—of—}\text{reference-of-thought}\} )\); and wherein the successive mindsets/ references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology\(^{(9)}\) \(\text{—in—}\{\text{preconverging—existential—extrication—as—of—existential-unthought}\} \). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-completeness\(^{(8)}\) unenframed-conceptualisation of its limited-mentation-capacity-deepening\(^{(5)}\). It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish \(^{(7)}\) universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening—limited-mentation-capacity,~as—limited-mentation-capacity-deepening\(^{(5)}\). (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency\(^{(1)}\)~sublimating—nascence,~disclosed-from—prospective-epistemic-digression—rules—of—apriorising/axiomatising/referencing—that—further—epistemically—unconceal—the—very—ontologically—same—existential—reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency\(^{(1)}\)~sublimating—nascence,~disclosed-from—prospective-epistemic-digression—rules—of—apriorising/axiomatising/referencing—that—further—epistemically—unconceal—the—very—ontologically—same—existential—reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to
constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification),
and so when not employing a referentialism reflex that is naturally inclined to be contiguous
with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication
thus that an apriorising/axiomatising/referencing exercise of human mental understanding only
starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s
reference-of-thought as if it is the only one that had existed, against the anthropological and
historical trend, and without explaining how previous meaningful-frames developed into the
positivistic/rational-empiricism and how the latter could develop prospectively. Besides the
Kantian argument that the transcendent (in all its connotations beyond direct experiences)
cannot be known is equally anthropologically and historically erroneous as even in his days,
with respect to adopting of a positivistic/rational-empiricism worldview over non-
positivistic/ALCHEMY/essences/medieval registry-worldview/dimension certainly does has a
name (transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). But then it is
more the case that from an amplituding/formative–epistemicity>totalising–self-referencing-
synecretising/circularity/interiorising/akrasiatic-drag> posture holding only one registry-
worldview/dimension<reference-of-thought– categorical-imperatives/axioms/registry-
teleology> as absolute, then prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity is rather a beyond-the-consciousness-
awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>
notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity (transcendental idealism) and subsequent philosophical development of the notion
is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-
abstractive of presence’ (and more precisely phenomenal-abstractive of presence as of
‘the

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity implied by Descartes) rather than a construal of transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as implied herein as of limited-mentation-
capacity-deepening with respect to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human::<amplituding/formative–
epistemicity>totalising~purview-of-construal’ as superseding–oneness-of-ontology as an all-
encircling::<amplituding/formative–epistemicity>totalising~renewing-realisation/re-
perception/re-thought of human psychical and institutionalisation disposition for
meaningfulness-and-teleology, even though fundamentally enabled by developing human
phenomenal-abstractiveness of presence as of::<amplituding/formative–
epistemicity>totalising~‘random-as-impulsive—implicited_attendant–ontological-contiguity’
-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-
uninstitutionalisation,::<amplituding/formative–epistemicity>totalising~ ‘nominal-as-
tendentious—implicited_attendant–ontological-contiguity’-phenomenal-abstractiveness-of-
presencing-in-‘warped-consciousness’ with base-institutionalisation–ununiversalisation,
::<amplituding/formative–epistemicity>totalising~‘ordinal-as-qualifying—implicited_attendant–
ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-
consciousness’ with universalisation–non-positivism/medieval,::<amplituding/formative–
epistemicity>totalising~‘intervalist-as-categorising—implicited_attendant–ontological-
contiguity’-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with
positivism–procrypticism, and::<amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–
ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in-‘protensive-
consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-

absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} (to overcome <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) with respect to the positivism/rational-empiricism registry-worldview/dimension. In other words, Kant is involved in an epistemological conceptualisation at a given point in time (erroneously construed as the absolute point of human thought apriorising, without a decentering sense of projection with respect to the prior and prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding–oneness-of-ontology construed as transcendental-enabling/sublimating/supererogatory–de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory–de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental-registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency—sublimating—nascence—disclosed—prospective—epistemic—digression—rules—ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining transcendent-enabling/sublimating/supererogatory—de-mentativity for new prospective relative-ontological-completeness-of-reference-of-thought and so-reflect as to the de-mentation (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—attributive-dialectics) undergirding the ontological-contiguity—of-the-human-institutionalisation-process. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the existentialising/contextualising/textualising-contiguity of existence as of human shallow-to-deepening—limited-mentation-capacity—as-limited-mentation-capacity-deepening as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening, as further elaborated herein. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz;
as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity construction having to do with an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology is often wrongly construed as ontological as of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
preconverging-entailment is at best a sound palliative construct and naïve conceptual patterning however good-natured, well-meaning and wishful, but doesn’t deal with the required pure-ontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory—de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory—de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory—de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory—de-mentativity conceptualised/construed relations), and so as of its reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not <amplituding/formative—epistemicity>totalising—self-referencing—
When the implications of such notions are examined as of metaphysics-of-absence, not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous, exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions construed/conceptualised as of ‘human subjectivity so-construed as ineffectively transcendentally-enabling-level-of-ontological-good-faith-or-authenticity’/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism be given the label ontology, or rather is ontology exactly not about effective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism? And what is fundamentally involved in developing that transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism?
psychologism transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
ntion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
ntion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>^\textsuperscript{100} as deprocripticism; explaining the successive developments of the human psyche transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
ntion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>^\textsuperscript{100} as ontologically-driven as of increasing prospective relative-ontological-completeness –of-reference-of-thought. It is this author’s contention that the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional—deprocripticism psyche-and-thereof-philosophy’ as so transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
ntion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>^\textsuperscript{100}
referring as of apriorising/axiomatising/referencing- {of attendant–ontological-contiguity -edued–existentialising/contextualising/textualising-contiguity } — conflatedness \(^{13}\) in- {preconverging-disentailment–by}–postconverging-entailment for knowledge/meaningfulness-and-teleology\(^{99}\) has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-teleology\(^{99}\)) as of its notional–conflatedness\(^{13}/constitutedness\(^{11}/to–conflatedness\(^{13}\) as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments\(^{105}\) ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{12}\) animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s \(^{83}\) reference-of-thought relative deficiency as prior relative-ontological-incompleteness -of- reference-of-thought (as its uninstitutionalised-threshold \(^{10}\) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s \(^{83}\) reference-of-thought prospective relative-ontological-completeness -of- reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of apriorising/axiomatising/referencing- {of attendant–ontological-contiguity -edued–existentialising/contextualising/textualising-contiguity } — conflatedness \(^{13}\) in- {preconverging-disentailment–by}–postconverging-entailment as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both \(^{83}\) reference-of-thought the articulation of
coherent meaningfulness-and-teleology respectively in non-positivism terms—as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms—as-of-axiomatic-constructs, or rather in terms—as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/superseding/supererogatory-de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/superseding/supererogatory-de-mentativity ‘must truly’ involve an de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with the utter decentering of understanding itself by the prospective/transcending/superseding reference-of-thought over the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism of the prior/transcended/superseded at its uninstitutionalised-threshold as an epistemic-totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling—eliciting a new apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology eliciting a new apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of prospective/transcending/superseding reference-of-thought as candored/straight, postconverging-or-dialectical-thinking—apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded reference-of-thought as decandored/oblongated, preconverging-or-dementing—apriorising-psychologism and dialectically/contendingly out-of-phase. Basically, de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
non-rules—apriorising/axiomatising/referencing–psychologism) relative to universalisation–
non-positivism/medievalism as postconverging-or-dialectical-thinking—apriorising-
psychologism and centered, with the latter preconverging-or-dementing—apriorising-
psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism) relative to our positivism–procrypticism as postconverging-or-dialectical-
thinking—apriorising-psychologism and centered, with the latter preconverging-or-
dementing—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its
failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—
disjointedness-as-of—reference-of-thought,-as-to—amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-


transcendental/interdimensional/transdimensional registry-worldviews/dimensions-level conceptualisation/construal as enabling prospective suprastructuration (suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneeness-of-ontology), is technically apprehended rather as of the ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ of meaningfulness-and-teleology of the prior/transcended/superseded registry-worldview reference-of-thought implied as of distinctive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> in reflecting the prospective/transcending/superseding registry-worldview reference-of-thought suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-reference-of-thought’ since there ‘cannot be two different becoming-or-present-of-reference-of-thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness of reference-of-thought the becoming-or-present-of-reference-of-thought. However, in all the de-mentation\(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\) implied successive institutional-cumulation/institutional-recomposure\(\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\), such a ‘confusion of relative ontologically-veridical becoming-or-present-of-reference-of-thought’ induces an underlying ‘paradox of transcendence-and-sublimity/sublimation\(\text{supererogatory-de-mentativity}\) involved in all such transcendence-and-sublimity/sublimation\(\text{supererogatory-de-mentativity}\) wherein mental-dispositions as of reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness
constraining compensation for human limited-mentation-capacity where constraining social
cumulatively universal-transparency \end{quote}

\[\text{universal-transparency} \cdots \{\text{transparency-of-totalising-entailing,-as-to-entailing-}
\langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–in-relative-ontological-completeness}\}\]
doesn’t yet avail) even though, it is such relative pure-ontology
apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity\}educed–
existentialising/contextualising/textualising-contiguity}–conflicatedness\[\cdots\text{in\{preconverging–}
disentailment-by\} postconverging-entailment that is the ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality enabling (by
ultimately making available such prospective constraining social 10^{\text{universal-transparency}} \cdots \{\text{transparency-of-totalising-entailing,-as-to-entailing-}
\langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–in-relative-ontological-completeness}\}\} the successive institutional-
cumulation/institutional-recomposure–\{as-to–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–\langle\text{perspective–ontological–}
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\rangle\}. Even then and
ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that progressively rids the prior conventional constructs
of their essence as of \end{quote}
\[\langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–self-referencing–}
syncretising/circularity/interiorising/akrasiatic-drag} that enables prospective registry-
worldview/dimension suprastructuration/transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. This insight extends to all the
<cumulating/recomposing–attendant-ontological-contiguity > successive registry-
worldviews/dimensions including ours as positivism–procrypticism as the relative pure-
ontology apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity\}educed–
existentialising/contextualising/textualising-contiguity}–conflicatedness\[\cdots\text{in\{preconverging–}
construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness<sup>23</sup>-of-<sup>19</sup>reference-of-thought induced distinctive-alignment-to-<sup>19</sup>reference-of-thought-<sup>20</sup>-of-apriorising/axiomatising/referencing<sup>30</sup> and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -conflatedness <sup>83</sup>-of-educed-existentialising/contextualising/textualising-contiguity}<sup>40</sup>-in-<sup>40</sup>{preconverging-disentailment by} postconverging entailment notion as of prospective relative-ontological-completeness<sup>2</sup>-of-<sup>3</sup>reference-of-thought and implying rather a prospective transcendental depth-of-thought/ reference-of-thought. This equally explains why the implied supratransversality<sup>13</sup>-of-motif-and-apriorising/axiomatising/referencing <sup>39</sup> as of aetiologyisation/ontological-escalation is necessarily a ‘‘presencing—absolutising-identitive-constitutedness<sup>13</sup> consummated/forfeiting posture’ of intemporal asymmetry/subsumption-of-temporality /ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology<sup>99</sup> beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought>’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought>’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s reference-of-thought like Doctor –Patient, Parent – Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition
analysis). However at uninstitutionalised-threshold\textsuperscript{12}, the notion of intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{77}/ontological-asymmetrisation is not readily acqiesced to for the simple reason that two \textsuperscript{52} references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} inclined beyond-the-consciousness-awareness-teleology\textsuperscript{6} \textsuperscript{99}<-in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} to uphold \textsuperscript{8} meaningfulness-and-teleology\textsuperscript{99} as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought will certainly grasp the pertinence of intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{77}/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{13} aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness–of-reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality as antinihilism>\textsuperscript{88} \textsuperscript{100} \textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should be noted that in the example on the denaturing\textsuperscript{16} of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness–of-reference-of-thought as beyond-the-consciousness-awareness-teleology\textsuperscript{99}<-in-preconverging-existential-extrication-as-of-existent-unthought>\textsuperscript{9} they may operate on a logic that once such a situation as A induced additionality defect deception develops as of ‘lack of constraining social \textsuperscript{10} universal-
transparency—is-entailing-as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}, that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the ‘amplituding/formative’ wooden-language—is-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—is-reference-of-thought—categorical-imperatives/axioms/registry-teleology

teleology-as-of-nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications> in such a social setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but has to do with <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications}> meaningfulness-and-teleology in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology notion with respect to recasting of gender rights in a prospective 'meaningfulness-and-teleology'. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional–deprocripticism institutionalisation implied suprastructuration over our positivism–procripticism is rather not a beyond-the-consciousness-awareness-teleology notion as of the present <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications}> mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate as of their ontological representation of reality within the limits of their reference-of-thought–categorical-imperatives/axioms/registry-teleology which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideisim induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as

(apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment}). So the challenge as of this aetiologisation/ontological-escalation as implying futural Being-development/ontological-
meaningfulness-and-teleology as of prospective deprocripticism, is one of making
conscious beyond the nombrilism/closed-structuring-of–meaningfulness-and-teleology
within all registry-worldviews/dimensions just as ours inducing transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’, that doesn’t tend to
consciously recognise that prospective ontological-completeness-of- reference-of-thought
imply in reflecting holographically<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process that new projective-
insights/postdication/deconstruction necessarily induce new
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ defining
new/prospective registry-worldview/dimension. Particularly so, as
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of–
‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>}
mental-dispositions most profound relationship to ‘meaningfulness-and-teleology’ tends to be geared
rather towards the given
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/’<reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one
as this enables human finite aspirations whether socially, professionally, family-wise, hedonic,
etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-
language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology—as-of–‘nondescript/ignorable–void ’–with-regards-to-
prospective-apriorising-implications>}
so-construed prospectively, as within ONLY recurrent-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality (since the purpose of reference-of-thought—categorical-
imperatives/axioms/registry-teleology is about intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation, and not the mimicking of their
<amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology ), whether beyond-the-consciousness-awareness-teleology—<in-preconverging-
existential-extrication-as-of-existential-unthought> ), about how and why the ontological-
contiguity—of-the-human-institutionalisation-process as of such successive
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
reference-of-thought/axiomatic-construct for predicative-insights’ is driven from
recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to
universalisation—non-positivism/medievalism to positivism—procrypticism by projective-
insights/postdication/deconstruction in establishing them in the first place as of prospective
relative-ontological-completeness—reference-of-thought, and thus the utility of projective-
insights/postdication/deconstruction in enabling futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional~deprocrypticism (preempting—
disjointedness-as-of—reference-of-thought—as-to—<amplituding/formative—
epistemicity> growth-or-conflatedness /transvaluative-
raationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism —reference-of-thought—
categorical-imperatives/axioms/registry-teleology ) by construing its grander ‘re-motif—and—
re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting specific reference-of-thought/axiomatic-construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations predicative-insights’ as of full ontological-completeness-of^2 reference-of-thought, tends to be lost to temporal/shortness-of-register-of^2 meaningfulness-and-teleology’ mental-dispositions; speaking more of a mental-orientation not geared to grasp the ‘existential tale’ of its species as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} as-
instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
incompleteness —of— reference-of-thought induced distractive-alignment-to— reference-of-thought-<of-apriorising/axiomatising/referencing>^30 and override any such sense of relative pure-ontology apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness^11 in-
{preconverging-disentailment—by}—postconverging-entailment as of prospective relative-
ontological-completeness —of— reference-of-thought apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity —deduced–existentialising/contextualising/textualising-

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contiguity }—conflatedness in {preconverging-disentailment-by}—postconverging-entailment) not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘construed-as-of-attendant-circular-pervasiveness <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as-instant-and-absolute-basis-for-being/existence’ (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite the relative-ontological-incompleteness —of—reference-of-thought and override any such sense of relative pure-ontology —apriorising/axiomatising/referencing—of—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by}—postconverging-entailment as of prospective relative-ontological-completeness —of—reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Further, even more decisively though by reflex we naively-and-erroneously tend to construe of human virtuous-dispositions or vices-and-impediments as arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness —of—reference-of-thought as a beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought> notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments arising’; such that a registry-worldview/dimension incompleteness-of—reference-of-thought is de-
mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness\(^9\)-of-reference-of-thought defective \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) for the vices-and-impediments\(^10\) so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology \(-\text{in-preconverging-existential-extrication-as-of-existential-unthought}\). This explains why the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\) is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology\(^9\)-\text{in-preconverging-existential-extrication-as-of-existential-unthought}\) as of human limited-mentation-capacity-deepening \(^3\) in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing \(^8\) reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation^\textsuperscript{[96]} -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing -apriorising-psychologism> (as ‘vague staging and
performing’ and not truly postconverging-or-dialectical-thinking^\textsuperscript{[1]} -apriorising-psychologism
meaningfulness-and-teleology^\textsuperscript{[99]}) tend to arise in each registry-worldview/dimension at its
uninstitutionalised-threshold^\textsuperscript{[02]}. This has to do fundamentally with the antipodality of the
mental-dispositions of postlogism^\textsuperscript{[77]} -as-of-^\textsuperscript{[11]} compelling–nonconviction/madeupness/bottomlining-<‘decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ as of effecting-parsimony-as-of-
shoddiness-and-incompleteness-to–^\textsuperscript{56} meaningfulness-and-teleology^\textsuperscript{[99]} and prelogism^\textsuperscript{[78]} -as-of-
conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> as of effecting-wholeness-as-of-profoundness-and-completeness-to–
meaningfulness-and-teleology^\textsuperscript{[99]} in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism^\textsuperscript{[78]} -as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity –<reifying-or-
elucidating-of-prospective-relative-ontological-completeness –of- reference-of-thought-
devolving-as-of-instantiative-context> dynamic’ of the nature of ‘postlogism’ -as-of-
compulsing–nonconviction/madeupness/bottomlining-<‘decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-’attendant-intradimensional-ontologising’-imbued-
<contextualising/existentialising-attendant-ontological-contiguity >;-in-shallow-
supererogation’-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>}
or distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> dynamism’ as knowledge-construct/intersolipsistic-intercessory-notion/notional-referential-
notion/articulation is a critical element for a postlogism /psychopathy storied-
construct/ontologically-valid-narration development as of aetiology/ontological-escalation
insight, at the individuation-level of analysis, involving ‘themes-driven underlying-agency-or-
sous-agencement dynamics for narration-construed-as-instantiative-mouling’ as of ontological-
normalcy/postconvergence undermining by ‘distractive-alignment-to-’reference-of-thought-
<of-apriorising/axiomatising/referencing>’ with distractive-alignment-to- reference-of-
thought-<of-apriorising/axiomatising/referencing> and corresponding ontological-
normalcy/postconvergence upholding with apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-[preconverging-disentailment–by}-postconverging-entailment. (Thus
disambiguating mental-dispositions as of ‘reference-of-thought-prelogism-as-of-conviction,-
in-profound-supererogation’-<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>.
‘postlogism ’-as-of-’compulsing–nonconviction/madeupness/bottomlining’-‘<decontextualising/de-existentialising-<of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising-attendant-
ontological-contiguity >;-in-shallow-supererogation’-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
\{\langle\text{decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing}\rangle\text{-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity }}>;\text{-in-shallow-supererogation} \langle\text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\rangle\text{ implied } \langle\text{meaningfulness-and-teleology}\rangle\text{ will tend to be incidentally conjugated with prelogism -as-of-conviction,-in-profound-supererogation} \langle\text{-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\rangle \text{ dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case beyond just any such specific instances and such specific postlogism } \langle\text{as-of}\rangle\text{-compulsing–nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity }>;\text{-in-shallow-supererogation} \langle\text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\rangle\text{ character(s) and specific conjugated-postlogism } \langle\text{as-of}\rangle\text{-character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness } \langle\text{as-of}\rangle\text{-reference-of-thought at its ‘uninstitutionalised-threshold} \langle\text{as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle\text{ as a preconverging-or-dementing } \langle\text{as-of}\rangle\text{-apriorising-psychologism enculturation}.\}
This is characteristic of the successive uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments’ as of its uninstitutionalised-threshold. This consequently implies at the uninstitutionalised-threshold a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
ontologicallysameexistentialreality or postconvergingordialecticalthinking referenceofthoughtinrelativeontologicalcompleteness as depthofthought, and will look down on B, C, D, E and F mentaldispositions perversionandderivedperversionofreferenceofthought aspreconverginglyapriorisingaxiomatisingreferencinginnonconvictionmadeupnessbottomliningasshallowsupererogation as allowing for the endemisationenculturationofthedenaturing of additionality and the implications thereof of subsequent denaturing in circularityrecurrencerepetitionrepeatability that ensue where sociallyfunctionalandaccordant (lack of constraining social universaltransparency) which protects the internalcoherence of meaning for virtue), not only as a specificparticular construalconceptualisation but of universal import as having to do with endemisationenculturation of perversionofreferenceofthought aspreconverginglyapriorisingaxiomatisingreferencinginnonconvictionmadeupnessbottomliningasshallowsupererogation speaking fundamentally of the given prior relativeontologicalincompleteness induced thresholdofnonconvictionmadeupnessbottomlininginshallowsupererogation asattendantintradimensionalprospectivelydisontologisingpreconvergingdementingapriorisingpsychologism wherein Z’s disposition is an orderedconstruct or secondnaturinglegalisation over B, C, D, E and F mentalanarchymentarchy inducing of ‘uninstitutionalisedthreshold’). Though metaphorically in the mortal’s temporalshortnessofregisterofmeaningfulnessandteleology terms, that ‘lowlife’ of universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘highlife’ of temporality extrication as the ‘fullness of meaningfulnessandteleology’ over the appreciation of the intemporalontologicalsocialspecies universaltranscendentalmaximising
recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically 'high-life' of temporality\textsuperscript{98}/extrication cannot count on an overall principle of temporality\textsuperscript{99}/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{90}')
but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/\textsuperscript{10}\ universal/transcendental/\textsuperscript{11} maximalising recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming enabling the ontological-contiguity\textsuperscript{12}—of-the-human-institutionalisation-process\textsuperscript{12}; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\textsuperscript{15} supererogatory–de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing\textsuperscript{15} postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\textsuperscript{15} supererogatory–de-mentativity’ (referenced by B, C, D, E and F) that the further possibility (as transcendence-and-sublimity/sublimation/\textsuperscript{15} supererogatory–de-mentativity) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the notion of ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\textsuperscript{16}–reduced–existentialising/contextualising/textualising-contiguity\textsuperscript{16}–reifying-or-elucidating-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective
of the ‘postconverging-or-dialectical-thinking - reference-of-thought in relative-ontological-
completeness as depth-of-thought’) exposes contextually the relative temporality-to-
intemporality (shortness-to-longness-of-register-of—meaningfulness-and-teleology ) of
human mental-dispositions implying an intellectual-and-moral-inequivalence/non-
correspondence between of temporal-dispositions perversion-and-derived- perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > involved in
postlogism and conjugated-postlogism as it discloses the temporal-dispositions
individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected
decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-
onconviction/madeupness/bottomlining-in-shallow-supererogation ’)-as-to-‘attendant-
intrdimensional’-prospectively-disontologising-preconverging/dementing —apriorising-
psychologism—reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding) in grasping attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ in their relationship
with additionality as elaboration-as-to-mere-
the-very-ontologically-same-existential-reality as-of-existential-reality’ when the idea of relative-ontological-incompleteness -induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -as-to-‘attendant-intradimensional’ -prospectively-disontologising–preconverging/dementing –apriorising-psychologism arises (as uninstitutionalised-threshold); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism–procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-functional-and-accordant such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -as-to-‘attendant-intradimensional’ -prospectively- disontologising–preconverging/dementing –apriorising-psychologism reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity–-educated–existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought devolving-as-of-instantiative-context as to existence-potency ‘sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of- apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very- ontologically-same-existential-reality’ is just as valid, hence a failure to abstractly recognise intemporality /longness as-of-existential-reality with the implication thereof as perversion-and-
derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to the registry-worldview’s/dimension’s vices-and-impediments implied by its implied relative-ontological-incompleteness-induced-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –
apriorising-psychologism’. Hence the reason why the vices-and-impediments inherent of a
given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for
prospective ontological-completeness-of-reference-of-thought structured to inherently supersede such vices-and-impediments, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/supererogatory-de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigmimg, however, the enculturation and mass thinking behind temporal extricatory preconverging–de-mentating/structuring/paradigmimg. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of–meaningfulness-and-teleology, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and
transcendental/transdimensional/interdimension/`maximalising-recomposuring-for-relative-ontological-completeness"—unenframed-conceptualisation analysis as metaphysics-of-absence-`implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normaley/postconvergence>/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity`–educed–existentialising/contextualising/textualising-contiguity"^


since mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-presence-`implicated-`nondescript/ignorable–void `as-to– presencing—absolutising-identitive–constitutedness ) thus overlooking their ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation`<as-to–`attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant ontological contiguity - educed-existentialising/contextualising/textualising-contiguity ¬reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency ¬sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. Such ‘a relative teleological-differentiation/scission/variance/disambiguation of ‘references-of-thought’ of Z’s intemporal-disposition "reference-of-thought as supratransversality¬in-sublimating–existential-eventuating/denouement>of-motif-and-apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions "references-of-thought as subtransversality¬in-desublimating–existential-eventuating/denouement>of-motif-and-apriorising/axiomatising/referencing, can be demonstrated in the archetype characters of say a Socrates or Rousseau (even though no human individual as receptacle of individuations can be qualified as purely of intemporal-disposition or purely of temporal-dispositions). Wherein within their respective registry-worldviews/dimensions setups, their maximalising-as-transcendental recomposuring mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality¬in-sublimating–existential-eventuating/denouement>of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising-unimbricatedness/untangledness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation -<as-to-`attendant-intradimensional’-prospectively-


apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ –will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of postconverging-nonexcratory-existential-preempting-of-existential-unthought in his asceticism 1 the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as 10-universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness 15-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality 7-longness but for the disposition for 6-maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-
and-craft setup. Hence such intemporality /longness as maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation need its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity —of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation—<as-to-Derridean-messianicity—wherein—even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology but rather is solely a secondnaturer to supersede the uninstitutionalised-threshold (is not about the firstnaturedness of human dimensionality-of-sublimating) but rather is solely a secondnaturer to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness—induced.—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as—to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism’. The implication is that acting as-of—a—‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of—aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as—universal-and-abstractive originariness-parrhesia,—as—spontaneity-of—aestheticisation nature’
but is rather in ‘amplituding/formative–epistemicity>totalising~self-referencing-
syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence
(implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness ). Thus a registry-worldview’s/dimension’s institutionalisation
secondnaturedness is challenged by its very own level of relative-ontological-incompleteness−
induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation−
<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’ marking its uninstitutionalised-threshold whether as recurrent-
utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with
base-institutionalisation, non-positivism-or-medievalism with universalisation and
procrypticism with positivism, in need for a renewed institutionalisation respectively as base-
institutionalisation, universalisation, positivism and prospectively depocrypticism. This
equally explain why the notion of human transcendental progress is relatively ‘re-originary–as-
enframed/unbeholdening/outlier-conceptualisation–imbued-postconverging/dialectical-
thinking –’projective-insights’/’epistemic-projection-in-conflatedness’-of-
notional–deprocrypticism-prospective-sublimation) driven’ as it requires an intemporal-
solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of
thought more than just institutionalised secondnaturing such that it has often been the erudition
periphery of institutional-cumulation/institutional-recomposure–as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> that had tended to
fundamentally put into question their present with new postconverging–dementating/structuring/paradigming shifts. It is ontologically-speaking impossible to
comprehensively undermine a dimension’s/registry worldview’s postlogism− without
rationally-empirical/positivising. Likewise the procrypticism–or–disjointedness-as-of-reference-of-thought wherein the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation from a psychopathic character is contextually likely to be engaged with (as ‘prelogism—as-of-conviction,—in-profound-supererogation—asexistentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive dementative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold as procrypticism for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism which is effectively the dementative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined dementative/structural/paradigmatic phenomenon in terms—as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the dementative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct dementative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively wooden-language-(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—

For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/causality causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism first with respect to formal constructions that the derived
effectiveness/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity can feed back as percolation-channelling-in-deferential-formalisation-transference to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-
completeness\textsuperscript{27}—unenframed-conceptualisation/longness-of-register-of—\textsuperscript{56}meaningfulness-and-
 teleology\textsuperscript{29} construal of \textsuperscript{83}reference-of-thought') over the preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior \textsuperscript{83}reference-
of-thought as subtransversality\textsuperscript{\langle in-desublimating–existential-eventuating/denouement\rangle} of-
 motif-and-apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-
 reference-of-thought with respect to \textsuperscript{74}perversion-of-\textsuperscript{3}reference-of-thought\textsuperscript{<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-superragration \rangle} reflected in operant
 individuation terms as ‘disjointed-misappropriation/arrogation and derived-disjointed-
misappropriation/arrogation of meaningfulness-and-teleological-differentiation in shallowness
 as incremental/shortness-of-register-of—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{09} construal of
 perversion-and-derived- perversion-of- reference-of-thought\textsuperscript{<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
superragration \rangle}’; construed as of defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements for thee aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-
obtained-measurements and derived-implications of the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements for the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-
obtained-measurements (perversion-and-derived- perversion-of- reference-of-thought\textsuperscript{<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-superragration \rangle} ‘disjointedness-as-of-
 reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in
 arrogation). This relative teleological-differentiation/scission/variance/disambiguation of
 references-of-thought in terms—as-of-axiomatic-construct of ‘the prospective
supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing


reference-of-thought’ (as denaturing postlogic-backtracking threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superceration<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism> towards the reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory–de-mentativity); is comprehensively rearticulated all across the ‘reference-of-thought existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the reference-of-thought (operant construal of meaning), and right down to the apriorising–registry (basic defining construct of meaning, in terms–as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of reference-of-thought point-of-departure-of-construal underlines
ontologically that, notional-deprocrypticism (by its ‘preempting—disjointedness-as-of-
reference-of-thought’—reference-of-thought—categorical-imperatives/axioms/registry-
teleology), i.e. deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought) is utter-ontologising-recomposuring by subsuming-as-supplanting (as-of-relatively-
more-profound-construal-of attendant ontological contiguity—educed—
existentialising/contextualising/textualising-contiguity)—<reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context>) Positivism—procrypticism which (by its ‘positivising/rational-
empiricism’—reference-of-thought—categorical-imperatives/axioms/registry-teleology), i.e.
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,(as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)}) is
55 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation by subsuming-as-supplanting (as-of-relatively-more-profound-construal-of
attendant ontological contiguity—educed—existentialising/contextualising/textualising-
contiguity)—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-
reference-of-thought—devolving-as-of-instantiative-context>) 103 universalisation—non-
positivism/medievalism which (by its ‘universalising’—reference-of-thought—categorical-
imperatives/axioms/registry-teleology), i.e. 105 universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism,(as ‘second-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)}) is
55 maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation by subsuming-as-supplanting (as-of-relatively-more-profound-construal-of
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> } Base-institutionalisation—
ununiversalisation which (by its ‘rule-making’ reference-of-thought–categorical-
imperatives/axioms/registry-teleology), i.e. rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism—{as ‘first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}) is
‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-
conceptualisation by subsuming-as-supplanting—{as-of-relatively-more-profound-construal-of
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> } Recurrent-utter-
uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing–
psychologism,—as-impulsive-or-accidented-or-random-mental-disposition reference-of-
thought–categorical-imperatives/axioms/registry-teleology), i.e. non-rules—
apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition—{as ‘base apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness in–preconverging-entailment of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}). This implies a
human limited-mentation-capacity-deepening undergoing a ‘maximalising-recomposing-
for-relative-ontological-completeness’—unenframed-conceptualisation from shallowest
limited-mentation-capacity-deepening (as recurrent-utter-uninstitutionalisation) to deepest
limited-mentation-capacity-deepening (as deprocrypticism) towards a superseding–oneness-
deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought with such notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in its construing/conceptualising of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity as defining the given registry-worldview/dimension-level specific ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, as well as developing institutionalisation capacity as ‘meaningfulness-and-teleology’ differentiations; and so as human <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling<(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology )> by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained, the reason for the successive institutional-cumulation/institutional-recomposure<(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>>) underlying the ontological-contiguity—of-the-human-institutionalisation-process has to do with human limited-mentation-capacity-deepening inducing successive recomposuring from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—human-epistemic-abnormalcy-or-preconvergence towards ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional—deprocrypticism institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency
sublimating-nascence,-disclosed-from-prospective-epistemic-digression. That is
existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency
sublimating-nascence,-disclosed-from-prospective-epistemic-digression, such that it
inherently implies the ontological-contiguity —of-the-human-institutionalisation-process
which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-
reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-
reverberation or ontological-normalcy/postconvergence. By extension such projective-insights
from a ‘notional human completed-mentation-capacity’ perspective about
notional–deprocrypticism conceptually implies that procrypticism is the actually implied
epistemic-abnormalcy/preconvergence reflection ‘disjointedness-as-of’ reference-of-
thought’-as-misappropriated—meaningfulness-and-teleology—in-arrogation, along successive
limited-mentation-capacity-deepening implied uninstitutionalised-threshold: as failing/not-
upholding-<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism, {(as ‘base-constitutedness of
reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—{(as
‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,—{(as ‘second-level presencing—absolutising-identitive-constitutedness of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional–deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional–deprocrypticism’ accounts for both notional–deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional–deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional–deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological—
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} involving human increasingly limited-mentation-capacity-deepening [1] as from non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
psychologism (second-level [7] presencing—absolutising-identitive-constitutedness [14] [83] reference-
of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality (as of its imbricatedness/threadedness/recomposuring divulged by the various rules inflections highlighted above starting with non-rules—apriorising/axiomatising/referencing—
psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—as ‘base-
constitutedness [14] of [83] reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument] and developing with limited-mentation-capacity-deepening [1], construed as of ‘increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,—for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-teleology [95] with respect to existence-potency [95] ~sublimating–nascence,—disclosed-from-prospective-
the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold state of recurrent-utter-uninstitutionalisation; –the postlogism associated with ‘base-institutionalisation–universalisation reference-of-thought as subtransversality-desublimating–existential-eventuating/denouement–of-motif-and-
nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing

-apriorising-psychologism>, as-the-latter-fails-to-reflect

existence-potency

~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold

state

of procrypticism—or–disjointedness-as-of—reference-of-thought’. The prior relative-

ontological-incompleteness

-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-

in-shallow-supererogation’

<as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing

–apriorising-psychologism’ for relative-

ontological-completeness-of

reference-of-thought are explained by the fact that:

‘recurrent-utter-uninstitutionalisation

reference-of-thought’ (base-constitutedness

of

reference-of-thought), by its recurrent-utter-uninstitutionalisation’s—attendant

ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—

<reifying-or-elucidating-of-prospective-relative-ontological-completeness

-devolving-as-of-instantiative-context>, is epistemically failing/not-upholding-

<as-of-
apriorising/axiomatising/referencing> ‘the

rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism

of prospective base-institutionalisation’s—attendant

ontological-contiguity—educed–existentialising/contextualising/textualising-

contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness

-devolving-as-of-instantiative-context> as to existence-
potency

~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality’, while upholding ‘its now threshold-of

nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
which is at the least ‘of sound logical-dueness of ’reference-of-thought’, whereas postlogism’
(disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness) in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> being ‘as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as-to–‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism’ do not operate on the
same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-
reference/contending-reference/registry-worldview mental-devising-representation basis of
prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> as ‘of sound ‘reference-of-thought’ which is
reflected as mental straightness and candored. Rather postlogism’ in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being
about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-
hollow-and-vague-vocalisation-or-subknowledging ‘, harkens back to a registry/mental-
devising-representation that is reflected/perspectivated as preconverging-or-dementing –
apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase). Thus postlogism’ in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-
conjugation-to-it-as-conjugated-postlogism  ) (psychopathic-implies fundamentally non-
veridical implied ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’,-
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and thus the
apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology  are undue for
logical contention but rather ontologically reflected/perspectivated in *perversion-of-
reference-of-thought<&as-preconvergingly-apriorising/axiomatising/referencing-in-
'attendant-intradimensional--apriorising/axiomatising/referencing'-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at& relation with the formulaic slanting* compelling--
nonconviction/madeupness/bottomlining&('&decontextualising/de-existentialising--of-attendant-
intradimensional--apriorising/axiomatising/referencing&--induced-disontologising--of-the-
'attendant-intradimensional--ontologising&--imbued--<contextualising/existentialising--attendant-
ontological-contiguity &)--in-shallow-supererogation &<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical--
'attendant-intradimensional--apriorising/axiomatising/referencing'-logical-dueness>>& as postlogism* in preconverging-or-
dementing*--apriorising-psychologism, hence wrongly elevating its *perversion-of-
reference-of-thought<&as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation& into logical-
contention rather than dealing with registry-worldview's/dimension's-uninstitutionalised-
threshold*--defect<&as-Being-or-ontological-or-existential--defect&*. postlogism* in hollow-
constituting<&as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation&> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-
postlogism*) thus inherently implies and is about articulations of *perversion-of-
reference-
representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism’ or prelogism is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism-as-of-conviction,-in-profound-supererogation—existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at (‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism’), whether by omitting or
other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all in ‘reference-of-thought–prelogism’-as-of-conviction,-in-profound-supererogation’ <-existentially-veridical–
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> notions though of ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of–’attendant-intradimensional’

"postconverging/dialectical-thinking–apriorising-psychologism’s (‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of–’attendant-intradimensional’)

postconverging/dialectical-thinking–apriorising-psychologism’ or prelogism as construed as wrong logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation or wrong operation of prelogism-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at">

but nonetheless prelogism-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. Fundamentally, psychopathic slanting is particular in that it departs from a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of a

"veridical attendant-ontological-contiguity’-educed–existentialising/contextualising/textualising-contiguity’ <-reifying-or-elucidating-of-
prospective-relative-ontological-completeness’-of- ‘reference-of-thought’ devolving-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of–’attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical attendant-ontological-contiguity’-educed–existentialising/contextualising/textualising-contiguity’ <-reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context’. But while poor-or-bad prelogism may be what is perceived from a
‘normal’ social and supplanting-conviction-as-to-profound-supererogation -of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism point of
view, particularly with adult psychopathy; these are all wrong and actually will make an
analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of

\[\text{compulsing–nonconviction/madeupness/bottomlining–}\langle\text{decontextualising/de-}
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-\text{induced-}
disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity } \rangle\text{-in-shallow-supererogation } \langle\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-}
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\rangle\}
or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of
logic as the basis for deriving essence of meaning but rather perceiving meaning as just a
hollow mimicking form that determines how others will act, more like a projection of form, i.e.

\[\text{compulsing–nonconviction/madeupness/bottomlining–}\langle\text{decontextualising/de-}
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-\text{induced-}
disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity } \rangle\text{-in-shallow-supererogation } \langle\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-}
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\rangle\}
being a state of ‘conscious, unprincipled and instrumentalised threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation } \langle\text{as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism}\rangle\text{ in veridical unsoundness-or-ontological-bad-faith/inauthenticity”的–of-}
interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or reference-of-thought teleological-degradation in relation to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing —
apriorising-psychologism> in undermining a prelogism —as-of-conviction,-in-profound-supererogation —<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> perspective which reference-of-thought is veridical. All the ‘poor or bad supplanting—conviction-as-to-profound-supererogation’ —of—‘attendant-intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologism terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism —as-of-conviction,-in-profound-supererogation’ —<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism —as-of-conviction,-in-profound-supererogation’ —<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology —are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing postlogism —construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness postlogic-backtracking—<iterative—
pathologically/compulsively hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting—conviction-as-to-profound-supererogation’—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism’ as it wrongly elicits just a defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction—ass-to-profound-supererogation rather than the idea of ‘compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>—induced—disontologising’—of—the—attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological-contiguity >;—in—shallow—supererogation <as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness>) as at least they will then wrongly realign in prelogism—as-of—conviction,—in—profound—supererogation—as—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness—precedes—disontologising—logical—outcome—arrived—at> again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting—conviction—as—to—profound—supererogation—of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism (be it even ‘poor or bad supplanting—conviction—as—to—profound—supererogation’—of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing—or—logical—implicitation—supposedly—apriorising—in—conviction—as—to—
profound-supererogation, rather than its hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging/slanting of empty narratives that are flawed or non-existent as postlogism-compulsing–nonconviction/madeupness/bottomlining/<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
contextualising/existentialising–attendant-ontological-contiguity >; in shallow-supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge ’ which is its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements, that in reality are out of attendsontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness >-of- reference-of-thought–devolving-as-of-instantiative-context>, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity of reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing-apriorising. That is to arrive at a sought-outcome by subknowledging-or-mimicking the non-veridical
hollow-form of the meaning of other persons supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism’—as-of-conviction,—in-profound-supererogation—existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-dementing—integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory—de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-
postlogism. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining

\{<\text{decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing}>\text{induced-disontologising/of-the-}’\text{attendant-intradimensional–ontologising}’–\text{imbued-}<\text{contextualising/existentialising–attendant-ontological-contiguity}>;\text{-in-shallow-supererogation}<\text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–}’\text{attendant-intradimensional–apriorising/axiomatising/referencing}’-\text{logical-dueness}>\}\) and the notion of a lie which is in manifest prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of–’attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’) as with a lie the implied–logical-dueness (with the corresponding implied-<reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or
whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with postlogism-compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–)>-induced-disontologising–of-the–

conviction,-in-profound-supererogation -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but instead construes meaningfulness as postlogism -as-of-compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity ⟩; in shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to attendant–ontological-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to attendant–ontological-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> is wrongly implied about slanting, it has to do with prelogism -as-of-
conviction,-in-profound-supererogation -<existentially-veridical–'attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical- outcome-arrived-at> mind/mental-disposition ‘wrongly conjoining the succession of slanting narratives from the last iterated slanted narrative’ to wrongly imply that the slanting psychopath narratives are a ‘coherent whole of narratives as of ‘attendant-ontological-contiguity - educed– existentialising/contextualising/textualising-contiguity’ -<reifying-or-elucidating-of- prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of- instantiative-context’>, and this is the mechanism that induces conjugated-postlogism” /preconverging-or-dementing”-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively 10 universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation”–of- ‘attendant-intradimensional’-postconverging/dialectical-thinking”–apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism”–as-of-conviction,-in-profound-supererogation” –<existentially-veridical–‘attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical- outcome-arrived-at> alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation”–of-‘attendant-intradimensional’-postconverging/dialectical-thinking”– apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a
slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic developmental failure to relate to meaningfulness as of prelogism-as-of-conviction-in-profound-supererogation-as-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, induces interlocutors prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism alignment to its postlogic compelling—nonconviction/madeupness/bottomlining—of—{‘<decontextualising/de-existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing>-induced—disontologising’—of—the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >;—in—shallow—supererogation—<as—to-disontologising—perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>} narratives whereas at childhood psychopathy interlocutors will not align in prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism—/preconverging-or-dementing—integration in interlocutors at adulthood
psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing –apriorising-psychologism. Thus, with slanting the implied–logical-dueness (with the corresponding implied–reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/preconverging-or-dementing–apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity–of–reference-of-thought. Insightfully, it points out as well that the basis of the postlogism /psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism–as-of-conviction, in-profound-supererogation –<existentially-veridical–
mind, and then wrongly validates that the postlogism -as-of- compulsing-
nonconviction/madeupness/bottomlining-{<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
onontological-contiguity >;-in-shallow-supерerogation }-as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> mind is in prelogism -as-of-
conviction,-in-profound-supерerogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> In order words, the operation of the psychopathic mind as of its
incomplete mentation development (as inclined to induce a faulty-mentation-procedure-
deception) as it fails to construe meaningfulness as based on prelogism -as-of-conviction,-in-
profound-supерerogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> but rather as based on postlogism -as-of- compulsing-
nonconviction/madeupness/bottomlining-{<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
onontological-contiguity >;-in-shallow-supерerogation }-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> with its personality development into
adulthood on this basis, paradoxically leads to the prelogism—of-conviction,-in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-preccedes-disontologising-logical-outcome-arrived-at—mind’s deception since the latter operates on the basis that everyone must be supplanting—conviction-as-to-profound-supererogation—of—‘attendant—innadimensional—postconverging/dialectical-thinking—apriorising-psychologism (be it ‘poor or bad supplanting—conviction-as-to-profound-supererogation—of—‘attendant—innadimensional—postconverging/dialectical-thinking—apriorising-psychologism’ at worst) and the notion of postlogism—as-of—’compulsing—nonconviction/madeupness/bottomlining—{‘<decontextualising/de-existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of—the—‘attendant—innadimensional—ontologising—imbued—<contextualising/existentialising—attendant—ontological-contiguity—’—in-shallow-supererogation—<as—to—disontologising—perverted—outcome-sought—precedes—existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing—logical-dueness>}_{} doesn’t register naturally except where the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding.
and gauging of social situations and social cues as out of attendant-ontological-contiguity
educted-existentialising/contextualising/textualising-contiguity by its dereification on a
mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-
carcatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected
‘reifying nuanced/multivalent mental-processing’ of supplanting-conviction-as-to-profound-
supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism dispositions in attendant-ontological-contiguity —educted-
existentialising/contextualising/textualising-contiguity, however bad-or-poor their
ontological-performance —<including-virtue-as-ontology> of supplanting-conviction-as-to-
profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking —apriorising-psychologism mental-processing. This underlies the apparent vividness
of interlocution with the psychopath especially with regards to social-stake-contention-or-
confliction due to a ‘supplanting-conviction-as-to-profound-supererogation —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism
manifestation of the interlocutor by compulsing—nonconviction/madeupness/bottomlining —
<decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing—induced-disontologising—of-the—‘attendant—
intradimensional—ontologising—imbued—contextualising/existentialising—attendant—
ontological-contiguity > —in-shallow-supererogation —<as-to-disontologising—perverted—
outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing—logical-dueness> manifestation of the psychopath cross-
perception effect’ wherein the supplanting-conviction-as-to-profound-supererogation —of-
‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism
interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult
psychopathy a ‘reifying nuanced/multivalent mental-processing’ in knowledge-reification—
gesturing

<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment>

with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of attendant-ontological-contiguity educed-existentialising/contextualising/textualising-contiguity, while the psychopath view of the supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ knowledge-reification—gesturing

<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment> is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of attendant-ontological-contiguity educed-existentialising/contextualising/textualising-contiguity. While at childhood psychopathy such a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of attendant-ontological-contiguity educed-existentialising/contextualising/textualising-contiguity is socially inefficacious and trouble-inducing giving the deliriousness effect from universal-transparency —(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } of its acts, at adulthood psychopathy the lack of such universal-transparency —(transparency-of-
totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness} of the postlogism\textsuperscript{77}-slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}, giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism\textsuperscript{77}. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency\textsuperscript{103}–{transparency-of-totalising-entailing,-as-to-entailing-\langle transparen\textsuperscript{t}cy-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness} \rangle with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—of–‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-

institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as
devising human collective emancipation from base-institutionalisation to universalisation to positivism and prospectively to notional-deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure⟨as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing<br>perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩ (as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold mental-disposition’ refers to our fixation to the mere–categorical-imperatives/axioms/registry-teleology of the registry-worldview/dimension institutionalisation reference-of-thought but failing/not-upholding–<as-of-apriorising/axiomatising/referencing> prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mention-capacity-deepening by a re-equilibrating metaphysics-of-absence–(implicated-epistemic-veracity-of-

positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism\(^7\)) procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\(^7\) ‘nondescript/ignorable–void’ \(^8\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing \(^5\)-narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness \(^8\)-of-\(^8\) reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of \<amplituding/formative–epistemicity\>totalising–conflated–\(^5\) meaningfulness-and-teleology\(^7\)-as-of-notional–deprocrypticism-reflected–\(^4\) historiality/ontological-eventfulness\(^2\)/ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–determinism’> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold \(^2\) (reflecting uninstitutionalised-threshold \(^2\)), is now substituted (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation ‘reference-of-thought) by its ‘decentering and dialectical–de-mentation of its \(^8\) reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold \(^2\) but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold \(^2\) as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold \(^1\) is implied. Thus this implied human ‘postconverging-or-dialectical-thinking\(^7\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions \(^8\) references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity\(^9\)-of-\(^8\) ‘reference-of-thought’) behind the \<cumulating/recomposuring–
peculiar
psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities
of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation-ununiversalisation psychologism, universalisation-non-positivism/medievalism psychologism, positivism–procripticism psychologism, and prospectively notional–deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing’–apriorising-psychologism as of their relative-ontological-incompleteness-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing–apriorising-psychologism the positivism–procripticism registry-worldview reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of
attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity
-reifying-or-elucidating-of-
prospective-relative-ontological-completeness
-of-reference-of-thought-devolving-as-of-
instantiative-context> in reflecting/perspectivating the relative-ontological-incompleteness
-of
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance of positivism–procrypticism and all the lower registry-
worldviews/dimensions. Basically, this idea of ‘human temporal uninstitutionalised-threshold’
mental-disposition’ as metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>}
points out that ontological analysis should rather be from the prospectively implied ‘human registry-
worldview’/dimension’s institutionalisation mental-disposition’, and in this instance implying 
ontological analysis of psychopathy and social psychopathy from futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasture-of–
meaningfulness-and-teleology
as of prospective notional–deprocrypticism registry-worldview
reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview
reference-of-thought and not its present universalisation–non-
positivism/medievalism registry-worldview
reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-
uninstitutionalised-threshold
-defect-<as-Being-or-ontological-or-existential–defect>, so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-
and-impediments. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying 
metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-
<perspective–ontological-normalcy/postconvergence>}
‘human temporal uninstitutionalised-
threshold’ mental-disposition’. This brings home the underlying notion of rational-realism as
construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening\textsuperscript{53} as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ‘meaningfulness-and-teleology’. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to
critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity’ that has accompanied human limited-mentation-capacity-deepening in construing/conceptualising meaningfulness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism of the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the
case with supernaturalism, belief in essences and metaphysical idealism, as of de-
mentative/structural/paradigmatic social implications, one other sort of idealism remains to be
recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly
indulgent in not recognising how a thorough understanding of itself in enabling
pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a
most basic realism is grounding human knowledge of itself and thereof all knowledge on the
‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence
\[
\text{constitutedness} \quad \} \quad \text{and metaphysics-of-absence-} \{ \text{implicated-epistemic-veracity-of-}
\text{nonpresencing-} \langle \text{perspective–ontological-normalcy/postconvergence}\rangle \}
\]
onologies as enabling
a further human emancipation registry-worldview’s/dimension’s reference-of-thought
psychologism, notional–deprocripticism psychologism. This is the insight behind the
articulation of the social construed in threshold terms of social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant\(^1\). This
insight further divulges the reality across all registry-worldviews/dimensions of ‘human
registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal
uninstitutionalised-threshold \(^2\) mental-disposition’, as powerful conceptualisations for framing
issues in their appropriate psychologism however unpalatable/inconveniencing, as history has
always shown that unpalatability, inconvenience and contrariety have always been the test that
all humans have had to undergo to effectively achieve their respective prospective registry-
worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity,
and the more complete conceptualisation of knowledge goes beyond its technicalities and
plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition behind its
creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present ‘meaningfulness-and-teleology’ frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic ‘meaningfulness-and-teleology’ to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘huma prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipating institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold’
of 'reference-of-thought' required for perpetuating-deprocrysticism). Supposed there was no apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no perversion-of 'reference-of-thought' with social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness) of the calculations to be done, it is fair to say 'human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this 'reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling-{in-deferential-formalisation-transference}). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity-{postconverging–de-mentating/structuring/paradigmign but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-deepening with limited grasp of intrinsic-reality at various stages of human emancipation up to the modern-day, such that social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-
reality, and where non-available at uninstitutionalised-threshold\textsuperscript{102}, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ as of 
attended--ontological-contiguity--educed--existentialising/contextualising/textualising-contiguity--reifying-or-elucidating-of-prospective-relative-ontological-completeness--of--reference-of-thought-devolving-as-of-instantiative-context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the \textit{amplituding/formative} wooden-language--\{imbued--temporal--mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing --narratives--of-the--reference-of-thought--categorical-imperatives/axioms/registry-teleology \} (failing/not-upholding--\{as-of-apriorising/axiomatising/referencing\} intemporal-preservation-entropy-or-contiguity--or--ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\{implicit\textit{epistemic-veracity-of- nonpresencing--perspective--ontological-normalcy/postconvergence}\}/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview\textsuperscript{53} reference-of-thought as providing the resolution for the vices-and-impediments\textsuperscript{105} associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence\{implicit\textit{epistemic-veracity-of- nonpresencing--perspective--ontological-normalcy/postconvergence}\}) of the notion of ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ that de-mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-
worldview’s/dimension’s temporality’s shortness and is non-transcendental to that possibility: she deserves to be raped because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. [We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant -threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the’-reference-of-thought-as-of- ‘incrementalism-in-relative-ontological-incompleteness’ —enframed-conceptualisation-inducing-the-uninstitutionalised-threshold in the same social space that statements of ‘maximal-as-intemortal-operating-modality-of—the reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-completeness’ —unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality’s-drive (longness-of-register-of— meaningfulness-and-teleology disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold are bound to arise successively in the ontological-contiguity —of-the-human-institutionalisation-process (out-of-human temporality’s) together with corresponding prospective institutionalisations (out of-human intemporality’s) with the latter enabling totalising~renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of—social-stake-contention-or-confliction as
of the notional-contiguity/epistemic-contiguity—<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema> in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflicatedness—in—{preconverging-disentailment—by—}—postconverging-entailment with no conventioning complexes’! (As a reminder, the notion of intemporality/temporality is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory−de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predilection of the inquirer’.

This elucidation is equally to highlight that the idea of socially-functional-and-accordant
‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ in resolving registry-worldview’s/dimension’s referential content for social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. This fundamentally highlights a ‘notional~conflicatedness /constitutedness-to-conflicatedness dynamic relationship’ with meaningfulness-and-teleology as directly reflecting ‘ontological-normalcy/postconvergence
analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity constructed scientific reference-of-thought of the natural sciences, as ontological~reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity constructed reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity as of the notional~deprocrypticism registry-worldview’s/dimension’s~reference-of-thought-for-social-functioning-and-accordance with no-notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability (due to social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of notional–deprocrypticism ‘meaningfulness-and-teleology'), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed ‘meaningfulness-and-teleology’ construal in this regard, that explains our metaphysics-of-presence-(implicit–‘nondescript/ignorable–void ’-as-to– presencing—absolutising-
identitive-constitutedness ⟩ mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction specific element (which tend to denaturing\footnote{meaningfulness-and-teleology} construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\footnote{sublimating–nascence, disclosed-from-prospective-epistemic-digression of the superseding–oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\footnote{(of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical \footnote{meaningfulness-and-teleology} construal (enabling ‘dissociability of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology\footnote{<in-preconverging-existential-extrication-as-of-existential-unthought>, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-}
echoness/existence-in-reverberation/existence-potency – sublimating – nascence, -disclosed-
from-prospective-epistemic-digression contemplation to a point that subsumes equably both
animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the
underlying teleological-determinism of human functional and performance thresholds are
effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-
determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-
intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising
– self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction
denaturing
meaningfulness-and-teleology

construal), and so enabled with the referentialism technique
of point-referencing for apriorising/axiomatising/referencing {of-attendant–ontological-
contiguity – educed–existentialising/contextualising/textualising-contiguity }
conflatedness
in {preconverging-disentailment by} postconverging entailment in construing
temporal-to-intemporal contrastive-synopsising-depths-of– meaningfulness-and-teleology
as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social
universal-transparency
{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }
for
prospective decentering/pivoting as enabling an epistemic-totalising
renewing-realisation/re-perception/re-thought in ushering in notional–deprocrypticism institutionalisation).
Interestingly, the very conceptual background for such transcendentally-enabling-level-
of–ontological-good-faith-or-authenticity
/objectification/desubjectification-as-objectification
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
as antinihilism>

of
meaningfulness-and-teleology
construal lies with ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
positivism/medievalism), ‘failing-prospective-preempting—disjointedness-as-of- reference-of-thought,-as-to-’


While the institutionalisation perspective tends to point to a commonness of reference-of-
meaningfulness-and-teleology as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold as ontologically-flawed. Such construal of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism> at uninstitutionalised-threshold is critical because then and in effect, the mental-reflex to ontologically validate these as of reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity logical-dueness is ontologically put into question given the perversion-and-derived-perversion-of-reference-of-thought-as nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supercogation-de-mentativity is projectable about the uninstitutionalised-threshold, and not as it is circularly construed within the uninstitutionalised-threshold frame as a construal of logical pertinence (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), but rather involving priorly the determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism> as these fail to reflect soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, that is, establishing whether or not there is
supererogation\textsuperscript{96} as to ‘attendant-intradimensional’ - prospectively -
disontologising - preconverging/dementing - apriorising-psychologism\textsuperscript{97} as this reflects postlogism denaturing\textsuperscript{16} and conjugated-postlogism\textsuperscript{7} derived\textsuperscript{4} perversions of reference-of-thought\textsuperscript{98} as preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{100} reference-of-thought of categorical-imperatives/axioms/registry-teleology\textsuperscript{99} - for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism\textsuperscript{7} and derived conjugated-postlogism\textsuperscript{7}, human reference-of-thought - prelogism\textsuperscript{72} - as of conviction, in profound supererogation\textsuperscript{96} existentially-veridical – ‘attendant-intradimensional – apriorising/axiomatising/referencing’ – logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{96} tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology\textsuperscript{99} - in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{99}) given our relative-ontological-incompleteness of reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold\textsuperscript{101}. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute\textsuperscript{93} reference-of-thought - prelogism\textsuperscript{72} - as of conviction, in profound supererogation\textsuperscript{96} existentially-veridical – ‘attendant-intradimensional – apriorising/axiomatising/referencing’ - logical-dueness-precedes- disontologising-logical-outcome-arrived-at\textsuperscript{96} has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards
construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at (as operant construal) by social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }
rendering the prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }).


(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness ) knows this to be non-veridical
ontologically-speaking giving its prospective relative-ontological-completeness “-of-
reference-of-thought. This imbued potency in social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness ) across all registry-
worldviews/dimensions is what explains the possibility of social transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. The reason for this is that the entire
construct of human social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction as the ‘social existential contract’ is implicitly built on supposed “reference-of-
thought–prelogism ”-as-of-conviction,-in-profound-supererogation” -<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> to “meaningfulness-and-teleology” as of both the
individual’s expectation and the social’s expectation such that failure in this respect arises
mostly surreptitiously since even the most disingenuous individuation will want the social-
construct to function well in order to ‘parasitise’ it, as a failing social-construct as of
‘universal social surreptitious parasitising/co-opting’ puts even such individuation in
jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance,
however dubious, a rationale that is meant to be socially functional. Basically, the postlogism
“as-of-1 compelling–nonconviction/madeupness/bottomlining”-<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-
supererogation” -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>"
mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \[<\text{as-to–'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing – apriorising-psychologism}>\] arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social [universal-transparency] - (transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}>totalising–in-relative-ontological-completeness \rangle such that it can induce threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \[<\text{as-to–'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing – apriorising-psychologism}>\] rule) as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness \[<\text{reference-of-thought as social procrypticism–or–disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism \rangle for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism \[<\text{as-to–'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing – apriorising-psychologism}>\], and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \[<\text{as-to–'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing – apriorising-psychologism}>\] is supposedly \[<\text{reference-of-thought–prelogism -as-of-conviction,-in-profound-supererogation \langle\text{existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'–logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\] (as to the lack of constraining social [universal-transparency] 103).
Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism as a social dynamism of protracted threshold-of-nonconviction/madeupness/bottomlining-in-shallow-suprererogation as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism doesn’t socially take hold then, as such childhood postlogism apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprererogation hasn’t superseded the social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) in further inducing temporal-dispositions derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprererogation. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview’s/dimension’s temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory preconverging-de-mentating/structuring/paradigming, and not by ontological-veridical insight as of de-mentative/structural/paradigmatic <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity with respect to vices-and-impediments. Thus ensuring ontological-veridical social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) is de-mentatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a
crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
import and hardly so in the short-run, given that in the short-run the issue of the registry-
worldview/dimension relative-ontological-incompleteness of reference-of-thought is a
drawback in this respect. As the framework of generalised social referencing of
meaningfulness-and-teleology is a circular-pervasiveness closed-structure as of the
habituated predicative-insights for meaningfulness-and-teleology based on the relative-
ontological-incompleteness of reference-of-thought of the registry-worldview/dimension as
prior (despite the relative-ontological-incompleteness of reference-of-thought induced
distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing
and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity conflatedness in preconverging-disentailment-by postconverging entailment as of prospective relative-ontological-completeness of reference-of-thought
apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity conflatedness in
preconverging-disentailment-by postconverging entailment). So the transcendental meaningfulness-and-
teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its
prospective relative-ontological-completeness of reference-of-thought doesn’t supersede the
prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for
meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart
Okonkwo returning from his long banishment construes meaningfulness-and-teleology in
terms of the old/prior whereas his Umuofia village which had the same inclination as his as of
prior relative-ontological-incompleteness of reference-of-thought before he was banished
and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent
prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83} reference-of-thought had moved on to the new/prospective \textsuperscript{87}meaningfulness-and-teleology\textsuperscript{99} which is now antipodal to his, hence his confliction with his circular-pervasiveness <amplituding/formative> wooden-language\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <amplituding/formative> wooden-language\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-\textsuperscript{83} reference-of-thought with regards to \textsuperscript{83}meaningfulness-and-teleology\textsuperscript{99} construal where Nunez’s ‘seeing of the environment’ \textsuperscript{83}reference-of-thought as of it prospective relative-ontological-completeness\textsuperscript{87}-of-axiomatic-construct-or-\textsuperscript{83} reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ \textsuperscript{83}reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{88}. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior \textsuperscript{83}reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a <amplituding/formative> wooden-language\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-
unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness of reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to reference-of-thought-apriorising/axiomatising/referencing from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews/dimensions uninstitutionalised-threshold, including our own as positivism—procrypticism as of its disjointedness-as-of reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to reference-of-thought-apriorising/axiomatising/referencing notwithstanding any notion of relative prospective ontological-completeness-of reference-of-thought. Furthermore, it should be noted that the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective \textit{amplituding/formative–epistemicity}>totalising/circumscribing/delineating reference-of-thought-develving-as-of-instantiative-context—meaningfulness-and-teleology \textsuperscript{99}apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior \textit{amplituding/formative–epistemicity}>totalising/circumscribing/delineating reference-of-thought-develving-as-of-instantiative-context—meaningfulness-and-teleology \textsuperscript{99}apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold \textsuperscript{02}as of its ontologising-deficiency/relative-ontological-incompleteness—of-reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/ reference-of-thought meaningfulness-and-teleology \textsuperscript{99}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incipidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-
positivism devolving-as-of-instantiative-context—‘meaningfulness-and-
teleology’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incipidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-
threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-
reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed
human limited-mentation-capacity-deepening as inducing more and more profound
projective-insights construed as the successive
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the
successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights
construct their respective ‘meaningfulness-and-teleology’, so grounded axiomatically as
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incipidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different
successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth
landscape’ (representing analogically ‘different
successive registry-worldviews/dimensions for
meaningfulness-and-teleology’

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level-heights

typeface/apriorising/axiomatising/referencing/intelligibility/measure/setup/measuring/instrument for
predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty is
that ‘no’
given
typeface/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for
predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and
by reflex circularly undertakes predicative-insights from its
typeface/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument (and
it is only the long run crossgenerational habituation construed as
of de-mentation
\langle supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–
attributive-dialectics \rangle
with the prior ontologically construed as
decentered and preconverging–or–dementing –apriorising-psychologism
as of
distractive-alignment-to–reference-of-thought–
of-apriorising/axiomatising/referencing
\rangle
, with the implication that its logical-dueness
doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God-of-
plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-
satellite-level-height

typeface/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for
predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-
perspectives
for gauging the overall earth landscape’. Besides, why the explication herein is
necessarily implying a prospective –reference-of-thought
(as the author in here with a supposed
notional–deprocrypticism –reference-of-thought construal as implying a prospective relative-
ontological-completeness –of–reference-of-thought over our positivism–procrypticism), the
fact is that any transcendental analysis is caught in two worlds as two different
–reference-of-thought
in striving to explicate the ontological pre-eminence of the prospective –reference-of-
thought as of ontological-normalcy/postconvergence, thus facing the dilemma that by mental-
reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘preconverging-or-dementing–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as preconverging-or-dementing–apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing–apriorising-psychologism and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought perspective as in disjointedness-as-of reference-of-thought and rather in distractive-alignment-to–reference-of-thought–of-apriorising/axiomatising/referencing! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of reference-of-thought implies a change of
perspective/apriorising/axiomatising/referring/intelligibility/setup/measuring/instrument-of-
meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-
completeness-of-reference-of-thought/axiomatic-construct and not a change in logic as a
change along the same-reference-of-thought/curve-of-prior-relative-ontological-
incompleteness-of-reference-of-thought/logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation. In other words, a truly
direct notional~deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-
or-dementing—apriorising-psychologism of our positivism~procrypticism as we by reflex
‘mentally break-in’/dement a non-positivistic-reference-of-thought (as we don’t engage it on
the basis of the non-positivistic-reference-of-thought—categorical-
 imperatives/axioms/registry-teleology,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology,
just as a notional~deprocrypticism analysis will not engage us on the basis of our
procrypticism—or—disjointedness-as-of—reference-of-thought—reference-of-thought—
categorical-imperatives/axioms/registry-teleology,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology,
and so in both cases as of the relative ontologising-deficiency/relative-ontological-
incompleteness-of-reference-of-thought of non-positivism and procrypticism—or—
disjointedness-as-of—reference-of-thought). But then wholly carried out in both instances it
will be off-putting to both prior-reference-of-thought, explaining why a transcendental
analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the
human potential to psychoanalytically-unshackle. This is more than just an abstract
conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-
ontological-completeness—of—reference-of-thought over prior relative-ontological-
incompleteness—of—reference-of-thought’ took place historically (and so for instance, as of
the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God-of-plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic ‘meaningfulness-and-teleology’; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness<sup>97</sup>-of-<sup>83</sup>reference-of-thought accommodation).
Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as <sup>99</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>83</sup>reference-of-thought– categorical-imperatives/axioms/registry-teleology<sup>99</sup> failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging–or–dementing –apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage ‘meaningfulness-and-teleology’<sup>99</sup> in positivism–procrypticism terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-<sup>83</sup>reference-of-thought. (More like a non-positivistic mindset/<sup>83</sup>reference-of-thought insisting to contendingly engage a positivistic mindset/<sup>83</sup>reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. Such insight
point out that the ‘mental tools’ available to a mental state of recurrent-utter-
uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-
or-dementing –apriorising-psychologism with respect to an implied prospective state of base-
institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–
ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-
dementing –apriorising-psychologism with respect to an implied prospective mental state of
universalisation, the ‘mental tools’ available to a state of universalisation–non-
positivism/medievalism are not logically-intelligible-but-rather-are-distractively-
preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective
mental state of positivism, and prospectively the ‘mental tools’ available to a state of
positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-
preconverging-or-dementing –apriorising-psychologism with respect to an implied prospective
mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-
pertinence as of appropriateness or inappropriateness of logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation , issues of
perversion-and-derived—perversion-of—reference-of-thought— as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation } rather render such notions as forgiveness/overlooking/resetting nothing more
but vague <amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag } misconstruing based on ‘a naïve
traditional reflex’ that truly has no grander virtuous implications but quite the contrary as
actually endemising/enculturating vices-and-impediments as when so-construed as a
<amplituding/formative—wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag—denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought— categorical-imperatives/axioms/registry-teleology }
over-non-rules—apriorising/axiomatising/referencing–psychologism in recurrent-utter-
uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism in ununiversalisation or failing
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism in non-positivism/medievalism or failing
preempting—disjointedness-as-of reference-of-thought,-as-to—amplituding/formative–
epistemicity> growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing–psychologism in procrypticism, and thus
requiring respectively transcending/superseding to base-institutionalisation, universalisation,
positivism and depcripticism. And by that same ‘ironic token’ the notion of grander human
lives should not be construed as of the mental-disposition perpetuating the ontological-
contiguity—of-the-human-institutionalisation-process in an opened-construct-of–
meaningfulness-and-teleology allowing for reference-of-thought– categorical-
 imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’
but rather wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
starting
at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such
transcending enabled by the ontological-contiguity—of-the-human-institutionalisation-
process. In other words the notion of forgiveness/overlooking/resetting with respect to
perversion-and-derived—perversion-of reference-of-thought<as-preconvergingly-

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apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever dementatively/structurally/paradigmatically in need for prospective relative-ontological-completeness of reference-of-thought’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised–ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional–deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no dementative/structural/paradigmatic issue of relative-ontological-incompleteness of reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived perversion-of reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity within the framework in reflecting holographically-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) involving human limited-mentation-capacity-deepening \(^5\). In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism–procrysticism disjointedness-as-of–reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existing-unthought> naïve perpetuation in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the fundamental vices-and-impediments\(^{105}\) with both uninstitutionalised-threshold \(^{102}\), thus explaining the fundamental dilemma of all institutional Establishments in their \(<\text{amplituding/formative}>\text{ wooden-language}\>\{\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology }\text{ as-of-`}\text{nondescript/ignoreable–void }\text{ `-with-regards-to-prospective-apriorising-implications}>\}. Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by \(^{12}\) de-mentation\]
procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)-of\(^{83}\)-reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) of notional-deprocrypticism as of its prospective relative-ontological-completeness\(^{87}\)-of\(^{83}\)-reference-of-thought’ as ‘a postconverging-or-dialectical-thinking\(^{21}\)-and-centered-prospective-institutionalisation’s–\(\text{categorical-imperatives/axioms/registry-teleology}\(^{99}\) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) as soundness-or-ontological-good-faith/authenticity\(^{69}\)-of\(^{83}\)-reference-of-thought’, we are rather less apt to concur going by our \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^{34}\) reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion-of\(^{74}\)-reference-of-thought<as-preconvergingly>-\text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}> as of our relative-ontological-incompleteness\(^{88}\)-of\(^{83}\)-reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness\(^{88}\)-of\(^{83}\)-reference-of-thought’ and thus wrongly implying our de-mentativity hence our untranscendability for a de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{99}\) of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness\(^{88}\)-of\(^{83}\)-reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas
these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the Good/understanding/notional~knowledge-reification~gesturing~in~

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity~educated~existentialising/contextualising/textualising-contiguity~}

conflatedness~in-{preconverging-disentailment~by}~postconverging-entailment~/<amplituding/formative~epistemicity>causality~as-to-projective-totalitativimpllications-of-prospective~nonpresencing~for-explicating-ontological-contiguity

construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is inherently a metaphysics-of-presence-{implicit~nondescript/ignorable~void~as-to~presencing~}

absolutising-identitative-constitutedness~} construed as postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology~soundness-or-ontological-good-faith/authenticity~reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence

{implicit~epistemic-veracity-of~nonpresencing~<perspective~ontological-normalcy/postconvergence>} construals/conceptualisations as implied by prospective relative completeness-of~reference-of-thought which rather construes it as a preconverging-or-dementing~and-decentered-prior-institutionalisation’s–categorical~
imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness reference-of-thought and a prospective relative-ontological-completeness reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing-and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought by the latter as a postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-faith/authenticity reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness reference-of-thought with respect to its prior relative-ontological-incompleteness reference-of-thought. But since we have been habituated as of our existential formation within our wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications—to be in logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought, we will hardly entertain though a notional~deprocrypticism cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and thus
rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness\(^\text{8}\)-of-\(^\text{8}\) reference-of-thought construed as disjointedness-as-of-\(^\text{8}\) reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism \(^\text{8}\) reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking\(^\text{21}\)-and-centered-prospective-institutionalisation’s–\(^\text{8}\) categorical-imperatives/axioms/registry-teleology\(^\text{9}\) with its logical-dueness for \(^\text{1}\) logical-processing-or-logico-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic \(^\text{8}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^\text{9}\)-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^\text{9}\) for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic \(^\text{8}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^\text{9}\)-for-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of vices-and-impediments\(^\text{105}\) of our prior relative-ontological-incompleteness–of-\(^\text{8}\) reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from
Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn't recognise the mortals that we are and we can't advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid 'human closure of meaningfulness-and-teleology' which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications) start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness'-of-'reference-of-thought is restored by doing away with 'ontological-veridicality tolerance as stretched-truth' and articulating a 'mental break-in'/preconverging-or-dementing–apriorising-psychologism of positivism–procrypticism meaningfulness-and-teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of- reference-of-thought from notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we'll appreciate that were the animists insistent say on relating to the plane as God-of-plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, 'ontological-veridicality tolerance as stretched-truth' is no longer warranted but a direct 'mental break-in'/preconverging-or-dementing–apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a
demonstration might be construed as of a simple paper plane demonstration of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-and-teleology is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism demonstration with regards to our procrypticism reference-of-thought as of its disjointedness-as-of-reference-of-thought construed from a notional–deprocrypticism reference-of-thought perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly pervasive self-referencing-syncretising/circularity/interiorising/akrasiatic-drag procrypticism–or–disjointedness-as-of-reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology--in-preconverging-existential-extrication-as-of-existential-unthought and not yet by social universal-transparency –{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness }, just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism of their corresponding prospective institutionalisations reference-of-thought. The bigger point being that by definition a reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness-of-reference-of-thought as of its
mentating/structuring/paradigming and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process across-the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices- and-impediments as of the transcendental prospective positivism prospective relative-ontological-completeness reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of-meaningfulness-and-teleology purpose requires making a ‘temporal palliation argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercratory-de-mentativity as intemporality-asymmetric-subsumption-of-temporality'/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism—and-conjugated-postlogism as notions-and-accusations-of-
sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{98}-of-\textsuperscript{77} reference-of-thought social referencing of \textsuperscript{96}meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of ‘dem-entation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ by superseding the prior non-positivism prior relative-ontological-incompleteness\textsuperscript{98}-of-\textsuperscript{77} reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness\textsuperscript{97}-of-\textsuperscript{77} reference-of-thought by ‘continuous habituation going by the latter’s <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity in the long run as superseding the prior beyond-the-consciousness-awareness-teleology\textsuperscript{96}-<in-preconverging-existential-extrication-as-of-existential-unthought> and initiating the appropriate prospective social universal-transparency \textsuperscript{104} – {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/ reference-of-thought into a positivistic mindset/ reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{98}-of-\textsuperscript{77} reference-of-thought as of its circular-pervasiveness in countenancing of \textsuperscript{99}procrypticism–or–disjointedness-as-of-reference-of-thought from
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument-for-operant-or-
incidenting-predicative-insights of meaningfulness-and-teleology as conceptualising, articulating and preempting such disjointing/disparateness/disentailing meaningfulness-and-
teleology of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-reference-of-thought’ and the enculturation/endemisation of the manifest postlogism-and-conjugated-postlogism in our positivism–procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-reference-of-thought’ of meaningfulness-and-teleology, beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments implications of postlogism-and-conjugated-postlogism including psychopathy and social psychopathy arising given the relative-ontological-incompleteness reference-of-thought of our procrypticism as disjointedness-as-of-reference-of-thought. This explains how and why re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency- ⟨transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness⟩ at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency-
(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-attendant-intradimensional~prospectively-disontologising-preconverging/dementing–apriorising-psychologism> as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and preconverging-or-dementing–apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness-precedes-disontologising–logical-outcome-arrived-at> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality/longness and human temporality/shortness as the ‘more fundamentally causality—as-to-projective-totalitative–implications-of-prospective-nopresencing,—for-explicating-ontological-contiguity analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity conflatedness—in–preconverging–dissentailment–by–postconverging-entailment which enables prospective institutionalisations or temporal individuations distinctive-alignment-to-of–
apriorising/axiomatising/referencing\textsuperscript{0} that induce uninstitutionalised-threshold\footnote{at all the institutionalisations uninstitutionalised-threshold\footnote{.) The conceptual technique for disambiguating individuations as to reference-of-thought–prelogism\textsuperscript{6} -as-of-conviction,-in-profound-supererogation\textsuperscript{6} -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{5} at institutionalisation-threshold/institutionalisation and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{5} -<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-pyholism\textsuperscript{5} at uninstitutionalised-threshold\textsuperscript{0}} has to do with the given reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{6} -as-of-conviction,-in-profound-supererogation\textsuperscript{6} -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{5} or reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{6} -as-of-conviction,-in-profound-supererogation\textsuperscript{6} -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{5} wherein on one extreme the prelogism\textsuperscript{6} -as-of-conviction,-in-profound-supererogation\textsuperscript{6} -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{5} mental-disposition individuation adheres to a reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{6} -as-of-conviction,-in-profound-supererogation\textsuperscript{6} -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{5} (not necessarily implying their logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation appropriateness but logically-due as of attendant ontological-contiguity\textsuperscript{6} -<reifying-or-elucidating-of-


nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

<reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation>

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’

logical-dueness-precedes-disontologising-logical-outcome-arrived-at>

that underlies various shades of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
apriorising-psychologism>. As a general rule the


<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’

logical-dueness-precedes-disontologising-logical-outcome-arrived-at>

implies a mental-disposition for intrinsic-attribution of meaningfulness-and-teleology involving an inclination for presuming and implying of meaningfulness-and-teleology as limited/constraint by

attendant-ontological-contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–
devolving-as-of-instantiative-context>

while the

<reference-of-thought–looseness-of–

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’

logical-dueness-precedes-disontologising-logical-outcome-arrived-at>

can be seen transparently in the instance of the childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality development into adult psychopathy at which point social
educed existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context> of ‘meaningfulness-and-teleology’ whether as of ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging out of attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context>’ with temporal-dispositions or logical-dueness as of attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context> with the intemporal/conviction-as-to-profound-supererogation mental-disposition; so-construed as of their contrastive-synopsising-depths-of meaningfulness-and-teleology rather for a ‘conflation construal/conceptualisation’ and not a rather deceptive analytical reflex of apriorising/axiomatising/referencing {of attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment of reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to social meaningfulness-and-teleology by apriorising/axiomatising/referencing {of attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity which by habit or chance will often turn out to be as of attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
normalcy/postconvergence>‘–existentialism-form-factor but we fail to do this due to our
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ‘metaphysics-of-presence>{implicated-
‘nondescript/ignoreable–void ’as-to- presencing—absolutising-identitive-constitutedness’}
disposition as of institutionalisation and thus wrongly implying intemporal construal as of our
secondnatured institutionalisation which while inconsequential within the ambi
institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold
with the latter rather requiring a temporal-to-intemporal appraisal as of
metaphysics-of-absence>{implicated-epistemic-veracity-of- nonpresencing-<perspective–
ontological-normalcy/postconvergence> as its <reference-of-thought– categorical-imperatives/axioms/registry-teleology
-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology

The implication is that postlogism/psychopathy and other human temporal phenomena (and
so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often
wrongfully construed on the basis of intemporal secondnatured institutionalisation human
nature whereas the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by} postconverging entailment requires ‘synopsising-depth of a
human temporal-to-intemporal nature’ and so by apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging-disentailment–by} postconverging entailment to establish the uninstitutionalised-threshold
reference-of-thought– categorical-imperatives/axioms/registry-teleology
-for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology
rather as of maximalising-recomposuring-for-relative-ontological-completeness
—
unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold


(construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold which require their own new specific reference-of-thought–categorical-imperatives/axioms/registry-teleology –for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology which so established then enables the practical effectiveness of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold situation which is necessarily beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-

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existential-unthought and without social universal-transparency of the visitor. This example is exactly along the lines of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology needed for construing postlogism/psychopathy and conjugated-postlogism as of its social model at uninstitutionalised-threshold, and so by way of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context), in contrast to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity on the basis of the established reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology before the institutionalisation of such a specific uninstitutionalised-threshold takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of
its commonly assumed social elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity’. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of—reference-of-thought’—as-misappropriated—meaningfulness-and-teleology’ going by the visitor’s relative-ontological-incompleteness—of—reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology’—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology’ to preempt the induced procrypticism or ‘disjointedness-as-of—reference-of-thought’—as-misappropriated—meaningfulness-and-teleology’ from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional–deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology’—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology’ to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of—reference-of-thought’—as-misappropriated—meaningfulness-and-teleology’ and gives up on positivism–procrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology’—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology’ with respect to its relations with the childhood psychopathy. Thus at this individuation-level
uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology has superseded the prior positivism-procrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism-psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality—{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology} by formality dynamics; with the implication of lack of social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity}totalising—in-relative-ontological-completeness as the manifestation is beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought at this unserialised-threshold.
together with the inherent human complex of non-transcendability and hence undemmentativity across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger dementative/structural/paradigmatic picture of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology will meet with a mental-complex of <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-{implicated-'nondescript/ignorable-void ’-as-to-presencing—absolutising-identitive-constitutedness } and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology construing a storied-construct/ontologically-valid-narration driven by such postlogism/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledgeing maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-instantiative-moulting involving childhood psychopathy to adulthood psychopathy development, and corresponding evolving of social relations as of dynamic-cumulative-aftereffect ‘disjointedness-as-of’ reference-of-thought’-misappropriated–’meaningfulness-and-teleology involving ‘compulsing–nonconviction/madeupness/bottomlining’

where we will rather be unpalatably represented as decentered and preconverging-or-
dementing \(^\text{apriorising-psychologism, given our state of metaphysics-of-presence}\)\(\{\text{implicitied-}
\text{'nondescript/ignorable–void ' as-to- presencing—absolutising-identitive—constitutedness \}}\).

Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as
of a social-setup whose relative-ontological-incompleteness
reference-of-thought is non-
positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery
do not exist upon an accusation of sorcery is literally undermining itself but is seen as
ontologically necessary for the crossgenerational possibility of prospective transcendence-and-
sublimity/sublimation/superego\(\text{–de-mentativity. Supposed however that the interlocutor}
isn’t an isolated individual but a member from a positivistic society bringing about a cultural
diffusion in the non-positivistic society such that the latter looks up to the former by its
prospective relative-ontological-completeness reference-of-thought as it effectively has
greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative
technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be
circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of
\(\text{amplituding/formative–epistemicity}\)\(\text{totalising–self-referencing–}
syncretising/circularity/interiorising/akrasiatic-drag \). This new positivism reference-of-
thought categorical-imperatives/axioms/registry-teleology\(\text{-for-}
aposteriorising/logicising/deriving/intelligising/measuring–
meaningfulness-and-teleology\(\text{voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-
positivism reference-of-thought categorical-imperatives/axioms/registry-teleology\(\text{-for-}
aposteriorising/logicising/deriving/intelligising/measuring–
meaningfulness-and-teleology\(\text{will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the}
mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition
of the prior non-positivism reference-of-thought categorical-imperatives/axioms/registry-
teleology⁹, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹, highlighting that a postlogism⁷ like psychopathy in our positivism–procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness of reference-of-thought as beyond-the-consciousness-awareness-teleology⁹ - <in preconverging existential-extrication-as-of-existential-unthought>⁶ and ‘lack of constraining social universal-transparency¹⁰ - {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }; such that implying that our prior positivism–procrypticism, as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹, cannot longer be upheld at such uninstitutionalised-threshold but requiring in lieu a notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹ will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect <as Being-or-ontological-or-existential–defect>³⁵. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbeliefed in this instance as well in addition to the household familiarisation with
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}
denaturing\(^16\) as of non-positivism \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^9\), for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^99\)*
over the visiting stranger prior superstition believing ‘logically-undue conjugated-
postlogism\(^77\)/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^96\) derived-denaturing\(^16\) as of non-positivism reference-of-thought–categorical-
imperatives/axioms/registry-teleology \(^9\), for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^99\)*, with both latter logically reference-of-thought construed as of distractive-alignment-to-
reference-of-thought–of-apriorising/axiomatising/referencing\(^30\) or lacking-an-ontologically-
veridical- reference-of-thought due to their derived-denaturing\(^16\) which as of dynamic-
cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very
ontologically-central notion of every registry-worldview/dimension uninstitutionalised-
threshold\(^02\) which should thus be always construed as being in distractive-alignment-to-
reference-of-thought–of-apriorising/axiomatising/referencing\(^30\) with respect to its
prospective institutionalisation. It is effectively derived-denaturing\(^16\) that induces threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^96\)–<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as of uninstitutionalised-threshold\(^14\), as we can appreciate that the childhood
psychopathy and the visitor’s meaningfulness-and-teleology\(^99\) are in effect ontologically-
speaking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>. But then at the registry-worldview/dimension-level of analysis
however, when compared to the simplistic individuation-level postlogism\(^77\) analysis insight,
positivism and procrypticism in lieu of the respective prospective positivism and notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology in lieu of the respective prospective positivism and notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of prospective relative-ontological-completeness of reference-of-thought. This is further rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-enabling as of human condition that undermines intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity. This insight equally explains the pertinence of understanding postlogism/psychopathy in general as an epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-transversality disruptiveness nature on human meaningfulness-and-teleology and with the preconverging–dementating/structuring/paradigming relatively easily perceived at childhood, much like the early modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in understanding how the complexity of the human body works. Both individuation-level understanding of postlogism in a non-positivism as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional–deprocrypticism
reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism /psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-reference-of-thought-as undermining apriorising/axiomatising/referencing-as undermined apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in,{preconverging-disentailment–by}–postconverging-entailment induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness–of-reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its reference-of-thought–prelogism–as-of-conviction,-in-
profound-supererogation\textsuperscript{[2]}-<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’\textsuperscript{[9]}> is in an ‘intemporality\textsuperscript{[5]}-asymmetric-subsumption-of-
temporality\textsuperscript{[9]}’/asymmetrisation relative to the visitor and childhood psychopathy with respect to
the construal of ontological-veridicality. Hence the explainer of the situation construes the
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \}—confledness \textsuperscript{[1]}-in\{preconverging-
disentailment \by}) postconverging entailment \textsuperscript{[1]}-as of its asymmetrisation with respect to the
visitor whose \textsuperscript{[8]}reference-of-thought ontologising-deficiency/relative-ontological-
incompleteness\textsuperscript{[1]}-of- reference-of-thought as not factoring in the childhood psychopathy
postlogism\textsuperscript{[7]}-as-of-\textsuperscript{[7]}compulsing–nonconviction/madeupness/bottomlining-
\{\textless decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant–
intradimensional–ontologising’-–imbued-<contextualising/existentialising–attendant–
ontological-contiguity >;\textless in-shallow-supererogation \textless<-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\}–reference-of-thought which is
‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the
visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{[1]}-of-
reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t
arise in the very first place, as a \textsuperscript{[8]}reference-of-thought/axiomatic-construct is fundamentally
construed as of its soundness-or-ontological-good-faith/authenticity\textsuperscript{[1]}-of- reference-of-thought prior
to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity\textsuperscript{[9]}-of-\textsuperscript{[9]}reference-of-thought is established; thus, given the asymmetrisation of
the explainer of the situation \textsuperscript{[8]}reference-of-thought/axiomatic-construct as
existential/ontological as of attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as contextually-manifest prospective relative-ontological-completeness of reference-of-thought in contrast to the visitor’s ‘supposed reference-of-thought/axiomatic-construct’ which is non-existential/non-ontological as not-of attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as contextually-manifest prior relative-ontological-incompleteness of reference-of-thought. It is this fundamental fact that underlies the notion of ‘distractiveness or arrogation or usurpation or co-opting’ associated with the construal of the meaningfulness-and-teleology of temporal-dispositions perversion-and-derived perversion-of reference-of-thought -as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism> in relation to intemporal meaningfulness-and-teleology as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-
aposteriorising/logicising/deriving/intelligising/measuring- meaningfulness-and-teleology of the visitor’s reference-of-thought so ontologically-destructed by the childhood psychopathy postlogism ‘dereifying act’ of spilling water on a chair and accusing another, thereby undermining ontological-veridicality where logic-as-of-prelogism -as-of-conviction,-in-
profound-supererogation -<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> is wrongly assumed thus supposedly implying "logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation is
now to be engaged on the basis of the visitor’s ontologically-destructured ‘reference-of-
thought/axiomatic-construct rather than implying the ‘reference-of-thought—categorical-
imperatives/axioms/registry-teleology’-, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of
the explainer of the situation ‘reference-of-thought/axiomatic-construct as soundness-or-
ontological-good-faith/authenticity of reference-of-thought and the visitors and childhood
psychopathy reference-of-thought—degraded-devolving-as-of-uninstitutionalised-
threshold unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought.
The implication here is that the construal/conceptualisation of ontologically-veridical
meaningfulness-and-teleology lies entirely/exclusively/supersedingly on the ‘reference-of-
thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness
reference-of-thought of the explainer of the situation while the logical-dueness of the visitor’s
‘supposed but rather non-existential/non-ontological ‘reference-of-thought/axiomatic-
construct/curve-of-prior-relative-ontological-incompleteness of reference-of-thought’
doesn’t even arise in the very first place and fundamentally explains why its meaningfulness-
and-teleology is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-as-
being-in-arrogation and so more aptly as distractive-alignment-to reference-of-thought-<of-
apriorising/axiomatising/referencing>. Distractiveness as it implies that in such a context,
ontological-veridicality is construed exclusively as of intemporal prelogism—as-of-conviction,-
in-profound-supererogation—existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> reference-of-thought apriorising/axiomatising/referencing- {of attendant—

ontologically construed as determined by the \textit{amplituding/formative} wooden-language\text{\hspace{1em}imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications’} as respectively non-positivism \textit{reference-of-thought’ or as procrypticism \textit{reference-of-thought’}, then in effect the phenomena of non-positivism/medievalism postlogism\text{\hspace{1em}like notions-and-accusations-of-sorcery as well as psychopathic-postlogism-and-its-social-integration as of our procrypticism–or–disjointedness-as-of—reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of \textit{reference-of-thought} can only arise where there is mutual appropriateness-of—\textit{reference-of-thought-as-of-conflatedness} as existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity—of—\textit{reference-of-thought} in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implication—supposedly-apriorising—in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism—as-of-conviction,-in-profound-supererogation—cexistentially-veridical–‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}, and this latter is what tends to be falsely implied in situations of postlogism /psychopathy and conjugated-postlogism /social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived—perversion-of—reference-of-thought—as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation rather reflected-as-of-soundness-or-ontological-good-faith/authenticity of reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism /psychopathy phenomenon relatively resolvable at that individuation-level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension-level of more surreptitious adulthood pathological postlogism /psychopathy as as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency’ {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } with consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought> dynamics further associated with a generalised social ‘lack of constraining social universal-transparency’ {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness ‘of-’ reference-of-thought thus reflecting the uninstitutionalised-threshold backdrop for the registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-
categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness\textsuperscript{93} -of- reference-of-thought; wherein notional–conflatedness\textsuperscript{17}/constitutedness\textsuperscript{16}–to-conflatedness\textsuperscript{13} reflects their institutionalisation and denaturing\textsuperscript{11} reflects their uninstitutionalised-threshold\textsuperscript{102}. Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing–human-epistemic-abnormalcy-or-preconvergence \textsuperscript{1} towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social\textsuperscript{103} universal-transparency\textsuperscript{13} -(transparency-of-totalising-entailing,-as-to-entailing <amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) which critically tends to be solicited at its beyond-the-consciousness-awareness-teleology\textsuperscript{98} -<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} as in this individuation-level analysis, apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }– conflatedness\textsuperscript{19} in preconverging disentailment-by) postconverging entailment can equally be construed as tying down transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{99}/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} to ontological-normalcy/postconvergence as ontological-completeness-of- reference-of-thought avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and hence its construal as of ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{1}–or-ontological-reprojecting; while apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity }—

constitutedness—in-preconverging-entailment can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing 8 to the amplituding/formative wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }


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failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of our positivism–procrypticism. Notional~conflatedness\textsuperscript{14}/constitutedness\textsuperscript{13} points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional~deprocrypticism from our positivism–procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing--as-so-being-as-of-existential-reality; and not the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-complex of considering the <amplituding/formative> wooden-language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology } while failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing--as-so-being-as-of-existential-reality within the given registry-worldview/dimension, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as our positivism–procrypticism. A naïve conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-

sublimating–nascence,-disclosed-from-prospective-epistemic-digression more than just as of a virtue conceptualisation is more profoundly/all-embracingly an echoness of the implication of human limited-mentation-capacity for ontological-construal/ontological-conceptualisation, and so with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising

self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction and is equally relevant with regards to innocuous knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as it subsumes virtue-as-inherent-ontology; with dynamic-cumulative-aftereffect/aftereffect implications at the individuation-level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence

(nonpresencing-<perspective–ontological-normalcy/postconvergence>). In this regard, metaphysics-of-absence

articulated herein by this author is rather about, ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence


meaningfulness-and-teleology


historiality/ontological-eventfulness ~/ontological-aesthetic-tracing–<perspective–ontological-
For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence-insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~ self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~ self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism /psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment ~ self-assuredness-of-ontological-good-faith/authenticity ~ postconverging–de-mentating/structuring/paradigming ~ as-being-as-of-existential-reality that goes well beyond any given specific epiphenomenon– {in-the-overall-ecstatic-existence-supervening-conflatedness }/ incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment ~ self-assuredness-of-ontological-good-faith/authenticity ~ postconverging–de-mentating/structuring/paradigming ~ as-being-as-of-existential-reality as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism /psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment ~ self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> as of the possibilities of easily transcendentally-enabling-level-
of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-
as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> rather on the basis of any such specific epiphenomenon—{in-the-overall-
ecstatic-existence-supervening-conflatedness }/incidental occurring as of its relatively poorly objectifiable-as-desubjectifiable/subjectified incidental social context for analysis. Consider similarly that an epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-
while-he-sat-under-a-tree thus inspiring/providing-insight-for his laws of motion supposedly coherent ontological-commitment ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> for explaining mechanical phenomena. Certainly, the inherently more
expansive, universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment

<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality> as antinihilism

myriad retrospective and prospective mechanical phenomena for analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> on the basis of the specific epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-
confliction nature of many a natural sciences <amplituding/formative–epistemicity> totalising~devolved~purview~as~domain~of~construal~as~intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as~being~as~of~existential~reality> is wrong, such an insight about the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as~being~as~of~existential~reality> being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectifiable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of the social as of its blurriness”. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as~being~as~of~existential~reality> as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence ⟨implicated-epistemic-veracity-of-nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩ refers to any such
projections, as of human imaginatively derived from our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment

faith/authenticity

~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.,for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression; thus enabling human limited-mentation-capacity-deepening insights as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by ~reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics ~reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation ~reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educated-existentialising/contextualising/textualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology) with respect to that now DNA-based genetics specific institutionalised <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity —educated-existentialising/contextualising/textualising-contiguity —conflatedness in {preconverging-disentailment by} postconverging-entailment within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure—⟨as-to- historiality/ontological—eventfulness /ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’⟩⟩ are the conjoined effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity —educated-existentialising/contextualising/textualising-contiguity —conflatedness in {preconverging-disentailment by} postconverging-entailment within the same positivism registry-worldview of appraisal is way low compared to
the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and notional–deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in [preconverging-disentailment—by—postconverging-entailment over the prior distractive-alignment-to reference-of-thought—of-apriorising/axiomatising/referencing]. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology over our positivism–procrypticism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of our ‘lived social’ uninstitutionalised-threshold with respect to psychopathy and social psychopathy and procrypticism in general is a wholly new dramatically different depth of understanding, and from our present inclination of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity within the positivism institutionalisation framework. Beyond the above contrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
shallow-supererogation <as-to-'attendant-intradimensional'-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism>. The operant and
technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-
onontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by} postconverging entailment for ontologically-veridical 56 meaningfulness-
and-teleology 9 and ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> condition’ of
reception/distortion across the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions involving denaturing 16 where there is
‘lack of constraining social 103 universal-transparency 104-{transparency-of-totalising-entailing-
as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness }}. The establishment or rather coming into being of a prospective registry-
worldview/dimension institutionalisation reference-of-thought can thus be construed as of
pure-onontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—conflatedness 13 in-
{preconverging-disentailment by} postconverging entailment for ontologically-veridical
56 meaningfulness-and-teleology 9, and so because it is both the mechanical-knowledge as the
constraining technical outcome and the non-constraining driving underlying intemporal-
disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, with both
constituting the organic-knowledge. This transcendental knowledge construct establishes a
dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-
veridity transcendental-enabling/sublimating/supererogatory-de-mentativity
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity (as it supersedes the prior beyond-the-consciousness-awareness-teleology\textsuperscript{77} -<in preconverging-existential-extrication-as-of-existential-unthought> \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} and the prior ‘lack of constraining social universal-transparency\textsuperscript{103} -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness }), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology\textsuperscript{99} as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation \textsuperscript{19} reference-of-thought as of pure-ontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -reduced– existentialising/contextualising/textualising-contiguity }—conflicatedness -in-{preconverging-disentailment–by}–postconverging-entailment for prospective relative-ontological-completeness -of- reference-of-thought \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99}. But then in due course and at the uninstitutionalised-threshold\textsuperscript{102} of this prospective institutionalisation \textsuperscript{8} reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wanes as the reality of human notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold\textsuperscript{102} by the registry-worldview’s/dimension’s least common denominator as <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold\textsuperscript{102} that is a drawback-to/undermines
prospective knowledge and institutional deferential formalisation transference as of prospective relative ontological completeness of reference of thought intrinsic reality ontological veridicality transcendental enabling sublimating supererogatory de mentativity <amplituding formative epistemicity> causality as to projective totalitative implications of prospective nonpresencing for explicating ontological contiguity, and is rather oriented to sovereign extrication over knowledge reification gesturing in prospective psychologismic apriorising axiomatising referencing {of attendant ontological contiguity educed existentialising contextualising textualising contiguity } conflatedness in [preconverging disentailment by] postconverging entailment at this uninstitutionalised threshold as of social aggregation enabling, as of its bare constraining mechanical knowledge since reference of thought categorical imperatives axioms registry teleology are only mechanistically constraining lacking the organic spirit or ontological faith notion or ontological fideism imbued underdetermination of motif and apriorising axiomatising referencing as so being as of existential reality. Anecdotally, we know as of our uninstitutionalised threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a sense of rightness is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal dispositions fulfilment of such mechanistic effectiveness as mechanical knowledge without the non constraining and abstract organic mental disposition as of ontological faith notion or ontological fideism imbued underdetermination of motif and apriorising axiomatising referencing as so being as of existential reality of the emanant kind that had driven the reference of thought construal in the first place distort in due course organic meaningfulness and teleology, as of temporal mental dispositions of shortness of register of meaningfulness and teleology. Thus such implied prospective reference of thought, social organisations and institutions as organic meaningfulness and teleology then
apriorising/axiomatising/referencing’-logical-dueness⟩ or psychopathic ‘reference-of-thought–looseness-of-tethering–to–prelogism as-of-conviction,-in-profound-supererogation
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ as of its temporal postlogism threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩ with respect to its postlogic-backtracking-<iterative-looping–’set-of-dereifying-hollow-narratives-and-acts’⟩, in full conscious-awareness-teleology, which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing-of-narratives)
inducing its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩ and its consequent derivation as conjugated-postlogism or social psychopathy threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩. This process is mirrored with the various conjugated-postlogism conscious or
unconscious aligning to the psychopathic/postlogic postlogism

\[\text{as-of} \] compulsing

nonconviction/madeupness/bottomlining-

\[\langle \text{decontextualising/de-existentialising-} \text{of-attendant-intradimensional-} \text{apriorising/axiomatising/referencing}-\text{-induced-disontologising\'}-\text{-of-the-} \text{attendant-intradimensional-} \text{ontologising}-\text{imbued-} \text{contextualising/existentialising-} \text{attendant-ontological-contiguity}\rangle \]

\[\text{-in-shallow-supererogation} \text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-} \text{attendant-intradimensional-} \text{apriorising/axiomatising/referencing\'}-\text{-logical-dueness}\rangle \}

\text{vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\'}.

Thus effectively such a postlogism

\[\text{as-of} \] compulsing

nonconviction/madeupness/bottomlining-

\[\langle \text{decontextualising/de-existentialising-} \text{of-attendant-intradimensional-} \text{apriorising/axiomatising/referencing}-\text{-induced-disontologising\'}-\text{-of-the-} \text{attendant-intradimensional-} \text{ontologising}-\text{imbued-} \text{contextualising/existentialising-} \text{attendant-ontological-contiguity}\rangle \]

\[\text{-in-shallow-supererogation} \text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-} \text{attendant-intradimensional-} \text{apriorising/axiomatising/referencing\'}-\text{-logical-dueness}\rangle \}

process is rather very simplistic, and the deception arises actually from the prelogism

\[\text{as-of-conviction,-in-profound-supererogation}\text{-existentially-veridical-} \text{attendant-intradimensional-} \text{apriorising/axiomatising/referencing\'}-\text{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at-} \text{mental-states to be by mental-reflex in prelogism\'}\]

\[\text{as-of-conviction,-in-profound-supererogation}\text{-existentially-veridical-} \text{attendant-intradimensional-} \text{apriorising/axiomatising/referencing\'}-\text{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at-} \text{thus inducing wrongful teleological elevation of the postlogism\'}\text{psychopathic meaningfulness-and-teleology\'}, \text{which wouldn’t occur at childhood psychopthy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the distractive-alignment-to-\text{reference-of-thought-}}\]
apriorising/axiomatising/referencing\(^0\) of any registry-worldview/dimension institutionalisation \(^5\) meaningfulness-and-teleology\(^9\) as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism\(^7\) distractive-alignment-to-\(^8\) reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing} >\)\(^3\) of meaningfulness-and-teleology\(^9\), - the generalised temporal-dispositions to integrate such ontologically-destructed \(^5\) meaningfulness-and-teleology\(^9\) as of the registry-worldview’s/dimension’s relative-ontological-incompleteness -of- reference-of-thought explaining its beyond-the-consciousness-awareness-teleology\(^9\) -<in-preconverging-existential-extrication-as-of-existential-unthought>- and ‘lack of constraining social \(^{103}\) universal-transparency\(^10\) -\{transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–}\text{epistemicity}>\text{totalising–in-relative-ontological-completeness}\}\}, - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such registry-worldview/dimension institutionalisation \(^5\) meaningfulness-and-teleology\(^9\) distractive-alignment-to- reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing} >\)\(^3\) dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation framework. The implication of such ‘temporal distractive-alignment-to-\(^8\) reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing} >\)\(^3\) of institutionalisation \(^5\) meaningfulness-and-teleology’ across all registry-worldviews/dimensions is that ‘meaningfulness-and-teleology’ as of prospective registry-worldview/dimension institutionalisation involves ‘its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}–confaltedness -in-\{preconverging-disentailment by\}–postconverging-entailment of \(^5\) meaningfulness-and-teleology\(^9\) exactly by
transcending/superseding

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights behind the prior registry-worldview/dimension
uninstitutionalised-threshold. As critically the naivety of wooden-language/imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of-'nondescript/ignorable—void—with-regards-to-
prospective-apriorising-implications/} within a same registry-worldview/dimension
uninstitutionalised-threshold reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights arising as perversion-of reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation due to its prior relative-ontological-incompleteness reference-of-thought (as failing rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-
uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing preempts—disjointedness-as-of reference-of-thought, as-to—
epistemicity>growth-or-conflatedness/transvaluative-
epistemycity/epistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation,
universalisation, positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be
upheld on the basis of the same uninstitutionalised-threshold\textsuperscript{102}/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment–by} postconverging-entailment. Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism perversion-of\textsuperscript{71} reference-of-thought\textsuperscript{<as-preconvergingly-supererogation>}\textsuperscript{83} construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional–deprocrypticism utter psychical-and-institutional apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{11} in {preconverging-disentailment–by} postconverging-entailment of meaningfulness-and-teleology\textsuperscript{99}, and not wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfulness-and-teleology\textsuperscript{99} is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in construing that the respective prospective institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation, universalisation, positivism and notional–deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold\textsuperscript{102}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrysticism, enabling the cumulative recomposuring of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) as of difference-
conflatedness -as-to-totalitative-reification-in-singularisation<as-to-the-

nondisjoinedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-
contiguity’; as of intemporal/ontological/social/species/ universal/transcendental/\(^{55}\) maximalising-
recomposuring-for-relative-ontological-completeness\(^{82}\)—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming and not temporal extricatory
preconverging–de-mentating/structuring/paradigming parasitising/co-opting to the species
existential-tale.]

The statements articulated priorly (before the square brackets texts digression) speak of the
reality of ‘human temporal uninstitutionalised-threshold mental-disposition’ even in our own
positivism reference-of-thought registry-worldview. It is fair to say the statement made
before, “Z … will look down on B, C, D, E and F mental-dispositions perversion-and-derived-
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability” is circumstantially relevant even in our
positivistic registry-worldview wherein ‘lack of constraining social universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} induces a ‘human temporal uninstitutionalised-threshold\textsuperscript{02} mental-disposition’ temporality\textsuperscript{09}/shortness or shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{09} drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold\textsuperscript{02} with respect to perceived–social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening\textsuperscript{51}, truly reflect the inherent nature of 'human temporal uninstitutionalised-threshold\textsuperscript{02} mental-disposition'; and the deprocrypticism-driven understanding of which should rather be an avenue for a pivoting/decentering psychologism with respect to positivism–procrypticism registry-worldview/dimensions vices-and-impediments\textsuperscript{105} (just as with all previous transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{37}–as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing\textsuperscript{–as-veridical-epistemicity–relativism-determinism <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity’, rather than a naïve metaphysics-of-presence\{implicated–nondescript/ignorable–void ’–as-to–presencing—absolutising-identitive-constitutedness \} mental complex that only serves ‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction made between the nature of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ registry-worldview’s/dimension’s \textsuperscript{53} reference-of-thought and ‘human temporal uninstitutionalised-threshold\textsuperscript{02} mental-disposition’ registry-worldview’s/dimension’s
reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into perspective the idea that the present and as of our present social construction and individuations as being relatively more exceptional than the solipsistic nature of humans in prior epochs is false, with such wrongly implied exception rather being a confusion between ‘cumulated institutionalisation’ (which we carry by being secondnatured at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening —leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality/longness (which overall is no more greater than that of humans of previous <cumulating/recomposuring–attendant-ontological-contiguity >—successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold, which choices when of intemporality—drive solipsistic-choices are maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-teleology as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold—facet, so-construed by metaphysics-of-absence—{(implicated-epistemic-veracity-of- nonpresencing—<perspective–ontological-normalcy/postconvergence>}, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity. Such metaphysics-of-absence
(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and- 
apriorising/axiomatising/referencing’}. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific meaningfulness-and-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-
scientific disposition, as beyond-the-consciousness-awareness-teleology\(^9\) - <in-preconverging-
existential-extrication-as-of-existential-unthought>\(^6\). This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology\(^9\) in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality-<for-sublimating–existential-
eventuating/denouement>−of-affirmative-and-unaffirmative−disambiguated−‘motif-and-
apriorising/axiomatising/referencing’. In another respect, with regards to scientific
‘meaningfulness-and-teleology’ and as it informs the social-construct of knowledge and
deferential-formalisation-transference (as power relations with respect to knowledge as socially
empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory−de-mentativity that induces social
dereference to formal knowledge constructs and other formal constructs, on the basis that that
will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold when
such domains lacked or were deficient with respect to formal knowledge constructs or other
formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all
opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic
contending mental-dispositions on the basis of the determining or non-determining need for
‘social consensus as of social-aggregation-enabling by human temporal
 ⟨amplituding/formative⟩ wooden-language—⟨imbued—averaging-of-thought—⟨as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology —as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩⟩ mental-
dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative
intrinsic-reality/ontological-veridicality
transcendental-
enabling/sublimating/supererogatory−de-mentativity by human intemporal mental-dispositions
and projections’; explaining why higher and higher registry-worldviews/dimensions as of their
prospective relative-ontological-completeness —of— reference-of-thought increasingly defer
domains of ‘meaningfulness-and-teleology’ more and more to formal constructs while
increasingly reducing the sphere of the extended-informality—{susceptible-to-effecting-
parsimony—as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology } as of its
free-for-all nature. The bigger point being that even in our positivism–procrypticism registry-
worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal wooden-language-imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining
the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal

\textless\text{amplituding/formative}\textgreater \text{wooden-language-}\text{imbued—averaging-of-thought-}\text{as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-}
\text{as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle \text{mental-dispositions and projections’}. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism/psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal

\textless\text{amplituding/formative}\textgreater \text{wooden-language-}\text{imbued—averaging-of-thought-}\text{as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-}
\text{as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle \text{mental-dispositions and projections’}, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism/phenomenon including psychopathy on the assumption of an overall
‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence-(implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness) instead of assuming a ‘human temporal uninstitutionalised-threshold’ mental-disposition’ of the social by prospective metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>), since the construal of our postlogism as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-ornotional-projective-perspective, reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>), we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporality/shortness shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications> in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging–de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-conjugatively-and-transfusively-the ontological-contiguity—of-the-human-institutionalisation-process of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede universalisation–non-positivism/medievalism equates
that striving for notional-deprocripticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure{(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)} or registry-worldviews/dimensions inevitably implies a dichotomy of reference-of-thought modalities of the same perpetual temporalities-drives and intemporality-drive (given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation-
inducing-the-uninstitutionalised-threshold’ and ‘maximal-as-intemporal-operating-modality-
reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-
completeness’—unenframed-conceptualisation-as-inducing-the-prospective-
institutionalisation’. Virtue is essentially about the intemporality-drive as maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence{(implicit-ed-epistemic-veracity-of-
nonpresencing<perspective–ontological-normalcy/postconvergence>)/postdication with reference-of-thought–categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought–categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding-as-of-apriorising/axiomatising/referencing>
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness reference-of-thought, by ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness-or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporality-drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’
will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of \textit{attendant-ontological-contiguity-\textsuperscript{reduced}-existentialising/contextualising/textualising-contiguity} \textsuperscript{in-reification/dereification} as of their prior relative-ontological-incompleteness \textsuperscript{reference-of-thought}, contrasted with the positivist naturalist conception of \textit{attendant-ontological-contiguity-\textsuperscript{reduced}-existentialising/contextualising/textualising-contiguity} \textsuperscript{-in-elucidation-or-reification as-seeking-a-cure} as of its prospective relative-ontological-completeness \textsuperscript{reference-of-thought}; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness \textsuperscript{reference-of-thought}, as the notion of proof/evidence is more critically tied down to \textit{attendant-ontological-contiguity-\textsuperscript{reduced}-existentialising/contextualising/textualising-contiguity} \textsuperscript{-reification as of singularisation} as-to-the-nondisjoinedness/entailment-of-prospective-\textsuperscript{nonpresencing} projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity \textsuperscript{-profound-supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking~qualia-schema} in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter \textsuperscript{meaningfulness-and-teleology} as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the \textsuperscript{universal} ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with
transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83} reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textsuperscript{8}}; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism\textsuperscript{4} as of reasoning-through/messianic-reasoning contortion is rather in transversality <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of the prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83} reference-of-thought and the contorted prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83} reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83} reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism\textsuperscript{4} as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of postconverging–nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness –of-reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-
completeness’-of-reference-of-thought but for the induced crossgenerational transcendental metaphoricity" possibility, and the contortion is more of a token as of the metaphoricity" possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity" that is ‘beyond the prior relative-ontological-incompleteness’-of-reference-of-thought full \textsuperscript{58} meaningfulness-and-teleology\textsuperscript{99} implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity” possibility for prospective relative-ontological-completeness’-of-reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness’-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness’-of-reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness’-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity” gesturing for prospective relative-ontological-completeness’-of-reference-of-thought as of postconverging-nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism\textsuperscript{4}, different from asceticism\textsuperscript{4} as reasoning-from-
results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness towards-ontological-completenessss-of-deprocrypticism’ as of their specific reflection of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to-

ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ is all about undermining a nihilistic
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-
’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> mental-
disposition to prospective opened-construct-of—meaningfulness-and-teleology’. The
fundamental ontological dearth of identitive-constitutedness—as—‘epistemic-totality’—
dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of—presencing—
absolutising-identitive-constitutedness > —as-flawed-epistemicity-relativism-determinism as
of dissingularisation—as-to-the-disjointedness/disentailment-of—presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of
<amplituding/formatic—epistemicity>totalising/circumscribing/delineating meaningfulness-
and-teleology with ‘no-tracing-and-as-it-neuterises’—the-dynamics-of-temporal-to-intemporal-
ontological-performance —<including-virtue-as-ontology> thus failing to reflect existential
wholeness/nested-congruence of meaningfulness-and-teleology and undermining
knowledge-reification—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by—}—postconverging-entailment’ at a given
reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable—void
(actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing—narratives)
threshold as of its prior relative-ontological-incompleteness construed as uninstitutionalised-
threshold, while falsely implying the given reference-of-thought mere identitive
conceptualisations/‘candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument that by its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation falsely implies that its ‘meaningfulness-and-teleology’ is necessarily as of ‘identitive amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging-or-dialectical-thinking’—apriorising-psychologism’ even at its uninstitutionalised-threshold even where it is effectively preconverging-or-dementing—apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation fails to induce an ontologically-Veridical reifying trace/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity. We can imagine as of a non-positivistic social-setup reference-of-thought identitive-constitutedness-as–‘epistemic-totality’-dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold; much like as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism–procrypticism that ‘integrates procrypticism–or–disjointedness-as-of-reference-of-thought-as-thinking’ as of its uninstitutionalised-threshold; and in both cases the ‘trace/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism-determinism’ of ontological wholeness/nested-congruence’ as knowledge-reification–gesturing-<in-

prospective_psycho
cognistic-apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -eroded–existentialising/contextualising/textualising-contiguity } —

conflatedness -in-{preconverging-disentailment–by–postconverging-entailment> breaks
down at the uninstitutionalised-threshold thus assuming a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives)

identitive-constitutedness ’-as-‘epistemic-totality ’-dereification-in-dissingularisation-<as-to-

the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -
as-flawed-epistemicity-relativism-determinism representation of the breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical

reality of ‘preconverging-or-dementing –apriorising-psychologism superstition’ and ‘preconverging-or-dementing –apriorising-psychologism procrasticism—or–disjointedness-as-of– reference-of-thought’. It is singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-nopresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism in preempting any such de-mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold as implied by notional–deprocripticism that reflects ‘ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nopresencing> -as-

so prior to assumed 'meaningfulness-and-teleology' aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed 'meaningfulness-and-teleology' aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness } construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a dementative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality’ reference-of-thought/epistemic-totalising—self-
preempting—disjointedness-as-of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrpticism human subject superegoic vices-and-impediments’. It should be noted that the way the construction of knowledge works at reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. In this regard, we can construe that even the wooden-language imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in prospective relative-ontological-completeness as of positivism reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
"meaningfulness-and-teleology" aposteriorising/logicising/deriving/intelligising/measuring is
the route for ontologically-veridical human knowledge transformation and emancipation as of
prospective positivism is very much alien to the non-positivism/medievalism cloistered-
consciousness. Likewise, the wooden-language imbuend—averaging—
mental-disposition in our positivism–procrypticism effectively do has a sense of human
knowledge development and emancipation but as of a mental-reflex that such a conception is
necessarily by way of our positivism–procrypticism reproducibility—
mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation as of "reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
"meaningfulness-and-teleology" aposteriorising/logicising/deriving/intelligising/measuring. In
the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
reasoning’ articulation of prospective ontologically-uncompromised—referentialism
notional–deprocrypticism reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
"meaningfulness-and-teleology" aposteriorising/logicising/deriving/intelligising/measuring is
the route for ontologically-veridical human knowledge transformation and emancipation in
futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—"meaningfulness-and-teleology" as of prospective
notional–deprocrypticism is very much alien to our positivism–procrypticism cloistered-
consciousness. In both instances the notion of prospective metaphoricity is one that
necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality’/‘reference-of-thought/epistemic-totalising’-self-referencing-syncretising/circularity conception of ‘meaningfulness-and-teleology’ which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism <amplituding/formative-epistemicity> causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity’ to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-ontological-completeness is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor at its
uninstitutionalised-threshold implies that the human psychological reflex as of its limited-capacity at any such uninstitutionalised-threshold is not geared to adhere to abstract ontological-veridicality as it will operate its state of dissingularisation-presencing—absolutising-identitative-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularity—presencing—absolutising-identitive-constitutedness > prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness state is downright ontologically ridiculous and the manifestation of an totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness state is downright ontologically ridiculous and the manifestation of an
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has its very own complete transformative and emancipative potential as if of fully-attained

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness

registry-worldviews/dimensions superegoic vices-and-impediments

wherein postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing—apriorising-psychologism as of prospective postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘ presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ it is beyond the idea of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of intemporal/longness-of-register-of—meaningfulness-and-teleology projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity

<shallow-supererogation —of-mentally-aestheticised-preconverging/dementing —qualia—
schema>; and so, as its essential “meaningfulness-and-teleology” is as of a solipsistic transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus.
but then paradoxically from the beginning of times superstitious beliefs had pervaded all the
echelons of human societies whether as of true belief or opportunistically, and have only been
increasingly undermined with the advent of positivistic reasoning at the beginning of modern
times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
of human ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology/ reference-of-thought/devolving. Thus any given registry-
worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-
dialectical-thinking—apriorising-psychologism’ prior institutionalisation as reasoning-from-
results/afterthought and very weakly constrained to represent itself as of its preconverging-or-
dementing—apriorising-psychologism uninstitutionalised-threshold which it tends to
represent as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing-narratives), for the possibility of its prospective transcendence-
and-sublimity/sublimation/supererogatory~de-mentativity into prospective institutionalisation.
This reality is known as human ‘supererogatory~de-mentative constraint’ to prospective
institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as
of the possibility of prospective relative-ontological-completeness-of-reference-of-thought.
Human supererogatory~de-mentative constraint is fundamentally associated with poor
universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ⟩ with
respect to social-stake-contention-or-confliction at uninstitutionalised-threshold. This then
fails to induce the necessary existential assurance for prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity and on that token fails to tip the balance
over the ‘social obfuscation dynamic effect’ of wooden-language
⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought
categorical-imperatives/axioms/registry-teleology) as of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ that stifle the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness⁸³—of—reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness⁸⁸, for resolving a given registry-worldview/dimension vices-and-impediments¹⁰⁵; this notion of human supererogatory—de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as implied by a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness⁸⁷ and relative-ontological-completeness⁸³ reference-of-thought <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity, and thus making the given presence reference-of-thought as our positivism—procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag despite the fact of its prior relative-ontological-incompleteness⁸⁸—of—reference-of-thought to

about emancipating universal meaningfulness-and-teleology, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-ontological-incompleteness reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing<perspective–ontological-normalecy/postconvergence-reflected–epistemicity-relativism-determinism> of reifying attendant ontological-contiguity reduced existentialising/contextualising/textualising-contiguity, and thus adopting a dereification posture as enabled by ‘lack of constraining social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness’). Such a human disposition to decontortion at uninstitutionalised-threshold arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology as it reflects existence’s coherence/contiguity as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. But then such a decontortioning disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold where we are actually preconverging-or-dementing apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our
decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness; wherein across the successive institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>), decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity in undermiming the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of
universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }.

Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness and emotional-involvement. In another respect the implications of flawed identitive-constitutedness-as-‘epistemic-totality‘–dereification-in-dissingularisation
<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > -as-flawed-epistemicity-relativism-determinism as of dissingularisation
has implications with the ontological-performance -<including-virtue-as-ontology> as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness as-‘epistemic-totality’-dereification-indissingularisation as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness as-flawed-epistemicity-relativism-determinism implied as of dissingularisation as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that in many ways ignores/overlooks knowledge-reification–gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment–by}–postconverging-entailment as of singularisation as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness as-‘epistemic-totality’-dereification-indissingularisation as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness as-flawed-epistemicity-relativism-determinism’ thus leading to a disposition that considers knowledge as an exercise of mere conceptual patterning inherently
validated by formalisations on the basis of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

without the constraint of knowledge-reification—gesturing—prospective_psychologismic~apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity

conflatedness—in—preconverging-disentailment—by—postconverging-entailment> as of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care—an—episteme. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential
phenomenality, it is lost to it that social and other existential phenomenality is already
precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the
consequence that it naively construes of reification as simply projecting ‘the supposedly
reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential
phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-
entailing/nested-congruence’ of existential phenomenality and thus misrepresenting,
denaturing’ and producing relatively ontologically-flawed ‘meaningfulness-and-teleology’.
Such articulations tend out to be merely implied decontextualised/abstracted constructs with
poor appreciation and construal of their conceptualisations as of underlying relative-
ontological-incompleteness ‘/relative-ontological-completeness

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating/~projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence}> with respect to temporal-to-intemporal ontological-
performance^~<including-virtue-as-ontology> which is what enables the reification of
existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-
articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the
notion of parrhesia more critically enables its knowledge-reification–gesturing~<in-
prospective_psycho logicalism~apriorising/axiomatising/referencing—{of-attendant-ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity } —
conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> with
regards to the possibility of human transcendence-and-
sublimity/sublimation/“supererogatory—aestheticising-re-motif—
de-mentativity as can be projected from an Ancient
Greece context right up to our modern and futural context in contrast to say analytic philosophy
‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways
constitutedness\textsuperscript{14}—in—preconverging-entailment nature outside attendant-ontological-contiguity\textsuperscript{15}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{16} whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative\textsuperscript{17}’ ontological-performance\textsuperscript{18}—<including-virtue-as-ontology>’ as of its reifying apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflicatedness—\textit{in—\{preconverging-disentailment—by—postconverging-entailment\}—connotative} nature reflecting the ontological-veracity/ontological-performance\textsuperscript{20}—<including-virtue-as-ontology> of human-subpotency epistemic-or-notional—projective-perspective of meaningfulness-and-teleology \textsuperscript{21} articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment\textsuperscript{22}—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality\textsuperscript{23} as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{24}—postconverging—de-mentating/structuring/paradigming\textsuperscript{25}—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency—\textit{sublimating—nascence,-disclosed-from-prospective-epistemic-digression} epistemic-or-notional—projective-perspective of <amplituding/formative—epistemicity\textsuperscript{26}> causality—\textit{as-to-projective-totalitative—implications-of-prospective—nonpresencing,-for-explicating-ontological-contiguity} as of prospective relative-ontological-completeness\textsuperscript{27} <amplituding/formative—epistemicity\textsuperscript{26}> causality—\textit{as-to-projective-totalitative—implications-of-prospective—nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{27}}, and so-construed as of difference-conflatedness\textsuperscript{28}—\textit{as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—>—as-veridical—epistemicity-relativism-determinism <amplituding/formative—epistemicity\textsuperscript{26}> causality—\textit{as-to—}
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–
/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \-for- conceptualisation with regards to human limited-mentation-capacity-deepening\(^{1}\) as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent edging towards completion of ontological-performance\(^{2}\)-\langle including-virtue-as-ontology \rangle of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic asksis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation\rangle, whereas the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \-educed- existentialising/contextualising/textualising-contiguity } \-constitutedness \-in- preconverging- entailment mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-positivism–procrypticism/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,-in-positivism–procrypticism/disjointedness as if it has got an absolutely veridical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness\(^{3}\). This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment \langle self-assuredness-of-ontological-good-faith/authenticity \-postconverging–de-mentating/structuring/paradigming \-as-being-as-of-existential-reality \rangle \langle as-to-postconverging-or-
dialectical-thinking\textsuperscript{2}–apriorising-psychologism\textsuperscript{3}
poorly-appreciate the fact that just as scientific studies are transformative the study of the social
rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to
prospective human Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development, even though it is more subject to higher emotional-involvement as of its
displacement/decentering-of-the-human-subject <amplituding/formative—
epistemicity> causality—as-to-projective-totalitative—implications-of-prospective-
onpresencing—for-explicating-ontological-contiguity. Whereas the analytic tradition
posture as with ‘speech act’ gives precedence to logical-commitment as reflected in its
atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity)
geared towards identitive-constitutedness—as-‘epistemic-totality’—dereification-in-
dissingularisation—as-to-the-disjointedness/disentailment-of presencing—absolutising—
identitive-constitutedness > as-flawed-epistemicity-relativism-determinism, which by the
token of working by atomising/taking-to-pieces formalisation on specific aspects or specific
interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of
eccstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming as-being-as-of-
existential-reality> in want of knowledge-reification—gesturing<in—
prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity—
conflicatedness—in—{preconverging—disentailment—by}—postconverging—entailment> for
knowledge as ontologically-veridical meaningfulness-and-teleology, as can be validated and falsified by causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity postconverging-de-mentating/structuring/paradigming as-being-as-of-existential-reality about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendency of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of knowledge-reification-gesturing as of prospective-psychologismic-apriorising/axiomatising/referencing {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging-disentailment-by}—postconverging-entailment as of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity, and goes on to naively deploy outside knowledge-reification-gesturing as of prospective-psychologismic-apriorising/axiomatising/referencing {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging-disentailment-by}—postconverging-entailment such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in apriorising/axiomatising/referencing {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness in
preconverging entailment as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming —as-being-as-of-existential-reality> for knowledge elucidating/reifying which validation and falsifiability is rather a matter of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability is ever always a matter of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—’human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or any <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal—as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking —apriorising- psychologism> when the conceptualising is in prospective relative-ontological-completeness or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring
<as-to-preconverging-or-
dementing –apriorising-psychologism> when the conceptualising is in prior relative-
ontological-incompleteness, and in both instances as substantiated or unsubstantiated
respectively by <amplituding/formative–epistemicity> causality <as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity> in
reflection of the ascendency of existence-potency ~sublimating–nascent,-disclosed-from-
prospective-epistemic-digression. For instance, with the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism> of theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs over classical-mechanics—axiomatic-constructs as unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring<as-to-preconverging-or-dementing –apriorising-psychologism>. This is also the
case as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism> of the ‘relative-ontological-completeness’ of reference-of-
thought’ over ‘relative-ontological-incompleteness’ of reference-of-thought’ as
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –
apriorising-psychologism>,; for instance, futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-
and-teleology’ as of prospective notional–deprocrypticism over our positivism–procrypticism
or in the case of our positivism over prior non-positivism–medievalism. Logic arises as a
mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of
ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-
ontology/apriorising/axiomatising/referencing of Being and beings. However, because a reference-of-thought is already an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism-slantedness as of the historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism' of its meaningfulness-and-teleology as from difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism in ontological-contiguity, we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—
our positivism or prospectively the unaffirmation/depresentation/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism of our flawed-as-preconverging-or-dementing-apriorising-psychologism positivism/rational-empiricism manifestation of procrypticism--or--disjointedness-as-of-reference-of-thought


Fundamentally thus there de-mentative/structural/paradigmatic divergence imbued notional-discontiguity/epistemic-discontiguity\textsuperscript{\langle shallow-supererogation—of-mentally—aestheticised—preconverging/dementing—qualia-schema\rangle} of their incrementalism-in-relative-ontological-incompleteness\textsuperscript{5}—enframed-conceptualisation from the prospective notional-contiguity/epistemic-contiguity\textsuperscript{\langle profound-supererogation—of-mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema\rangle} of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation, with maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation reflected in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—\textit{as-to-postconverging—or—dialectical-thinking—apriorising-psychologism} as of ontologically-veridical difference-conflatedness\textsuperscript{11}—as-to-totalitative-reification-in-singularisation—\textit{as-to-the—nondisjointedness/entailment-of-prospective—nonpresencing}—as-veridical-epistemicity—relativism-determinism in ontological-contiguity\textsuperscript{6} as from existence-potency\textsuperscript{9}—sublimating—
conventioning-referencing as of aristocratic/despot self-aggrandisement
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. The point here being that the stake for prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity are ever always beyond any given registry-worldview/dimension <amplituding/formative> wooden-language

(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-

prospective-apriorising-implications>}

conventioning-referencing <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ’,

and by that token is geared towards antinihilistic undermining of sophist/pedantic dispositions

as of宣称incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation.

With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly

given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-

mentating/structuring/paradigming –as-being-as-of-existential-reality> implied ecstatic-
totalising-entailing/nested-congruence with the former and logical-commitment implied
atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning–{as-devoid-of-attendant–ontological-contiguity–educed–

existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of-

’prospective-relative-ontological-completeness ’:so-rather-enabled-<by-a- nonpresencing-
divulging-of-momentous-historiality/ontological-eventfulness /ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-
determinism’>}, it can be naively implied that similar conceptual wordings imply similar
ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the knowledge-reification–gesturing-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textit{educed–existentialising/contextualising/textualising-contiguity}\}—conflatedness \textit{in \{preconverging-disentailment–by\} postconverging-entailment} constraining implications of its ‘equal sign’, speaking of a self-conscious awareness that calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability\textsuperscript{42} with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficulty be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textit{presumption}; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of
ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicited/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> in producing knowledge as ‘meaningfulness-and-teleology’; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to amplituding/formative–epistemicity causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in-[preconverging-disentailment–by]-postconverging-entailment than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-[preconverging-disentailment–by]-postconverging-entailment demand on human living experience for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then this is more a question of ‘expanded onticising construal of existence as of amplituding/formative–epistemicity totalising–devolved purviews of
existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity’ /ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifiedly-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ as of supervening-conflatedness[1]. Knowledge as ‘meaningfulness-and-teleology’[8], whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment "implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as reflected by <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
mentating/structuring/paradigming –as-being-as-of-existential-reality> is equally as of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality.–as-to-
human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or
<amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—confalatedness –in {preconverging-
disentailment by) postconverging-entailment with respect to the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality.–as-to–‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal’ or <amplituding/formative–
epistemicity>totalising–devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-
ontological-veridicality and relative-ontological-completeness as of human limited-mentation-
capacity-deepening, thus invalidating the epistemic-veracity of
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—constitutedness— in {preconverging–
entailment of knowledge. The implication here is that the epistemic-veracity of knowledge as
meaningfulness-and-teleology is rather as of the ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating construal as of existence’ with
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-
impied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility –(imbued-and–
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘herein-specifially-
relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation), and hence of
nested-congruence with existence’. This further points out that the traditional explicited
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment conception of the notion of cause-and-effect so-implied herein as
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective–nonpresencing—for-explicating-ontological-contiguity—is actually epistemically-
impertinent and flawed; as this traditional conception tends beyond-the-consciousness-
awareness-teleology—<in-preconverging–existential-extrication-as-of-existential-unthought>

mimicking and deployment’ of supposedly science approaches and methodologies on the
naïve assumption that their mere deployment is inherently of epistemic-veracity, such that such
deployment when it undermines the ‘inherently nested-congruence of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality—as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ or <amplituding/formative–
epistemicity>totalising~devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-
ontological-veridicality, hence implicitly-or-explicitly liable to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }. This
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment nature of the notion of cause-and-effect so-implied veridically as
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective–nonpresencing—for-explicating-ontological-contiguity arises as of the ‘basic and

Rather any such science approaches and methodologies striving to validate knowledge as ‘meaningfulness-and-teleology’ by the supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dem- 

tmentating/structuring/paradigming —as-being-as-of-existential-reality> reflected by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity as to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression, is necessarily instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be explicited in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity as to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression, this unexplicated implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in many a social domain-of-study. The fact is notwithstanding the ‘onticising specifisms of existence’s ecstatic manifestation’ of the natural science domains-
of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–{preconverging–disentailment–by}–postconverging–entailment; so-implied as of their supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> reflected by <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating–ontological-contiguity as to existence-potency–sublimating–nascence, disclosed from–prospective-epistemic-digression. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of <amplituding/formative–epistemicity>causality—as-to-projective-

Ultimately the bigger issue arises as of the poorly–singularised/poorly–immanented nature of many a social domain–of–study unlike the grand singularised/immanented totalising/circumscribing/delineating ‘<amplituding/formative–epistemicity> reference–of–
thought-devolving foregrounding entailment\{postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;--as-operative-notional-deprocrypticism\} that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional-deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology’ holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology\<in-preconverging-existential-extrication-as-of-existential-unthought> as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism–procrypticism ‘attendant-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a ‘comprehensively elucidated/reified foregrounding entailment\{postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;--as-operative-notional-deprocrypticism\} of the given natural science domain-of-study’ with specialism more of a furtherance of such a scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation <unforegrounding-
disentailment,-failing-to-reflect-`immanent-ontological-contiguity` (including some science domains as well which naively tend to draw comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with `major interpretative loopholes at the general-theoretical-level of the subject-matter` with regards to the knowledge-reification–gesturing<\textit{in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of\-attendant-ontological-contiguity~\textit{educed}~existentialising/contextualising/textualising-contiguity\}—confatedness~\textit{in}\{\textit{preconverging-disentailment\zy\textit{by}}\}~postconverging-\textit{entailment}> implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest–subpotency{(in-transitive-confatedness~\textit{reflection},~in-the-full-potency-of-existence’s~\textit{sublimating}~nascence)} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility~\{imbued-and-
\textit{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-`herein-specifically-
\textit{relevant-human-subpotency}`–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation\zy so-reflected in its philosophical depth of contemplation as of `coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,~and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing naturally and arborescently as from existent-potency~\textit{sublimating}~nascence,~disclosed-from-prospective-epistemic-digression knowledge-reification–gesturing<\textit{in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of\-attendant-ontological-contiguity\textit{educed}~existentialising/contextualising/textualising-}

contiguity — conflatedness in {preconverging disentainment by} postconverging entailment> implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying foregrounding entailment{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ’—in-reflecting—immanent-ontological-contiguity ’;—as-operative—notional—deprocrypticism} implications articulated herein in reflecting holographically <conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process can be garnered by the fact that all the knowledge-reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging disentainment by} postconverging entailment> herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as from ‘prospective nonpresencing-<perspective—ontological-normalcy/postconvergence> reflection of <amplituding/formative—epistemicity> causality —as— to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating—ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness «{sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative—supererogating—{projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—normalcy/postconvergence}>», which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or
in the social should reflect such blurriness as-of-disparateness rather than the ultimate objectifying foregrounding entailment (postconverging narrowing-down sublimation as-to ‘existence— as sublimating-withdrawal, eliciting of prospective supererogation ’ ‘ in- reflecting ‘ immanent-ontological-contiguity ‘ ‘ as-operative-notional deprocrypticism), and so by conjugating ‘relative-ontological-completeness’ <amplituding/formative epistemicity> causality as-to-projective-totalitative implications-of-prospective nonpresencing, for-explicating-ontological-contiguity ‘ together with ‘subject-matter breadth and depth’ to achieve such an overall subject-matter knowledge-reification—gesturing <in- prospective psychological apriorising axiomatising referencing {of attendant ontological contiguity } — conflatedness in {preconverging-disentailment—by—postconverging-entailment} as of objectifying foregrounding entailment (postconverging narrowing-down sublimation as-to ‘existence— as sublimating-withdrawal, eliciting of prospective supererogation ’ ‘ in- reflecting ‘ immanent-ontological-contiguity ‘ ‘ as-operative-notional deprocrypticism), in order to elucidate the blurriness. Such that quite often as of institutional practice the notion of foregrounding entailment (postconverging narrowing-down sublimation as-to ‘existence— as sublimating-withdrawal, eliciting of prospective supererogation ’ ‘ in- reflecting ‘ immanent-ontological-contiguity ‘ ‘ as-operative-notional deprocrypticism) is often misconstrued non-aporetically undilemmatically unreframed untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility mathesis/motif thownness-disposition, as—reproducibility of aestheticisation)’ in a naïve substitution of the idea that foregrounding entailment.
potency-of-existence’s~sublimating–nascence) as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility }-{imbued-and-
{hermeneutically/reproductively/supererogatingly/zeroingly}educing–‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reproductive—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) takes the form
of the process/gesturing of knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—confledness <in {preconverging-disentailment–by}–postconverging-entailment> in say
physics with the ‘supposed monotony’ of differential equations on physical variables, in
chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or
in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all
biological processes), with the false implication of construing that disparateness-of-
conceptualisation-{unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-
contiguity ’} is inherently convenient as of a mental-reflex oriented towards ordinary
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} human-
subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the
former in a mental-reflex oriented towards existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity ways-of-looking-at-things. Critically,
lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study
along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific
methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of apriorising/axiomatising/referencing-

{of attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by} postconverging-
entailment that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}—of-ontological-performance -<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendental-
and-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of the <amplituding/formative–
totalitative–implications-of-prospective-61nonpresencing,-for-explicating-ontologicalcontiguity67 for prospective

56meaningfulness-and-teleology99

as knowledge-reification–

gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity67-educed–existentialising/contextualising/textualising-contiguity40}—
conflatedness13-in-{preconverging-disentailment–by}–postconverging-entailment>

as

associated with the suprastructuralism/postmodernism perspective in relative-ontologicalcompleteness87. This contrast with suprastructuralism/postmodernism ‘difference conception of
56meaningfulness-and-teleology99’

as of ontologically-veridical difference-conflatedness13-as-

56meaningfulness-and-teleology99

so-implied with respect to ‘the transcendental-signifier that is

ecstatic-existence’, as so-reflected as of apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity67-educed–existentialising/contextualising/textualising-contiguity40}—
conflatedness13-in-{preconverging-disentailment–by}–postconverging-entailment
elucidating,

deriving

and

for

knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontologicalcontiguity67-educed–existentialising/contextualising/textualising-contiguity40}—
conflatedness13-in-{preconverging-disentailment–by}–postconverging-entailment> of concepts
and conceptualisations as from prospective

61nonpresencing-<perspective–ontological-


of

relative-ontological-incompleteness88/relative-ontological-

2426


conflatedness -in- {preconverging-disentailment-by} postconverging entailment> of Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing for its specific physics elucidation, derivation and knowledge-reification–gesturing-<in-prospective psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—


2429
conflatedness in {preconverging-disentailment-by} postconverging-entailment}, just as the same can be said of Einsteinian physics reification process/gesturing as from prospective nonpresencing-{perspective–ontological-normalcy/postconvergence} reflection of <amplituding/formative–epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity of relative-ontological-incompleteness \( ^8 \)/relative-ontological-completeness \( ^9 \) in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—


conflatedness in {preconverging-disentailment-by} postconverging-entailment> of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness \( ^8 \) perspective in ontologically-flawed \( ^7 \) presencing—absolutising-identitive-constitutedness \( ^1 \) of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a \( ^7 \) presencing—absolutising-identitive-constitutedness \( ^1 \) with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity \( ^9 \) as from the relative-ontological-completeness \( ^9 \) perspective which emphasises construing existential-reality as it manifests itself as of attendant–ontological-contiguity educed—
existentialising/contextualising/textualising-contiguity
in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confoundedness—in-{preconverging-disentailment-by}—postconverging-entailment; and likewise, the fact that attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
conceptualisation’ as from the relative-ontological-completeness\cite{87} perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning\{as-devoid-of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of ‘prospective-relative-ontological-completeness ’-so-rather-enabled-<by-a-nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\} by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification–gesturing\<in-prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}\> conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the as from prospective ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness\cite{88}/relative-ontological-completeness -{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>}\} implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of--"meaningfulness-and-teleology" between the
relative-ontological-incompleteness and relative-ontological-completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism and cannot simply be projected as the latter which is what is rather truly and effectively of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation—as-multiplying/formative—epistemicity-causality—as-to-projective—
totalitative—implications—of—prospective—nonpresencing—for—explicating-ontological-contiguity implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising—psychologism. A further naivety is the appreciation of postmodern knowledge-reification—
{hermeneutically/reprojectively/supererogatingly/zeroingly—educing—‘herein—specifically—}
relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) as of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity}—confoundedness—in {preconverging-
disentailment by) postconverging entailment with regards to as from prospective
‘nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of
'amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity of relative-ontological-
incompleteness”/relative-ontological-completeness” |
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
confoundedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence}]/relative-ontological-incompleteness”, such that for instance even
a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity}—constitutedness—in preconverging-
entailment is shown to be veridically rather as of apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-
contiguity}—confoundedness—in {preconverging–disentailment by) postconverging-
entailment going by the successive relative-ontological-completeness” physics conception of
such notions as space, time, etc. in <amplituding/formative–
epistemicity>totalising/circumscribing/delineating development of successive theories say
Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-
notions but with different implications. This <amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of all domains-of-study
supposed scholar or student cannot depart from ordinary/banal
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> level of
knowledge conception to then claim that the top-level physics/natural-science/postmodern-
thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-—of-attendant–
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity—
conflatedness—in-—of-predisposition to ⁵incrementalism-in-relative-ontological-incompleteness⁶—enframed-
conceptualisation. The fact is the various pedagogic
hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-
study as of successive ⁵maximalising-recomposuring-for-relative-ontological-
completeness⁷—unenframed-conceptualisation are meant to transmit a
‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge
which is much more than just its technical knowledge veracity’ and that
‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-
knowledge’ is needed together with the induced technical dispensation of the lower
hermeneutic/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to
then be able to engage with the higher/top-level scholarly/pedagogic
hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–gesturing<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]–postconverging-entailment> in its
"maximalising-recomposuring-for-relative-ontological-completeness"—unenframed-
conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of
knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]–postconverging-entailment> process/gesturing cannot strive to engage the supposed scholar or student at any such
ordinariness/banal <amplituding/formative> wooden-language{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-
of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)} level
of knowledge conception, and implicit in its knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]–postconverging-entailment>/process is
the notion that the prior/all-the-prior hermeneutic/reprojecting/supererogating/zeroing circle
level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is
basically because such a top-level is imbued with fundamental and new knowledge-reification–
conflatedness -in-[preconverging-disentailment–by]–postconverging-entailment> priorities.

While in many ways the unblurred /sharply-delineated nature of the natural sciences renders
such a ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ more or less very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’ but rather implying a furtherance of the overall hermeneutic/reprojecting/supererogating/zeroing exercise involved in the advancement of all human knowledge as of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, wherein all such

process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -’projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} up-to-date knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>

process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification–gesturing>
the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/ontological implications thus amenable to foregrounding entailment (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism) with other so-constructed knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>, that are well beyond a disparateness-of-conceptualisation:<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity”, is particularly telling not about postmodern thinkers knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> epistemic-veracity but rather ‘the knowledge-reification–gesturing<in-
prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—
conflatedness—in-{preconverging-disentailment—by—postconverging-entailment}> epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification—gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment—by—postconverging-entailment> process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification—gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment—by—postconverging-entailment> methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’> epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification—gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment—by—postconverging-entailment> passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification—gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment- implications’; and in this regards could it be that the true ‘unsaid issue with suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment, an issue that has always been a difficult knot throughout the ontological-contiguity—of-the-human-institutionalisation-process but which inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the <amplituding/formative-epistemicity>causality -as-to-projective-totalitative-implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity involved in knowledge-reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-[preconverging-disentailment–by]–postconverging-entailment>, and is reflected in a lack of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-“historiality/ontological-eventfulness”/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, as if philosophy only started as of our present positivist era with a
naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-human-potential is as of a modern positivist wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications}) in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,−as−reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of attendant-ontological-contiguity−educed–existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity−educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment-by}—postconverging-entailment'; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness—'as-'epistemic-totality'—dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—asperflawed-epistemicity-relativism-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojecting/supererogating/zeroing conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification–gesturing:<in-prospective_psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity−educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment-by}—postconverging-
entailment> process/gesturing and thus be able to understand how such knowledge-reification–gesturing<in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {pre-converging-disentailment–by}–post-converging-entailment> process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }—conflatedness in {pre-converging-disentailment–by}–post-converging-entailment and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojecting/supererogating/zeroing and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic
possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel universalising-idealisation that ‘runs-through/is-deflating’ by its evental -instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising-idealisation transformative meaninglessness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a presencing—absolutising-identitive-constitutedness orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning-{as-
devoid-of-attendant-ontological-contiguity -educated-
existentalising/contextualising/textualising-contiguity ’s-reifying-or-elucidating-of-
‘prospective-relative-ontological-completeness ’;so-rather-enabled<-by-a- nonpresencing-
divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’}>} as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic-philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern-day crises of democratic governance with regards to bad
governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human ‘meaningfulness-and-teleology’ is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating

\[\langle\text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } \text{/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\] that then feeds into prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-reification—gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preeconverging-disentailment—by}—postconverging-entailment> and organic implications’, just as we cannot simplistically interpret the importance of Aristotelian science in terms of its constitutive elements as earth, water, air, fire and aether on a naïve presencing—absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> in reflecting

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holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{67}) but rather the more critical insight lies with its novel and transformative\textsuperscript{103} universalising-classificatory knowledge-reification–gesturing-\textsuperscript{\textit{prospective psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\}—conflatedness –in-\{preconverging-disentailment-by\}–postconverging-entailment}> as opening up the possibility for prospective human reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity\textsuperscript{57} epistemically-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity such that a prevailing notion has
developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-
sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a
merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its
very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead
prospective social progress as it becomes a sophistic/pedantic problem for prospective social
progress especially so when it originates from the ‘mother of all disciplines’. The fact is
‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional
culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-
formalisation-transference to the extend that that deference fulfils its promise of knowledge-
reification—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—
{of_attendant_ontological_contiguity—educed—existentialising/contextualising/textualising—
contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging—
entailment> for prospective human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity’. In this regards, the transcendental-and-
sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as
hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social
domain-of-study and even some of the natural sciences as of naïve science-ideology, and so
because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-
existence-implications there need to be ‘human intemporal contemplation that abstractly
lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of
“meaningfulness-and-teleology” infrastructure’, something which a ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’ as of a
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to—
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩ is not
postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological
question arising with respect to the fact that many a social domain-of-study ‘tend to assume a
disparateness-of-conceptualisation—sunforegrounding-disentailment,-failing-to-reflect-
immanent-ontological-contiguity’ epistemic-disposition that is in many ways poorly
constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-
dynamics’ affect the realisation of the full knowledge-reification—gesturing—im-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment—potentiality
of domains-of-study as of their supposedly coherent ontological-commitment—implied—self-
assuredness-of-ontological-good-faith/authenticity—as—being—as-of—existential-reality— as reflected by
<amplituding/formative—epistemicity>causality—as—to—projective—totalitative—implications—of-
prospective—nonpresencing,—for—explicating—ontological-contiguity as of existence-
potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression?
Insightfully, this fundamentally has to do with the contrastive implications in construing
<amplituding/formative—epistemicity>causality—as—to—projective—totalitative—implications—of-
prospective—nonpresencing,—for—explicating—ontological-contiguity as of good-
practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification—
gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment>; wherein
objectifying Foregrounding—entailment—postconverging—narrowing-down—sublimation-as—
to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-in-
reflecting-‘immanent-ontological-contiguity’;-as-operative-notional-deprocrypticism) as
good-practice/epistemic-veracity of knowledge-reification–gesturing-<in-
prospective-psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment—by}—postconverging-entailment> involves the
construal of <amplituding/formative—epistemicity> causality —as-to-projective-totalitative—
implications-of-prospective—nonpresencing—,for-explicating-ontological-contiguity as of
‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as
‘<amplituding/formative—epistemicity> causality —as-to-projective-totalitative—implications-of-
prospective—nonpresencing—,for-explicating-ontological-contiguity’ as of
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment—by}—postconverging-entailment’, whereas disparateness-of-conceptualisation
<unforegrounding-disentailment,—failing-to-reflect—’immanent-ontological-contiguity’>
as bad-practice/epistemic-impertinence of knowledge-reification–gesturing-<in-
prospective-psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment—by}—postconverging-entailment> involves the
construal of <amplituding/formative—epistemicity> causality —as-to-projective-totalitative—
implications-of-prospective—nonpresencing—,for-explicating-ontological-contiguity as
‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as
‘<amplituding/formative—epistemicity> causality —as-to-projective-totalitative—implications-of-
prospective—nonpresencing—,for-explicating-ontological-contiguity’ in
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity—educed—
unifying-operant-dynamics of primemovers’ reflecting apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–disentailment–by}–postconverging-entailment, ‘the blurriness’ and remoteness of falsifiability and validation as of \( \langle \text{amplituding/formative–epistemicity}\rangle \text{causality } \sim \text{as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity} \) of conceptualisations’ in many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–disentailment–by}–postconverging-entailment, as the latter is inclined to an institutional-disposition that construes of the unification of disparate-ness-of-conceptualisation \( \langle \text{unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ } \rangle \) substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression driven \( \langle \text{postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’~in-reflecting-‘immanent-ontological-contiguity’=} \rangle \) as-operative-notional–deprocrypticism’. This equally explains this author emphasis that ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as of the constraining sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-subpotency. Human \( \langle \text{meaningfulness-and-teleology}\rangle \) as of its ontological-performance~<including-virtue-as-ontology> is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the extensive manifest
outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
reproducibility-of-aestheticisation; and so as ‘human corresponding-sublimation-inducing,-
profund-and-creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’ so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation
(which is actually constrained to ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant ontological contiguity–edu–
estentialising/contextualising/textualising-contiguity–fo– foregrounding/entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity ’;–
as-operative-notional–deprocrypticism) in elucidating ontological-contiguity <as-from–
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective–
perspective>‘), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as
to reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation’. This inversely-varying-emphasis of originariness-parrhesia,—(as–spontaneity-
of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation, given human limited-mentation-capacity implications, is
reflected in all human aestheticisation construals whether as of reflex aestheticisation construct,
instant aestheticisation construct, shallow aestheticisation construct, dragged-out aestheticisation
construct, profound aestheticisation construct or subsuming aestheticisation construct with
respect to sought out ontological-performance—all including-virtue-as-ontology> implications.
The inevitability of this relation of originariness-parrhesia,—(as–spontaneity-of-aestheticisation
and reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation in all human aestheticisation of meaningfulness-and-teleology> lies with the
fact that, however human limited-mentation-capacity-deepening implications of more and
more profound reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation given supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for– conceptualisation for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance including virtue-as-ontology construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency sublimating nascence, disclosed from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia, as spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance including virtue-as-ontology of human aestheticisation of meaningfulness-and-teleology in the construal of existential-reality’ while overcoming the stalling in ontological-performance including virtue-as-ontology underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia, as spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–
conceptualisation for devolving ‘meaningfulness-and-teleology’
aposteriorising/logicising/deriving/intelligising/measuring’ as both
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>}, and as
the originariness-parrhesia,–as–spontaneity-of-aestheticisation enabling the institutional-
cumulation/institutional-recomposure—{as-to—historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
ormalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>}} to occur
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-
the-human-institutionalisation-process\(^8\) as of prospective intemporal parrhesiastic ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality reasoning-
through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation for the <cumulating/recomposuring–
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions—reference-
of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic
instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-
\(\text{performance}\)^\(^7\)—<including—virtue-as-ontology> of human ‘meaningfulness-and-teleology\(^9\) as
to existence-potency ^\(^7\)~sublimating—nascence,—disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications is not compromisable, and so
over temporal nihilistic dispositions of prior reproducibility—mathesis/motif/thrownness—
disposition,–as–reproducibility-of-aestheticisation susceptible to compromising ontological-performance\(^2\)\(<\text{including-virtue-as-ontology}\>\) of human ‘meaningfulness-and-teleology\(^9\)\) as of human-subpotency \(<\text{amplituding/formative}\>\) wooden-language\(<\text{imbued—averaging-of-thought—\(\text{as-to-leveling/ressentiment/closed-construct-of—}\) meaningfulness-and-teleology –as—of—\('\text{nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications}\)>\) and sophistic/pedantic dispositions. Ultimately, human ‘meaningfulness-and-teleology\(^9\) as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-potency\(^9\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression is ever always a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,–as–spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance\(^2\)\(<\text{including-virtue-as-ontology}\>\) wherein originariness-parrhesia,–as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\(^2\)\(<\text{including-virtue-as-ontology}\>\) of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ‘meaningfulness-and-teleology\(^9\) as to existence-potency\(^7\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrustings/plating/coating,–so—
aestheticisation’. For instance with regards to living-development–as-to-personality-development’s meaningfulness-and-teleology’s human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’s’ involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development–as-to-personality-development human aestheticisation of meaningfulness-and-teleology’s (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’) in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment involving ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of
human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of ”meaningfulness-and-teleology” aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, as the child already has a ‘complex sense of ”meaningfulness-and-teleology” aestheticisation’ before its ‘recognised’ acquisition of ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
absolutising-identitive-constitutedness\textsuperscript{1} of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human <amplituding/formative-epistemicity>causality \textsuperscript{\textasciitilde}as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation that fundamentally renders/makes human institutional-development—as-to-social-function-development meaningfulness-and-teleology\textsuperscript{9} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ to be necessarily as of attendant-ontological-contiguity\textsuperscript{13} educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40} in apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflectedness in {preconverging-disentailment—by} postconverging-entailment and not in apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—constitutedness in preconverging-entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{13}. In another respect, ‘living-development—as-to-personality-development \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development—as-to-
performance\textsuperscript{72}<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for such ‘institutional-development–as-to-social-function-development meaninglessness-and-teleology\textsuperscript{99} aestheticisation’ underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{6}, the ‘institutional-development–as-to-social-function-development meaninglessness-and-teleology\textsuperscript{99} aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human \textsuperscript{5} meaninglessness-and-teleology\textsuperscript{99} aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textsuperscript{67}<imbued-and-
\{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation\}, reflected in human underlying supposedly coherent ontological-commitment\textsuperscript{\langle implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality\rangle}, is ultimately
syncretising/circularity/interiorising/akrasiatic-drag ontologically-flawed inclination to think otherwise, its given underpinning–suprasocial-construct and its given


‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> ‘are not the absolute possibility of ontological-performance–including-virtue-as-ontology’, as of their induced reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological meaningfulness-and-teleology given that such underpinning–suprasocial-construct and


completeness \{sublimating\-referencing/registering/decisioning,–as-self-becoming/self-conflatedness \}/formative–supererogating,\-projective/reprojective—æstheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological
normalcy/postconvergence\}, as originariness is ever always about ‘intemporal parrhesiastic
seeding-promise dimensionality-of-sublimating \{<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} of the
registry-worldview/dimension ‘meaningfulness-and-teleology’ beyond just its mechanical
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
for the possibility of further prospective parrhesiastic instigation as from ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in contrast to the
essentially mechanical/mere-form of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation of secondnaturedness. This fundamental originariness and
secondnaturedness conundrum in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity ‘—of-the-human-institutionalisation-process’ is reflected by the fact
that the human Self is ever always in disseminative constructiveness/destructuring defining its
given registry-worldview/dimension shiftiness-of-the-Self as of ‘human-subpotency subpar
disposition to fail to construe the full existence-potency ‘—sublimating—nascent,-disclosed-
from-prospective-epistemic-digression at its uninstitutionalised-threshold’ its prior
secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation; and so in obfuscation and notional–pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-
totalising-entailing,–as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-
ontological-completeness \}. The possibility for prospective human transcendence-and-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation. In other words, the uninstitutionalised-threshold of all registry-worldviews/dimensions as of their shiftiness-of-the-Self are the aporeticism overcoming/unovercoming point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating—\{(amplituding/formative)supererogatory–de-mentativenss/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} of the registry-worldview/dimension beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativensness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’\) in any such ‘wooden language’) that is the sine qua non for the habitation of the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativenss. Overcoming this
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency
-sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality /shortness <amplituding/formative> wooden-language,
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>)*, and likewise between base-institutionalisation and
universalisation, non-postivism/medievalism and positivism/rational-empiricism, and
prospectively positivism–procrysticism and deprocrysticism. But then in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process what is easily lost is exactly ‘this most vital but brittle
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-
sublimating (<amplituding/formative>‘supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) element of ”meaningfulness-and-teleology” instigating the
successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity-and-
sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual
responsibility’ as to temporally imply ‘human ontological-performance’-<including-virtue-as-
ontology> strategies are valid by their mechanical/mere-form alignment to any such
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’
inducing human naïve untransvaluated–temporal-intemporality as of the shiftiness-of-the-Self
of the corresponding registry-worldview/dimension wherein the eliciting of a mutual
sense of temporality /shortness within such a framework as of <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' of
human recurrent destructuring-threshold-{uninstitutionalised-threshold/presublimating-
desublimating-decisionality}-of-ontological-performance<including-virtue-as-ontology> and
its superseding with human recurrent constructiveness-of-ontological-performance<including-virtue-as-ontology>, and so beyond just the nombrilism of our ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’. This orientation is very much the peculiarity of notional-deprocrypticism as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional-procrypticism or
notional-disjointedness-as-of-reference-of-thought (in successive relative-ontological-
completeness) as of increasing notional-deprocrypticism or increasing
<amplituding/formative>notional-preempting—disjointedness-as-of-reference-of-thought
but it is prospective notional-deprocrypticism ontological-faith-notional-or-ontological-
fideism dimensionality-of-sublimating
<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
specific originariness-parrhesia,—as—spontaneity-of-aestheticisation that converges with its
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self
undermining ‘deferment of human instinctual responsibility’ in perpetuating the human
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity narrative; and so-
construed as implying that notional-deprocrypticism as of its protensive—self-consciousness
achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied
with human limited-mentation-capacity-deepening so-reflected with the ontological-
contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-

incompleteness\(^8\)/relative-ontological-completeness\(^1\)

\{sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence\} as to human-and-social—expectations/anticipations—metaphoricity\(^7\)–as-rede-mentating/restructuring/reparadigming—psychologism\(^8\)

induced/spawned/hatched/emerged difference-conflatedness\(^1\)–as-to-totalitative-reification-in-singularisation–as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—
as-veridical-epistemicity-relativism-determinism as instigating both human constructiveness-of-ontological-performance\(^7\)–<including-virtue-as-ontology> and human destructuring-threshold\(^2\)–

\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}—of-ontological-performance\(^7\)–<including-virtue-as-ontology> across the <cumulating/recomposuring—attendant-ontological-contiguity >—successive registry-worldviews/dimensions; thus eliciting the construal of aetiologisation/ontological-escalation as of a reflection of human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\)


This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance\(^7\)–<including-virtue-as-ontology> and vices-and-impediments\(^1\) at destructuring-threshold–\{uninstitutionalised-threshold /presublimating–

‘notional–procrypticism/notional–disjointedness as of difference-conflatedness’<as-to-the-nondisjointedness/entailment-of-
in-dissingularisation’<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism assessment of the virtue and vices-and-impediments of individuals in any of the preceding registry-worldviews/dimensions will find them relatively wanting/deficient with regards to our positivism, this ‘is not decisively/critically the case on the basis that we are inherently better individuals than any of the prior registry-worldviews/dimensions individuals’ but rather a question of us being at the vantage backend of the institutional-cumulation/institutional-
recomposeur<{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’}> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ‘relative-ontological-incompleteness’/relative-ontological-completeness }{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
confoundedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>⟩ as to human-and-social—expectations/anticipations—
metaphoricity—as-re-de mentoring/restructing/reparadigm—psychologism’ of limited-
mentation-capacity-deepening’, pointing out that what is decisive/critical for inducing human
virtue over vices-and-impediments rather lies with the assessment of any such registry-
worldview/dimension prospective ‘point of <amplituding/formative–
epistemicity> causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity’ —of-the-human-
institutionalisation-process as so- implied by the prospective registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—
conceptualisation as it reflects upon the preceding registry-worldview/dimension
‘notional—procrypticism/notional—disjointedness as of difference-confoundedness’—as-to-
totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-
prospective—nonpresencing> —as-veridical-epistemicity—relativism—determinism” in order to
construe/assess/supersede by its induced virtue at the prospective constructiveness-of-
ontological-performance—<including-virtue-as-ontology> over vices-and-impediments at
the destructuring-threshold—(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)—of-ontological-performance—<including-virtue-as-ontology> as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-
function-development and living-development—as-to-personality-development. The overall
emphasis herein of the conjunction between psychopathic manifestation with the ontological-
development–as-to-personality-development’
worldview’s/dimension’s

that

contrasts

‘ordinary/expected/assumed-normal

with

the

registry-

attendant-intradimensional–

human

limited-mentation-capacity

in

failing

higher-threshold

of

dispensing-with-immediacy-for-relative-

ontological-completeness87-by-reification/contemplative-distension27 for living-development–
as-to-personality-development’

considered

as

prelogism78-⟨as-of-the-‘intradimensional’-

postconverging/dialectical-thinking21–apriorising-psychologism,-of-‘attendantintradimensional–ontologising’-<as-to-attendant-intradimensional–
difference

between

postlogism77

<decontextualising/de-existentialising~of-attendant-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising
prelogism78

and

attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–

apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendantontological-contiguity67>

as

contextualising/existentialising

respectively
on

the

decontextualising/de-existentialising
basis

of

the

very

and
same

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument3 of the given
registry-worldview/dimension’. The implication here is that ‘postlogism77-as-psychopathy-asof-‘attendant-intradimensional’-preconverging/dementing20–apriorising-psychologism⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–
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{<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’, as-so-undermining-the–

manifestation is as from ‘childhood postlogism /psychopathy overt manifestation of <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’ to ‘adulthood postlogism /psychopathy covert manifestation of <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’. This insight reflects a contrast
psychologism⟩) (so-reflected as to its overall <amplituding/formative> wooden-language
⟩ imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought-
categorical-imperatives/axioms/registry-teleology ); and so just as its postlogism
psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing
apriorising-psychologism⟩{‘<decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising’,—as-so-undermining-the-
‘attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant-
ontological-contiguity —educing—self-referencing-syncretising—forward-
facing—postconverging/dialectical-thinking —apriorising-psychologism⟩} behaviourally
prompted <decontextualising/de-existentialising—of-attendant-intradimensional—
apriorising/axiomatising/referencing>-induced-disontologising (but with the contrast that the
relative-ontological-incompleteness or prior—registry-worldview/dimension manifest
‘<decontextualising/de-existentialising—of-prospective-apriorising/axiomatising/referencing>-inducing—prospective-disontologising’ is rather so-prompted on the basis of the prospective
registry-worldview/dimension change of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to its inherent
nonpresencing—<perspective—ontological-normalcy/postconvergence> implications of
tрансценденція—sublimity/sublimation/supererogacy—de-mentativity). This explains why
the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing as of its supererogacy—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation from the prior registry-worldview’s/dimension’s given

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supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation, and equally explaining why a postlogism′-as-psychopathy-as-of-′attendant-intradimensional′-preconverging/dementing atmospherically-apriorising-psychologism-
(′<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising′, as so undermining the-
manifestation on the
basis of a prior relative-ontological-incompleteness registry-worldview/dimension doesn’t-
work/is-inoperant with respect to a prospective relative-ontological-completeness registry-worldview/dimension (say for instance a postlogism′-as-psychopathy-as-of-′attendant-intradimensional′-preconverging/dementing –apriorising-psychologism-
(′<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising′, as so undermining the-
manifestation on the
basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight wouldn’t be effective with respect to a positivism/rational-empiricism registry-worldview’s/dimension’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation due to the difference-in-nature/difference-in-apriorising-or-axiomatising-or-
facing~postconverging/dialectical-thinking ~apriorising-psychologism⟩′ implied
‘inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-
 attribution for social-functioning-and-accordance’ (as so-reflected as from the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of~
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for~
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
integrative social ~meaningfulness-and-teleology of the prospective registry-
worldview/dimension) speaks of the de-mentative/structural/paradigmatic manifestation of its
given corresponding notional~procrpticism/notional~disjointedness/notional~disjointedness-
as-of~‘<?reference-of-thought ‘as to its threshold of failing to reflect attendant~ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity ~ (as so-underlied
with its <amplituding/formative> wooden-language~imbued—temporal~mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing ~
narratives—of-the~reference-of-thought–categorical-imperatives/axioms/registry-teleology~}
and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity~<discretely-implied-functionalism> and
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation) in reflecting the ontological-contiguity ~of-the-human-
institutionalisation-process ~ (so-referenced in ratiocointguity/ratiocination-as-referentialism—
implicated_attendant~ontological-contiguity ~ as from ‘deprocrpticism—or—preempting—
disjointedness—as-of~reference-of-thought
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of~
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for~
conceptualisation): whether such a corresponding
notional~procrpticism/notional~disjointedness, starting as from the basis of ‘fundamental

(even as it is equally susceptible however difficultly to prospective crossgenerational originariness-parrhesia,–as–spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the prospective registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation as renewed "meaningfulness-and-teleology" infrastructure induced
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing). What is central
and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-
‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-to-attendant-
intradimensional–apriorising/axiomatising/referencing–imbued–
postconverging/dialectical-thinking –apriorising-psychologism,–of- ‘attendant-
intradimensional–ontologising’–⟨as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–⟨contextualising/existentialising–attendant-
ontological-contiguity⟩–educing—self-referencing-syncretising–forward-
faceing–postconverging/dialectical-thinking –apriorising-psychologism⟩⟩ (as so-construed from within the very same registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’, is effectively our human limited-mentation-capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by which we then assume/adopt a presencing—absolutising-identitive-constitutedness disposition for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology.

But by so doing wrongly impliciting as to in-effect absolution–⟨as-to–
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity⟩–constitutedness–in–preconverging–
entailment⟩ that humankind has ever always been as of the given prelogism ⟨as-of-the-
 ‘intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism,–of–
ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/deexistentialising–extrinsic-attribution for social-functioning-and-accordance’ (as so-underlied with \textit{amplituding/formative} wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing} – narratives—of-the reference-of-thought– categorical-imperatives/axioms/registry-teleology ) and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\textit{discretely-implied-functionalism} and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) as so-reflected as from the \textit{supererogatory} acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument–for–conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{99} of the prospective registry-worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{24} of respectively prior and prospective registry-worldviews/dimensions. Hence, ‘all the human home that exists’ is as of the full implications of the perpetuation in reflecting holographically-\textit{conjugatively-and-transfusively} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as it explains what is the human and its becoming beyond any epochally blinded nombrilism. But then while realistically the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} is driven as of human dimensionality-of-sublimating–\textit{supererogatory–dementativeness/epistemic-growth-or-conflatedness} /\textit{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} and secondnatured institutionalisation dispositions with respect to the fact that the human \textit{amplituding/formative} wooden-language-{imbued—averaging-of-thought–as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
’nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>

disposition of all registry-worldviews/dimensions is very much capable of countenancing
however fragile prospective ‘relative-ontological-incompleteness’/relative-ontological-
completeness ⟨sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–superrogating—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social—expectations/anticipations—
metaphoricity —as-red-mentating/restructuring/reparadigming—psychologism’; that is, until
when that fragility is exploited by temporal sophistic/pedantic dispositions in wrongly and
cynically implying the equivalence of prospective intemporal-projection and prior temporal-
projection as to when Ancient-sophists elicit the contemplation of Socratic-philosophers
intemporal universalising-idealisation narrative in terms of their epochal
<amplitudying/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
’nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>
non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-
positivism/rational-empiricism meaningfulness-and-teleology and harkening rather to its
dogmatic notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplitudying/formative—epistemcity> totalising—in-relative-ontological-
completeness }, and as to when modern-day notional—pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—<amplitudying/formative—epistemcity> totalising—in-relative-
ontological-completeness } seems to be blinded to the implication of ‘prospective

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event/aporeticism overcoming/unovercoming thinking implied 'deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought' and take the route of eliciting disparate

ness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity' unconstrained to existential-reality as of <amplituding/formative—epistemicity> causality ~as-to-projective-totalitative—implications-of-prospектив—nonpresencing—for-explicating-ontological-contiguity such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a 'disparate

ness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity' impotence-inducing exercise' (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating—nascence> as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional—firstnatures—temporal—to-intempestoral-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposing towards a fully ontologising reproducibility—mathesis/motif/throwness-disposition,−as—reproducibility-of-aestheticisation as of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation; that is, human aestheticisation as from prospective originariness-parrhesia,−as—spontaneity-of-aestheticisation instigation develops by recomposing as from ‘perceptive
existence’s sublimating nascence as of their presencing absolutising identitive constitutedness finitism of aestheticisation with respect to prospective human-subpotency aporia undecidability dilemma ought indeterminacy deficiency limitation constraint

collections perspective ontological normalcy postconvergence transcending infinitism of aestheticisation possibilities so reflected in the transcendental advancing of ontologisation ontological veracity aestheticisation towards ontology as of universalising idealisation rather as from re originary as unenframed unbeholding outlier conceptualisation imbued postconverging dialectical thinking projective insights epistemic projection in conflatedness of notional deprocrypticism prospective sublimation Socratic philosophers over the ancient mythologies and cultism of the technically more potent Ancient Egyptians and Persians etc the transcendental advancing of ontologisation ontological veracity aestheticisation towards ontology by re originary as unenframed unbeholding outlier conceptualisation imbued postconverging dialectical thinking projective insights epistemic projection in conflatedness of notional deprocrypticism prospective sublimation budding positivists over medieval scholasticism notional pedantising muddling formulaic hollowing out in subontologisation subpotentiation blurring undermining of prospective totalising entailing as to entailing amplituding formative epistemicity totalising in relative ontological completeness notwithstanding its medieval institutional hegemony likewise modern day disjointedness as of reference of thought notional pedantising muddling formulaic hollowing out in subontologisation subpotentiation blurring undermining of prospective totalising entailing as to entailing amplituding formative epistemicity totalising in relative ontological completeness involving institutional being and craft speaks of our uninstitutionalised threshold requiring prospective notional deprocrypticism transcendental advancing of ontologisation ontological veracity aestheticisation towards ontology as of
‘apriorising/axiomatising/referencing - {of attendant ontological contiguity - educated existentialising/contextualising/textualising-contiguity }—conflicatedness —in —{preconverging-disentailment by}—postconverging-entailment of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in organic coherence, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —{(imbued-and-
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
seeding-misprising as mere-form of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions,
practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise
dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the
registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ beyond just its
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
(that is, as the shiftiness-of-the-Self ¹¹ loses sight of ‘Will/Spirit/Drive parrhesiastic instigative
dispensing-with-immediacy-for-relative-ontological-completeness⁶⁵–by-
reification/contemplative-distension¹⁷). Such an ‘absolutising disposition with the registry-
worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity’> at a
registry-worldview/dimension destructuring-threshold{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance⁷¹-
<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as
secondnatured institutionalised constructs assume absolute determinism that flawly override
any parrhesiastic <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-
individuation non-universalising inclination on the basis that that social practice is absolutely
deterministic of ⁵⁶meaningfulness-and-teleology⁹⁹ and the medieval-scholasticism-pedants—
ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social
practice is absolutely deterministic of ⁵⁶meaningfulness-and-teleology⁹⁹, as well as modern-day
overall notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing–{amplituding/formative–epistemicity}totalising–in-relative-ontological-
completeness } as of institutional-being-and-craft normativities, conventions, practices, etc. in
‘procrystalism–or–disjointedness-as-of–’ reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of its lack of
prospective ‘deprocrystalism–or–preempting—disjointedness-as-of– reference-of-thought
foregrounding _ entailment—(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’–as-operative-notional–deprocrystalism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument –for–
conceptualisation’ on the basis that such social practices are absolutely deterministic of
meaningfulness-and-teleology). In other words, adherence to prospective knowledge-
reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in—{preconverging-disentailment–by}—postconverging-
entailment> as of human temporality' /shortness arises as of the existentially constraining
untenability of positive-opportunism—of-social-functioning-and-accordance induced
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating —(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnetic-residuality/spirit-
drivenness–equalisation) for prospective knowledge-reification–gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological–

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contiguity -educed-existentialising/contextualising/textualising-contiguity }

conflicatedness -in-[preconverging-disentailment-by]-postconverging-entailment> as of ‘a weak social mental-reflex that any parrhesiastic <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> at uninstitutionalised-threshold as ‘mere-form of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications ‘as of parrhesiastic <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity impotent. Thus ‘the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is ever always a renewed ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ’ that as of its reasoning-through/messianic-reasoning can overcome such a wooden-language-⟨imbued—averaging-of-thought-

<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-

’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩, and so counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as rather occurring along its already
nonpresencing,-for-explicating-ontological-contiguity'. This explains why the
universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein
as well suprastructuralism/postmodern-thought are all characterised in their knowledge-
reification–gesturing→in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity}—conflatedness—in-{preconverging-disentailment-by}—postconverging-
entailment> not by an articulation along the prior established reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather
prospective existence-potency—sublimating—nascence,—disclosed-from—prospective-epistem-
digression constraining parrhesiastic aestheticisation of prospective reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, that in all three
cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of
'foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to-
'existence—as—sublimating-withdrawal,—eliciting-of—prospective—supererogation—is-
reflecting—‘immanent—ontological—contiguity’;—as—operative—notional—deprocrypticism)
that is no more than complexification of disparateness-of-conceptualisation<unforegrounding-
disentailment,--failing-to-reflect—‘immanent—ontological—contiguity’>. Critically as of such
parrhesiastic instigation of prospective relative-ontological-completeness the prior
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon
parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual
discredit of the sophists, as budding-positivists go out of their way to highlight medieval-
scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our
positivism—procrypticism reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of—aestheticisation and as reflected herein with the parrhesiastic highlighting of
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation; as all that is as of knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging—disentailment—by—}postconverging—entailment> at uninstitutionalised-threshold is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/supererogatory—de—mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic <amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought of ‘reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ construed as from nonpresencing—<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity>causality —as—

supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-operative-
notional-deprocrypticism) at inference-of-thought-level for devolving ’meaningfulness-and-
teleology ’, and ‘not contrasting-and-comparison disperseness-of-conceptualisation-
unforegrounding-disentailment,-failing-to-reflect-’immanent-ontological-contiguity ’ in human-subpotency
dialogical-equivalence;<as-to-
psychologismic-~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> as of non-universalising sophistry reproducibility—
mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers
universalising-idealisation foregrounding__entailment{postconverging–narrowing-
down-sublimation-as-to-’existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-operative-
notional-deprocrypticism)
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation’; likewise the budding-positivists are not obstinate as all the possibility for
prospective transcendance-and-sublimity/sublimation/supererogatory de-mentativity that can-
exist-as-of-existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-
digression (as from ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality intemoral parrhesiastic seeding-promise dimensionality-of-sublimating
(<amplituding/formative>supererogatory de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’; and likewise prospective suprastructuralism/postmodern-thought is not
obstinate as all the prospective possibility for our prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity that can-exist-as-of-existence-
potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression (as from
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal
parrhesiastic seeding-promise dimensionality-of-sublimating

\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} \rangle ~\text{for prospective knowledge-reification–gesturing–in–}

\text{prospective\_psychologismic~apriorising/axiomatising/referencing–}\{\text{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity}\} ~\text{conflatedness ~in {preconverging-disentailment–by}–postconverging-entailment},

with respect to human limited-mentation-capacity-deepening\) can only arise as to existence-
potency\)–sublimating–nascence, disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness\) parrhesiastic instigation implications of
‘deprocrypticism–or–preempting—disjointedness-as-of\) reference-of-thought’ as the
foregrounding\_entailment\{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation \'}–in-
reflecting\’immanent-ontological-contiguity \'}–as-operative-notional–deprocrypticism\)
at reference-of-thought-level for devolving \‘meaningfulness-and-teleology\’‘, and ‘not
contrasting-and-comparison disparateness-of-conceptualisation\{unforegrounding-
disentailment, failing-to-reflect ‘immanent-ontological-contiguity ‘\} in human-subpotency
dialogical-equivalence\{as-to-psychologismic~apriorising/axiomatising/referencing–{of-

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation’. In furtherance of this prospective epistemic-ricocheetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification–gesturing<in–prospective-pychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity}–confalatedness–in{preconverging-disentailment-by}–postconverging–entailment>/process as of disparateness-of-conceptualisation<unforegrending-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’ > implications, and along the same parrhesiastic prospective epistemic-ricocheetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the
whether with respect to say evolutionary theory in the biological sciences or physics
"foregrounding__entailment-{postconverging–narrowing-down–sublimation-as-to–
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism}
theories for instance can ultimately imply the reconceptualisation of ‘meaningfulness-and-
teleology’ in order to supersede the fundamental approach of ‘finite categorising
axiomatisation’ as of positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument towards
hermeneutic/reprojecting/supererogating/zeroing attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity reifying amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of deprocrypticism–or–
preempting—disjointedness-as-of~ reference-of-thought referentialism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in ontological-
normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-
normalcy/postconvergence aestheticising/designed axiomatisation insight’. Basically thus,
naïve mimickry of mere scientific approaches and methodologies isn’t inherently ontologically-
pertinent but for vague ‘science-ideology imprimatur’ as of institutional-being-and-craft, as
priorly any study as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human-<amplituding/formative–epistemicity>totalising–purview-of-
construal’ or any <amplituding/formative–epistemicity>totalising–devolved–purview-as-
domain-of-construal-as-intrinsic-reality/ontological-veridicality should necessarily be in nested-
congruence as of supposedly coherent ontological-commitment implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging–
dementating/structuring/paradigming –as-being-as-of-existential-reality> reflected by
start out with ad-hoc disparate conceptualisations as of identitive-constitutedness— as—‘epistemic-totality’—dereification-in-dissingularisation— as—disjointedness/disentailment-of— presencing—absolutising-identitive-constitutedness > -as—flawed-epistemicity-relativism-determinism that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in attendant ontological-contiguity—educes—existentialising/contextualising/textualising-contiguity and then reifies-out conceptualisations as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective— nonpresencing> -as-veridical-epistemicity—relativism-determinism. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language—(imbued—averaging-of-thought— as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology —as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications) that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of attendant ontological-contiguity—educes—existentialising/contextualising/textualising-contiguity in a rather blurry
social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the attendant-ontological-contiguity-educed-existentalising/contextualising/textualising-contiguity" dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-teleology’/knowledge as of knowledge-reification–gesturing<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentalising/contextualising/textualising-contiguity}\[\text{conflatedness \ in \ {preconverging-disentailment--by}--postconverging-entailment}\]', as being rather all about elucidating the necessary-existential-states-and-conditions so-construed as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and not presuming-and-skirting-around them, before further expanding on the elucidation/reification of their manifestations as validated or can be falsifiable by <amplituding/formative–epistemicity>causality \[\text{as-to-projective-totalitative–implications-of-prospective-\ nonpresencing—\ for–explicating-ontological-contiguity}\]; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification as well as naïve focussing on
mental-dispositions as if all the world that has ever existed is as of "presencing—absolutising-identitive-constitutedness", and displaces/decenters the human subject as of its "presencing—absolutising-identitive-constitutedness" cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on wooden-language-{imbued—averaging-of-thought—\(\text{as-to-leveling/ressentiment/closed-construct-of-} \text{meaningfulness-and-teleology -as-of-}\) \(\text{'nondescript/ignorable-void '}-with-regards-to-prospective-apriorising-implications}\} populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care—and—episteme— as of ontologically-veridical difference-conflicatedness as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing— as-veridical-epistemicity—relativism-determinism for knowledge-reification—gesturing—\(\text{in-}\) prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—conflicatedness—in—\(\text{preconverging-disentailment-by} \text{—postconverging-entailment> of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of }\text{attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—} \text{from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to}}
elucidation/reification as of attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity—and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity elucidation/reification rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification–gesturing-in-prospective.psycho logically-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment–by}–postconverging-entailment by the implicated immediate-constraining amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating–ontological-contiguity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of
reality/ontological-veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising-purview-of-construal’ with increasing prospective relative-ontological-
completeness ’ reflected as of difference-conflatedness<sup>13</sup>-as-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-determinism<sup>2</sup>, and not just a prior formalisation exercise as
mere conceptual patterning as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onontological-contiguity<sup>40</sup>-educed—existentialising/contextualising/textualising-contiguity<sup>40</sup>
reflected as of identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality’<sup>17</sup>-dereification-in-
dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism<sup>2</sup>; with
‘repeating/repetition of <sup>5</sup> maximalising-recomposuring-for-relative-ontological-
completeness<sup>37</sup>—unenframed-conceptualisation for knowledge-reification–gesturing-<sin-
prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed—existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>— induc-
successive differences of ontological-performance<-<including-virtue-as-ontology> of
‘meaningfulness-and-teleology<sup>99</sup> as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising-purview-of-construal’ with increasing prospective relative-ontological-
completeness” rather reflected as of ontologically-veridical difference-conflatedness”-as-to-
totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism which
implied singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
flawed formalisation credo as of conceptual patterning identitive-constitutedness^\textsuperscript{14}-as-
‘epistemic-totality’^-dereification-in-dissingularisation^-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism implied dissingularisation^-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
extends, as of its flawed primacy of conceptual patterning on the basis of a conception of
knowledge that tends to belittle and trivialise original knowledge contributions geared towards
creative knowledge-reification–gesturing^-in-
prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness ^\textsuperscript{79}-in-\{preconverging-disentailment–by\}-postconverging-entailment> while
naively overrating contributions to knowledge of a conceptual patterning orientation, in further
blurring the study of the social with mischaracterisations and poor appreciation of
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications and
ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically
‘paradoxically then supersede knowledge’ as of its very organic ontological-good-
faith/authenticity\textsuperscript{69}. One recurrent consequence of the formalisation credo that keeps on arising
for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity \}—conflatedness ^\textsuperscript{79}-in-\{preconverging-
disentailment–by\}-postconverging-entailment of totalising-entailing/nested-congruence’, is
that the underlying conception about growing the body of human knowledge seems to be the
‘incrementing of all such conceptual patterning conceptualisations’ going by their cross-
analysis as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
Basically, the underlying implication of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity}—confalatedness—in-{preconverging-disentailment—by}—postconverging-entailment, and so over naïve apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’ as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and logocentrism as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment. Critically, no concepts have any veridical ‘meaningfulness-and-teleology’ but only rather as of their apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity}—confalatedness—in-{preconverging-disentailment—by}—postconverging-entailment with
existence, and cannot be construed as ‘existing in existence’ as implied by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment which just leads to ontologically-flawed dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-

constitutedness > ]/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism implied identitive-constitutedness—as-'epistemic-totality'‘-dereification-in-dissingularisation]
as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-

constitutedness > -as-flawed-epistemicity-relativism-determinism. We can appreciate that the naïve conceptual patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent knowledge implications-and-contributions as of knowledge-reification–gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity }—conflatedness—in{-preconverging-disentailment-by}—postconverging-entailment> end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative knowledge-reification–gesturing—in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-duced-existentialising/contextualising/textualising-contiguity }—conflatedness—in{-preconverging-disentailment-by}—postconverging-entailment>, and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and
regard that the repeated maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising—contiguity—in–{preconverging-disentailment–by}–postconverging–entailment> insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual patterning conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising—contiguity—in–{preconverging-disentailment–by}–postconverging–entailment> construal perspective, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originarily/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant—
<amplituding/formative–epistemicity>causality —as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying-or-elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation for knowledge-reification—gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in–{preconverging-disentailment–by}–postconverging-entailment>, inducing successive differences of ontological-performance —<including-virtue-as-ontology> of ‘meaningfulness-and-teleology” as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness”. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a
solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological–contiguity –educeed–existentialising/contextualising/textualising-contiguity \}— conflationedness –in \{preconverging disentailment by\} postconverging entailment>. Ultimately, and it is herein contended that the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{(9)}\) as of prospective \(^{(10)}\) deprocripticism–or–preempting—disjointedness-as-of-\(^{(11)}\) reference-of-thought ontologically-veridical difference-conflationedness\(^{(12)}\)-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> –as-veridical-epistemicity-relativism-determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity\(^{(13)}\) orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/aporia ‘left it’ to existence as of <amplituding/formative–epistemicity> causality –as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity as the veritable transcendental-
signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism–procrystalism human subject is rather undecentered’ relative to the prospective postmodern—notional–depocryptism self-conscious mindset we fail to truly appreciate the dementative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ postmodern—notional–depocryptism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the dementative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patternning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming’. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their
existentialising/contextualising/textualising-contiguity — conflatedness in {preconverging-disentailment-by} postconverging entailment totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'. Unlike the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed— existentialising/contextualising/textualising-contiguity — constitutedness in — preconverging-entailment rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed— existentialising/contextualising/textualising-contiguity — conflatedness in {preconverging- disentailment-by} postconverging entailment totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of—prospective—nonpresencing— for-explicating-ontological-contiguity with the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—human<amplituding/formative—epistemicity>totalising—purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstically nested-
congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-reification–gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in–(preconverging-disentailment—by)–postconverging-entailment’ of existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—’prospective-aporeticism—overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-constitutedness-in-preconverging-
entailment in the social is in the expectation that the unity of disparateness of
conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-
construal’ will take care of itself in reflecting the ecstatic singularity of existence without
human self-conscious wholeness/nested-congruence conception as of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-conflicatedness-in-{preconverging-
disentailment-by}-postconverging-entailment in this respect; but then such parsimony loses
more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot
be done without a sense of wholeness/nested-congruence in the first place, and more precisely
as of ‘totalising-entailing/nested-congruence apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-
contiguity}-conflicatedness-in-{preconverging-disentailment-by}-postconverging-
entailment with existence as of its ecstatic singularity’. While in many ways the natural
sciences as immediately-and-directly constrained by <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity are naturally and ad-hocly
postconvergently–de-mentated/structured/paradigmed to implicitly construe wholeness/nested-
congruence of conception as of ‘totalising-entailing/nested-congruence
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-conflicatedness-in-{preconverging-
disentailment-by}-postconverging-entailment with existence as of its ecstatic singularity’ with
regards to their conceptualisations, this cannot be said of the same of the social as of the need
for its self-conscious understanding of wholeness/nested-congruence conception as of
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-
disentailment—by}—postconverging-entailment with existence as of its ecstatic singularity’
given its inherent blurriness , <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and emotional-involvement, in order to
then achieve parallel level of <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity knowledge conception as of singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism. In effect this ontological difficulty
fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-
onontological-completeness\textsuperscript{11} -by-reification/contemplative-distension\textsuperscript{27} (as of human self-
surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-
beholdening-protohumanity’—to–‘attain-sublimating-humanity’—as-to-existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality /shortness <amplituding/formative> wooden-language
{imbued—averaging-of-thought~as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’ -with-regards-to-
prospective-apriorising-implications>}) construed as ‘dispensing-with-shallow-
mathesis/motif/thrownness-disposition’—for-relative-ontological-completeness ~by-reification;
with human self-consciousness rather prone to its given \textsuperscript{11} reference-of-thought
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge
construal. The insight for singularisation-<as-to-the-nondisjointedness/entailment-of-
mentative/structural/paradigmatic consequence of the prospective relative-ontological-completeness\(^{87}\) of reference-of-thought
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) of social emanance as this is bound to induce apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging-entailment. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility


{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) is of an
of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism going by its full comprehension of existence’s ecstatic singularity
immanence <amplituding/formative–epistemicity> causality –as-to-projective-totalitative–
implications-of-prospective- nonpresencing, for explicating-ontological-contiguity, hence
overcoming our positivism–procrypticism <amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
mental-reflex in apriorising/axiomatising/referencing, {of attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity }—constitutedness > in
preconverging entailment that induces dissingularisation—<as-to-the-
disjointedness/disentailment– presencing—absolutising-identitive–
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and
so, as of immanence-function-confoundedness insight as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-paintelligence —(imbued-and-
{hermeneutically/reproductively/supererogatingly/zeroingly}educing ‘herein specifically-
relevant human-subpotency’–epistemic-perspective-of-projective/reproductive—aestheticising- 
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation), and so-reflected
the supervening-confoundedness of subject-matter epistemic-conceptions say chemistry
immanence-function-confoundedness reifying-and-empowering-reflexivity-of-ecstatic-existence
over physics, biology immanence-function-confoundedness reifying-and-empowering-
reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-confoundedness
reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological
immanence-function-confoundedness reifying-and-empowering-reflexivity-of-ecstatic-existence
over neurology, social emanance-function-confoundedness reifying-and-empowering-
reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising
intemporal-as-ontological narrative metaphoricity as of historiality/ontological-

relativism-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging entailment’ or ‘we are as potently immanent as of our virtuous apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—confinedness—in–{preconverging–disentailing–by}–postconverging entailment’. Immanence-function-confinedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-ontological-incompleteness is fundamentally flawed as of apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging entailment, as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—confinedness—in–{preconverging–disentailing–by}–postconverging entailment of prospective relative-ontological-completeness over prior relative-ontological-incompleteness construed as immanence-function-confinedness. Thus metaphoricty of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-confinedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstition, spiritualism, etc. This same conception holds with the notional–depocrypticism immanence-function-confinedness overriding the meaningfulness-and-teleology of procrypticism–or–disjointedness-as-of reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional–depocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to
existential desublimation manifestations of disjointedness-as-of-reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness implying that all the meaningfulness-and-teleology is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional–deprocrypticism immanence-function-conflatedness as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-conflatedness is all about reflecting the straightforwardness of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness\textsuperscript{58} meaningfulness-and-teleology\textsuperscript{59} as if of prospective relative-ontological-completeness\textsuperscript{7} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-confaltedness\textsuperscript{1} equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}-in-preconverging-entailment predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly postconvergingly-de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the postconverging-de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a reflection as ‘God-of-plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness -of- reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional-deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–dementativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness, likewise does base-institutionalisation–ununiversalisation fails as of
existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability-or-deferring-falsifiability and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness—in–[preconverging-disentailment-by]–postconverging-entailment> in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential ramifications. This insight equally
conflatedness in {preconverging-disentailment-by} postconverging-entailment so-underlied by ontological-good-faith/authenticity herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme ‘implication of amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment-by} postconverging-entailment. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment-by} postconverging-entailment, and thus an immanence-function-conflatedness insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold, human existential-investment as of its temporality/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity beyond wooden-language—{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications}> socially intelligible ‘meaningfulness-and-teleology’ conceptualisation in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any temporality/shortness as of ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of immanence-function-conflatedness ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated—temporal-intemporality manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrpticism social-setup to perceive our positivism–procrpticism humanistic knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity—of-the-human-institutionalisation-process as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism–procrystalism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging–de-momentating/structuring/paradigmising as of their ultimate knowledge-reification–gesturing–prospective psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment–by}–postconverging-entailment as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative knowledge-reification–gesturing–prospective psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment–by}–postconverging-entailment as.
overcoming/unovercoming’, and institutionalised, such predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ but with contrastive underlying relative-ontological-incompleteness /relative-ontological-completeness

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound knowledge-reification-gesturing—<in-

prospective_psychologism—apriorising/axiomatising/referencing—\{of_attendant_ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity\}—

conflatedness—in—\{preconverging-disentailment—by\}—postconverging-entailment\> for
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed for modern-day science to develop and just as well modern-day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further ‘decentering of the human subject’ as implied by \textsuperscript{18}deprocrypticism—or—preempting—disjointedness-as-of-

reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Immanence-function-conflatedness\textsuperscript{13} analytical implications equally arise as of the

This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity transversally induced <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative—implications-of-prospective—nonpresencing— executor-transcendence—sublimation/supererogatory—de-mentativity. In this regard and at the general epistemic level of reference-of-thought—devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith—imbuement—underdetermination-of-motif—and-apriorising/axiomatising/referencing—as-so-being—of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference—conflatedness—as-to-totalitative-reification-in-singularisation—as-the—the-nondisjointedness/entailment—of—nonpresencing—as-veridical—epistemicity—relativism—determinism <amplituding/formative—epistemicity> causality ~as-to-projective—
totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness. <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity induced from <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity —of-the-human-institutionalisation-process which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to <amplituating/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong <amplituating/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <amplituating/formative> wooden-language {imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology— as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} epistemic impertinence. Prospective notional—deprocripticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness.
un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to non-presencing, for explicating ontological contiguity, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation
and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their knowledge-reification-gesturing-as-to-prospective-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment as of their critical operant implications and unmuddled conceptions. Furthermore, the notional-deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality amplituding/formative wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}. With the amplituding/formative-epistemicity causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity that the
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-opportunism—of-social-functioning-and-accordance sense-of-things. This is critical because the notional—deprocrypticism reference-of-thought warrants a more originary-as-of-event mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating

that hitherto and as of a natural human predisposition to *amplituding/formative–epistemicity* totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression absolutising epistemic reference, specifically as so-construed from our positivism–procrypticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence’*, considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of our *amplituding/formative–epistemicity* totalising~thrownness-in-existence*. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance*-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for *meaningfulness-and-teleology* can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality /shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance*-<including-virtue-as-ontology> as by its *amplituding/formative–
'wrongly seem to advantageously substitute' for the potent as intemporal absolutising epistemic reference onto-logical-performance of existence-potency sublimating nascence disclosed from prospective epistemic digression as to intrinsic-reality onto-logical-veridicality. It is this construction of the Self human subpotency deficiency element construed as 'human akrasia susceptibility or akrasiatic drag shiftiness of the Self' onto-logical fracturing desublimation gimmickiness complex that raises the charge that and reflects the notion that the mental disposition of recurrent utter uninstitutionalisation is de-mentatively structurally paradigmatically bound to fail the onto-logical-performance of base institutionalisation mental disposition that of base institutionalisation ununiversalisation will likewise fail as of universalisation mental disposition, universalisation non-positivism medievalism will likewise fail as of positivism mental disposition and prospectively our positivism procrypticism will likewise fail as of notional deprocrypticism mental disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency herein articulated as 'human akrasia susceptibility or akrasiatic drag shiftiness of the Self' onto-logical fracturing desublimation gimmickiness complex, is mostly lost to traditional psychology that doesn't register our own positivism procrypticism prior relative onto-logical incompleteness reference of thought as of an onto-logical normalcy postconvergence referentialism notional deprocrypticism perspective of analysis as of singularisation as to the nondisjointedness entailment of prospective nonpresencing projected epistemic immanence veridical epistemicity relativism determinism. We can perceive the 'amplituding formative epistemicity totalising circumscribing delineating preconverging dementing qualia schema' associated with akrasia susceptibility or akrasiatic drag complex only from the perspective of prospective relative onto-logical completeness of
construal/conceptualisation with respect to prospective relative-ontological-completeness

causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity in accounting for human
differences of ontological-performance

~as-to-projective-totalitative–implications-of-
nonpresencing,-for-explicating-ontological-contiguity
in accounting for human differences of ontological-performance~
~including-virtue-as-ontology>. It is herein contended
that such a traditional psychology approach to construction-of-the-Self is constituted as of
identitive-constitutedness~as-‘epistemic-totality’~dereification-in-dissingularisation
<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >
<as-flawed-epistemicity-relativism-determinism
. Thus the notion of ‘human akrasia-
susceptibility-or-akrasia-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-
mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance

<including-virtue-as-ontology>-of-the-self ‘as bound to define-and-shape any given registry-
worldview’s/dimension’s specific ontological-performance

<including-virtue-as-ontology>-and-vices-and-impediments
’. Rather an ontologically-veridical construction-of-the-Self is
necessarily in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
educted–existentialising/contextualising/textualising-contiguity }—conflicatedness

in

{preconverging-disentailment–by}–postconverging-entailment as of the intemporal absolutising
epistemic reference of existence-potency

—sublimating–nascence,—disclosed-from-prospective-
epistemic-digression constrainous-implications-over-human-subpotency so-implied as of
ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and
construed as of difference-conflicatedness

<as-to-totalitative-reification-in-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as-veridical-
epistemicity-relativism-determinism
. Such an apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity
educted–existentialising/contextualising/textualising-contiguity
}—conflicatedness

in {preconverging-disentailment–by}–postconverging-
entailment construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as it construes of human-subpotency ~reference-of-thought given level of ontological-veridicality-commitment/aetiologisation/ontological-escalation/otherliness implications; and so as devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential referencing/registering/decisioning, contemplating, responding, conceptualising, articulating, effecting and acting-out of its social ~meaningfulness-and-teleology~ as of the

mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its <amplituding/formative–epistemicity>totalising~self-referring-syncretising/circularity/interiorising/akrasiatic-drag ’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical [meaningfulness-and-teleology] implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity. Thus intemporal ontological-performance—<including-virtue-as-ontology> ever always warrants huma prospective relative-ontological-completeness—of-reference-of-thought for empowering and responsible [meaningfulness-and-teleology] for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with
respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-
mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its
vices-and-impediments, and as the very possibility for prospective ontological-
performance arises as of the intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-
subpotency ontological-performance equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascent-as-of-
its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or
indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-
and-morally accountable then? How can we reconcile the fact that given human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence the possibility for
prospective human registry-worldview’s/dimension’s institutionalisation enabling
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity could only arise as of
prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and
virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning
knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought
emancipating possibilities, and then contend to make any given reasoning-from-
results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a
nihilistic wooden-language—imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications’? In this
regard, the anti-nihilist stance implies that the very first notion of human ontological-
performance as of human
distension\textsuperscript{27}/contemplative-distention; as of a prospective psychoanalysis rather constrained to existence-potency\textsuperscript{28}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-<amplituding/formative>notional~preempting—disjointedness-as-of\textsuperscript{29} reference-of-thought/notional~deprocrypticism. We can fundamentally appreciate that just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{27}—of-the-human-institutionalisation-process\textsuperscript{68} is associated with epistemic-veracity\textsuperscript{4} foregrounding__entailment{(postconverging–narrowing-down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in- reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) with the increasing existential outing of superfluous notions like superstitions, etc., likewise ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-completeness\textsuperscript{7} epistemically shrinks with the ontological-contiguity\textsuperscript{27}—of-the-human-institutionalisation-process\textsuperscript{68}. That is, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{27}—of-the-human-institutionalisation-process\textsuperscript{68} epistemic-veracity of 4 foregrounding__entailment{(postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) constraining, the ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’ for everyday existential occurrences as of ‘meaningfulness-and-teleology’\textsuperscript{8} ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-consciousness shiftiness-of-the-Self\textsuperscript{1} complex (by its epistemic non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-

\(\text{attendant ontological-contiguity} \quad \text{educated–existentialising/contextualising/textualising-contiguity} \quad \text{-lowest-level-reification; - the warped-consciousness shiftiness-of-the-Self} \quad \text{complex (by its epistemic rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative \(^5\) neuterising as of its tendentious–circumscribing-as–‘epistemic-totality’ \text{-or-delineating-as–‘epistemic-totality’} \quad \text{existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’ \text{-}} \), given its animistic base-institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period \(\text{attendant ontological-contiguity} \quad \text{educated–existentialising/contextualising/textualising-contiguity} \quad \text{-second-level-reification; - the preclusive-consciousness shiftiness-of-the-Self} \quad \text{complex (by its epistemic \(^1\) universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative \(^5\) neuterising as of its qualifying–circumscribing-as–‘epistemic-totality’ \text{-or-delineating-as–‘epistemic-totality’} \quad \text{existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’ \text{-}} \), given its \(^1\) universalisation–non-positivism/medievalism perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor \(\text{attendant ontological-contiguity} \quad \text{educated–existentialising/contextualising/textualising-contiguity} \quad \text{-third-level-reification; - the occlusive-consciousness shiftiness-of-the-Self} \quad \text{complex (by its epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative \(^5\) neuterising as of its categorising–circumscribing-as–‘epistemic-totality’ \text{-or-delineating-as–‘epistemic-totality’} \quad \text{existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’ \text{-}} \), given its positivism–
dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-} \) 
mentativeness/epistemic-growth-or-confoundedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle \) as of 
difference-confoundedness\(^1\)-as-to-totalitative-reification-in-singularisation\(\langle\text{as-to-the-} \) 
nondisjointedness/entailment-of-prospective- nonpresencing\(>-\text{as-veridical-epistemicity-} \) 
relativism-determinism \(\langle \text{amplituding/formative–epistemicity}\rangle \text{causality/} \) 
-as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity\rangle \). This explains why Socrates construed knowledge as virtue, given that what 
approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with 
regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency \(^1\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating \(\langle \text{amplituding/formative}\rangle \text{supererogatory-de-} \) 
mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation\rangle \) mental-disposition’) and not any \(^7\) presencing—absolutising-
identitive-constitutedness \(^1\) as reproducibility—mathesis/motif/thrownness-disposition.–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on 
the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific \(^1\) universalising-idealisation phronetic/practicality situations as to its defining existence-potency \(^1\)-sublimating–nascence,-disclosed-from-prospective-epistemic-
digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing 
as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing 
that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing
as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the universalising-idealisation apriorising/axiomatising/referencing—psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating—decisionality)—of-ontological-performance —<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—confuddledness—in—{preconverging-disentailment—by}—postconverging-entailment> as of the transepistemic implications of human limited-mentation-capacity-deepening. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is what induces attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity and thus allows prospective
dimensionality-of-sublimating\(<\text{amplituding/formative}>\)supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\> insight for
further human limited-mentation-capacity-deepening\(\overrightarrow{}\) (as to ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’,
so-enabled by underlying supposedly coherent ontological-commitment\(<\text{simplied—self-}
assuredness-of-ontological-good-faith/authenticity}\>–postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality\> as of
\(<\text{amplituding/formative–epistemicity}>\text{causality}\>–as-to-projective-totalitative–implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity\> and not any notion of
vague innateness besides the existentially inherent human-subpotency potential) leading to
further superseding/transcendence as of prospective reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. But the fact is
there is comprehensive coherence in the philosophical articulations of the three thinkers when
construed with this comprehensive philosophical knowledge-reification–gesturing\(<\text{in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–deduced–existentialising/contextualising/textualising-contiguity}>\)–
conflatedness\(<\text{in–preconverging-disentailment–by–postconverging-entailment}>\) projection
insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue
in the sense that human knowledge-reification–gesturing\(<\text{in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–deduced–existentialising/contextualising/textualising-contiguity}>\)–
conflatedness\(<\text{in–preconverging-disentailment–by–postconverging-entailment}>\), and so in
all domains without exception, is one of a dynamic complementary relationship between
implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising-idealisation phronesis attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity at the latter’s destructuring-threshold of-uninstitutionalised-threshold/presublimating–desublimating-decisionality-of-ontological-performance-including-virtue-as-ontology, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism-amplituding/formative–epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity of phronesis attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatisk-drag complex amplituding/formative–epistemicity-totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ existential desublimation manifestation of meaningfulness-and-teleology as of both a universalisation–non-positivism/medievalism and our positivism–procrypticism registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity geared to undermine ontological-veracity’; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness will be less complexed in identifying the mental flaw of the universalisation–non-
positivism/medievalism manifestation of akraia-susceptibility-or-akrasia-drag complex

preconverging/dementing ‘–qualia-schema’ as of the former’s as it underlies non-positivism preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism acts ‘like say a plot to accuse someone of sorcery’ than its own akraia-susceptibility-or-akrasia-drag complex underlying nondescript/ignorable–void (actually speaking of akrasia-drag-denatured-and-preconverging-or-dementing\textsuperscript{20}-narratives) of its preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrypticism wooden-language

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring in its own abhorrence from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation. This point out the ontological-veracity for avoiding the absolutising/presencing—absolutising-identitive-constitutedness\textsuperscript{14} referencing of psychology/psychoanalysis as of any human-subpotency epistemic-or-notional–projective-perspective in prior relative-ontological-
incompleteness of reference-of-thought as of identitive-constitutedness\textsuperscript{14} as ‘epistemic-totality\textsuperscript{13}’ dereification in dissingularisation as to the disjointedness/disentailment of presencing — absolutising identitive-constitutedness > as flawed epistemicity-relativism-determinism of notional-discontiguity/epistemic-discontiguity\textsuperscript{15} shallow-supererogation of mentally-aestheticised—preconverging/dementing —qualia-schema>, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility—akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more profound and fuller construct of the human psychological potency as of difference-conflatedness\textsuperscript{11} as to totalitative-reification in singularisation as to the nondisjointedness/entailment of prospective nonpresencing > as veridical epistemicity-relativism-determinism in ontological-contiguity\textsuperscript{67} as from existence-potency\textsuperscript{10} sublimating—nascence—disclosed from prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the veridical protractedness of the notional—deprocrypticism protensive self-consciousness as of its amplituding/formative notional—preempting—disjointedness as of reference-of-thought as can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many ways, akrasia-susceptibility—akrasiatic-drag complex is simply a validation of the fundamental preconverging/postconverging—de-mentating/structuring/paradigming of the human psyche as it is caught up between dissingularisation as to the disjointedness/disentailment of presencing absolutising identitive—constitutedness > as flawed epistemicity-relativism-determinism amplituding/formative epistemicity causality as to projective—totalitative—implications of prospective nonpresencing for explicating ontological-contiguity of prior relative-ontological-incompleteness of its apriorising/axiomatising/referencing/ intelligibilitysetup/measuringinstrument and

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contradictory nihilistic disposition; with metaphoricity\(^{5}\) rather inducing prospective meaningfulness-and-teleology\(^{5}\) mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{5}\) as of prospective notional–deprocripticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency\(^{5}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity\(^{14}\) anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural
course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—"meaningfulness-and-teleology". Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophisticies that confuse-and-disrupt—as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophisticies; especially when
these show no qualm in integrating the most ignoramus of wooden-language-\{imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications\}\ dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the \langle amplituding/formative– epistemicity\rangle totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag of the successive given levels in reflecting holographically-\langle conjugatively-and-transfusively\rangle the ontological-contiguity —of-the-human-institutionalisation-process ; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation–ununiversalisation ontological-fracturing, \{universalisation–non-positivism-medievalism ontological-fracturing, positivism–procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \} as of prospective notional–deprocrypticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance\} \langle including-virtue-as-ontology\rangle equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ in instigating ‘intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality instigated ontological-contiguity—of-the-human-
institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> —as-
veridical-epistemicity-relativism-determinism <amplituding/formative epistemicity> causality
<as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity'. Ontological-fracturing as such is a
reflection of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor, and points out that the way we tend
to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional
processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply
beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-
of-existential-unthought> only human intemporal ontological-performance—<including-
virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal
ontological-performance—<including-virtue-as-ontology> of any given idealisation; speaking
of the reality that any idealisation construed as of rules, institutional essence, institutional
processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-
fractured as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor. The implication here is that all
projections of idealisation should be anticipatory-and-preemptive of the possibility of their
prospective ontological-fracturing, for efficient institutionalisation percolation-channelling—<in-
deferential-formalisation-transference>, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing of such idealisations with regards to their more profound transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporarily (in cognisance of human temporal-to-intemporal-individuation-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance-including-virtue-as-ontology is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance-including-virtue-as-ontology in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome as of percolation-channelling-in-deferential-formalisation-transference doesn’t substitute for the amplituding/formative–epistemicity-totalising–renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or wooden-language.
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising epistemic reference that can de-mentatively/structurally/paradigmatically bring about human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it is inevitably the case that the examination of any such representation with say for instance the physics <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal—as-intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation necessarily had to pass through the intemporal individuation transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—'motif—and-apriorising/axiomatising/referencing’ projection as of ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent secondnatured institutionalisation as of percolation-channelling—<in-deferential-formalisation-transference>. There has never been any suprasocial or <amplituding/formative—wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications> absolutising epistemic reference of ontological-pertinence for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation as we seem to construe/contemplate of today—or-at-any-given-presence-epoch as of reasoning-from-results/afterthought, as the fact is human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arises ultimately as of internalised epistemic responsibility of intemporal individuation transversality—<for-sublimating—existential-
absolutising epistemic reference for the transcendence-and-sublimity/sublimation/supercratory-de-mentativity idealisation of say Plato’s idea concept nor say Descartes’s cogito concept but in both cases for their operant prospective intemporal individuation transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of
intemporal ontological-performance <including-virtue-as-ontology>. Likewise, it is herein
contended that this difference-conflatedness as-to-totalitative-reification-in-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> -as-veridical-
epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity equally applies prospectively with respect to the deprocrysticism–or–
preempting—disjointedness-as-of–reference-of-thought
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument implied
transcendence-and-sublmity idealisation, and so as of operant prospective intemporal
individuation transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of
intemporal ontological-performance<including-virtue-as-ontology>, as herein implied;
completeness), and prospectively for notional-deprocripticism transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as of spurious institutional-being-and-
craft muddlement. Effectively, human-subpotevy-aporin/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor implies that metaphoricity why
tending ultimately towards intemporal is effectively of both intemporal/longness-of-
meaningfulness-and-teleology manifestations. But any given social-setup ‘self-assuredness-
of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existent-ality with respect to its social-
stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and
function going by its specific registry-worldview/dimension as meaningfulness-and-teleology as well as the fact that human perceived social-stake-contention-or-confliction interests drift
within-and-across social-setups whether with regards to basic trading, curiosity, social
competition and generally as of a predisposition to achieve optimum existential possibilities,
implies that any such registry-worldview/dimension social-setup has ‘a basic postconverging—
de-mentating/structuring/paradigming supposedly coherent ontological-commitment’
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existent-ality>’ for its effective
functioning which lays it prospectively exposed to metaphoricity as of prospective
<amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity as from prospective
existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
epistemic—or-notional—projective-perspective; as such a registry-worldview/dimension would
difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness of meaningfulness-and-teleology. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of potentially the same ontological-performance and-including-virtue-as-ontology possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality as of its ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity of prospective meaningfulness-and-teleology ontological-veracity implications of causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–ontological-contiguity as of prospective relative-ontological-completeness. In other words, as of transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of human metaphoricity of temporal-to-intemporal–ontological-performance and-including-virtue-as-ontology of-narratives, we know that the causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–ontological-contiguity as of prospective relative-ontological-completeness. In other words,
ontological-contiguity that underlies existence-potency—sublimating—nascence,—disclosed—
from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation
implications of ontological-veracity is bound in the long run to select/skew-toward the
intemporal/ontological over the temporal, whether as of internal cultural transformation or
cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-
ondisjointedness/entailment-of-prospective—nonpresencing—
as-veridical-epistemicity—relativism-determinism <amplituding/formative—epistemicity> causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-
contiguity ultimately has a direction as of intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of
‘human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-
from-perspective—ontological-normalcy/postconvergence> accordioning—{as-of-varying—
individuations-contextually-transverse-desublimation/sublimation—as-to-the-
redounding/waverong/waveforming—of-their-referencing-and-their-devolved-referencing—
imbuend-ontological-performance —<including-virtue-as-ontology>} at uninstitutionalised-
threshold as reflecting both desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective—ontological-
ormalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’ possibilities’. We
can appreciate both with regards to the social fabric as well as the natural sciences this common
basis of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality> from a long-term perspective, in the sense that technical and scientific progress associated with the industrial revolution ‘could hardly be socially reneged’ not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality> of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the prospective relative-ontological-completeness as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ that animates the elucidation of metaphoricity herein as of ontology-driven ‘ontologically-hegemonising-narrative ~ontological-performance ~including-virtue-as-
ontology>', more than just a notion of mere subjective human-subpotency epistemic-or
notional-projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening inducing prospective relative-ontological-completeness-of reference-of-thought causality as-to-projective-totalitative-implications-of-prospective nonpresencing, for explicating-ontological-contiguity. This ontology-driven assessment of intemporality /longness metaphoricity perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness as-‘epistemic-totality’ dereification-indissingularisation as-to-the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/’constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation as-to-the-nondisjointedness/entailment-of-prospective nonpresencing as of the causality as-to-projective-totalitative-implications-of-prospective nonpresencing, for explicating-ontological-contiguity of prospective relative-ontological-completeness, and so-construed as of difference-conflatedness as-to-totalitative-reification-in-singularisation as-to-the-nondisjointedness/entailment-of-prospective nonpresencing as-veridical-epistemicity relativism-determinism perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening; and this notion of relative truth is reflected in their works/research-programmes that undermine our totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag identitive-constitutedness as-‘epistemic-
totality ’-dereification-in-dissingularisation<-as-to-the-disjointedness/disentailment-of-
  presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-
determinism perspective. Further, the implication as well is that the adjudicator as to
transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity
with regards to truth as it enables transcendency-and-sublimity/sublimation/supererogatory-de-
mentativity then is existence-potency® -sublimating–nascence,-disclosed-from-prospective-
epistemic-digression as of its <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity selecting/skewing for ontological-pertinence within the underlying human
metaphoricity77 scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality instigated ontological-contiguity77—of-the-human-institutionalisation-
process® as of difference-conflatedness\1-as-to-totalitative-reification-in-singularisation<-as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’, and not just mere human subjectivity. Even though in the short-term/immediacy
perspective the specific metaphoricity77 of say a scientific and liberal worldview narrative as
implied with the industrial revolution may actually be in the most part ignored/overlooked in a
pre-industrial society from a merely ‘meaningfulness-and-teleology\1 transmission/spreading
perspective, the supposedly coherent ontological-commitment -<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’
exposes it to the metaphoricity\textsuperscript{57} of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior preconverging–de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity\textsuperscript{57} constraining is very much unlike what we may naively imagine the prior human \textit{meaningfulness-and-teleology}\textsuperscript{99} to be from an after the fact analysis; since such a process is much more critically more than just `mere transmission/spreading of scientific and liberal \textit{meaningfulness-and-teleology}\textsuperscript{56}` for say a suprasocial or \textit{wooden-language-\{imbued—averaging-of-thought-\{as-to-leveling/ressentiment/closed-construct-of—\textit{meaningfulness-and-teleology} -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}\} human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology\textsuperscript{99}-\textit{in-preconverging–existential-extrication-as-of-existential-unthought}\textsuperscript{8} unlike our subsequent reasoning-from-results/afterthought contemplation afterwards `wrongly implying a metaphoricity\textsuperscript{57} as of a self-consciously instigated prior suprasocial or \textit{wooden-language-\{imbued—averaging-of-thought-\{as-to-leveling/ressentiment/closed-construct-of—\textit{meaningfulness-and-teleology} -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}\} comprehensive sense of prospective metaphoricity\textsuperscript{57}`.

This points to a more comprehensive reality of human epistemic-veracity arising as of our \textit{totalising–thrownness-in-existence}\textsuperscript{3} with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability\textsuperscript{12} implications as of \textit{causality -as-to-projective-totalitative–implications-of-prospective-}
nonpresencing, for explicating-ontological-contiguity, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology - in preconverging-existential-extrication-as-of-existing-unthought nonpresencing <perspective–ontological-normalcy/postconvergence> ricocheting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <amplituding/formative> wooden-language (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications> ) presencing—absolutising-identitive-constitutedness mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity implications of operant prospective intemporal individuation transversality <for-sublimating-existential-eventuating/denouement> ~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or <amplituding/formative> wooden-language (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—
epistemic-veracity pretence, as expressed before with respect to Plato’s idea involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ). Just as we can appreciate that in ‘the very same physics
<amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-
ontological-completeness -of-axiomatic-construct-or- reference-of-thought, the epistemic-
veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz,
Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is
mostly as of ricochetting prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having
the right epistemic-veracity should provide the direct possibility for constructing its de-
mentative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the
fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-
limits somewhere is ever always directly related to the fact that its epistemic-veracity has
equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising
as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any
domain-of-study can be construed as the history of its developing epistemic-veracity in
succession as ultimately constrained to <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing-,for-explicating-
Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective meaningfulness-and-teleology as knowledge on a vague notion of any presencing—absolutising-identitive-constitutedness epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking -’projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩ thinkers sharing a common emancipating metaphoricity mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology that is instigative, metaphoricity is critically about the prospective ricochetting postconverging–de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology implications on the fabric of the social as an epistemic-totality framework (beyond-the-consciousness-awareness-teleology -＜in-preconverging-existential-extrication-as-of-existential-unthought＞), as the supposedly coherent ontological-commitment ＜implied—self-assuredness-of-ontological-good-
faith/authenticity→postconverging→de-mentating/structuring/paradigming←as-being-as-of-
existential-reality> of ‘self-assuredness-of-ontological-good-
faith/authenticity→postconverging→de-mentating/structuring/paradigming←as-being-as-of-
existential-reality with respect to its social-stake-contention-or-confliction’ of the social-setup 
exposes it to such an epistemic-ricochet-transepistemicity metaphoricity. This is so 
because in the long run transversality<for-sublimating→existential-
eventuating/denouement≥of-affirmative-and-unaffectative→disambiguated→‘motif-and-
apriorising/axiomatising/referencing’ of temporal-to-intemporal→ontological-performance→
<including-virtue-as-ontology>→of-narratives is rather as of <amplituding/formative–
epistemicity> causality→as-to-projective→totalitative→implications-of-prospective-
nonpresencing→for-explicating→ontological-contiguity selecting/skewing-towards 
intemporal/ontological-veracity as to existence-potency→sublimating→nascence→
disclosed-from-prospective→epistemic-digression as-to-ontologically-uncompromised-
onontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-
setup value construct lies somewhere between the possibility of its conventioning-referencing 
and its →presencing—absolutising→identitive→constitutedness→ Being-development/ontological-
framework-expansion→as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology→, when it comes to assessing the possibility of prospective 
meaningfulness-and-teleology→ inducing of metaphoricity. It is not necessarily the case that 
a society that doesn’t or poorly appreciate the implication of science will value as of immediacy 
prospective Being-development/ontological-framework-expansion→as-to-depth-of-ontologising-
development-as-infrastructure-of–→meaningfulness-and-teleology→ like the cultivation of 
science over its conventioning-referencing as a cultural inclination or metaphysical 
predisposition or a creed; as we can appreciate the contrasting disposition towards the 
cultivation of science as in Europe and the Arabic world during the medieval period, or even
disparity in ontological progressiveness within the very same societies at various epochs. Thus
the assumption that any given society or period is absolutely turned/committed to prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology including our modern
period, is a flawed appraisal; as in many ways, beyond our <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
perception, a closer look at institutional functioning easily points out the pre-eminence of
spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-
threshold as of the privileging of conventioning-referencing over purely prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, and in many ways this explains at the more
socially visible spectrum that is politics, the perceived political impotence today. This insight is
critical for appreciating the implication of the conception of futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
metaphoricity in our positivism–procrypticism; as its brings to the self-consciousness the
reality that the implication of such a notional–deprocrypticism articulation is bordering on the
limits/thresholds of our institutional capacity for prospective Being-development/ontological-
meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition
to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein
contended that the reality is similar to that which scuppered Arabic medieval science or
scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or–
reasoning–
through/messianic-reasoning instigated ontological-contiguity\(^6\) of the human-institutionalisation-process\(^6\) as of difference-conflatedness\(^1\) as-to-totalitative-reification-insingularisation-\(<as-to-the-nondisjointedness/entailment-of-prospective-\nonpresencing>\) as-vernidical-epistemicity-relativism-determinism\(^9\) warrants such intemporal relaying of prospective Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of-\(87\) meaningfulness-and-teleology\(^9\) beyond just conventioning-referencing; as the very possibility of the \(<cumulating/recomposing-attendant-ontological-contiguity>\)-successive registry-worldviews/dimensions as of prospective relative-ontological-completeness\(^8\) arises because such reasoning-through/messianic-reasoning can devalue their \(7\) presencing—absolutising-identitive-constitutedness\(^4\) conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of-\(87\) meaningfulness-and-teleology\(^9\) as explained above with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of-\(87\) meaningfulness-and-teleology\(^9\) common \(10\)\(3\) universalising-idealisation aprorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\(<as-to-preconverging-or-dementing \apriorising-psychologism>\) devaluing their \(7\) presencing—absolutising-identitive-constitutedness\(^4\) conventioning-referencing as of sophistry aprorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\(^8\) or as with budding-positivists Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-

⟨amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of its populism and pecuniary value drive substituting for intellectual reification, and as so increasingly reflected mediatically. This human contrastive mental-disposition to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and presencing—absolutising-identitive-constitutedness conventioning-referencing speaks at a more fundamental level of the reality that the human subject is not psychologically necessarily driven by an absolute commitment to prospective ontological-veracity given its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self'/ontological-fracturing/desublimation/gimmickiness complex’; and thus that it has an ontological-veracity destructuring-threshold

⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩~of-ontological-performance<-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology<-<in-preconverging-existential-extrication-as-of-existential-unthought> it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

⟨amplituding/formative–epistemicity⟩totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring-threshold-⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩~of-ontological-performance<-<including-virtue-as-ontology> is that the state of
human-subpotency is one where overall its capacity to reflect existence-potency\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} construed ever always varies as of ‘individual whim/impulsion narratives ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’, ‘\textless amplituding/formative\textgreater wooden-language-\{imbued—averaging-of-thought\}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\textgreater\textgreater narratives ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’, ‘suprasocial narratives ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’, with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of \textless amplituding/formative–epistemicity\textgreater causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and then its percolation-channelling-\textless in-deferential-formalisation-transference\textgreater implications, while it can be appreciated that the preceding three dispositions as of their \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} are not critically as so-committed to ontological-veracity. Narratives as such are the very \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} drive for human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} underlying language development, wherein ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} profoundness is as of singularisation-<as-to-the-nondisjoinedness/entailment-of-prospective-

'amplituding/formative wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
prospective relative-ontological-completeness\textsuperscript{27} will necessarily imply a discarding of our present positivism–procrypticism ‘individual whim/impulsion narratives ontological-performance\textsuperscript{12} and ‘\textlangle amplituding/formative\textrangle wooden-language\textsuperscript{1} imbuement\textsuperscript{1} averaging-of-thought\textsuperscript{1} leveling/ressentiment\textsuperscript{1} closed-construct-of--

meaningfulness-and-teleology\textsuperscript{56} as of ‘nondescript/ignorable–void\textsuperscript{1} with-regards-to–

prospective-apriorising-implications\textsuperscript{71} narratives ontological-performance\textsuperscript{1} and ‘suprasocial narratives ontological-performance\textsuperscript{1}’ as of human-subpotency, for futural Being-development/ontological-framework-expansion--to-depth-of-ontologising-development-as-infrastructure-of--

meaningfulness-and-teleology\textsuperscript{9} as of prospective notional–deprocrypticism ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72} and ‘suprasocial narratives ontological-performance\textsuperscript{1}’ as to existence-potency\textsuperscript{39} sublimating–nascence, disclosed-from-prospective-epistemic-digression involving the displacement/decentering-of-the-human-subject; reflecting the latter’s profoundness in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{1} by-

reification\textsuperscript{27} contemplative-distension\textsuperscript{27} as enabling Being-development/ontological-framework-expansion–to-depth-of-ontologising-development-as-infrastructure-of--

meaningfulness-and-teleology\textsuperscript{9}. This author further contends that as of our positivism–procrypticism uninstitutionalised-threshold\textsuperscript{102} in disjointedness-as-of-- reference-of-thought, futural Being-development/ontological-framework-expansion–to-depth-of-ontologising-development-as-infrastructure-of--

meaningfulness-and-teleology\textsuperscript{9} as of prospective notional–deprocrypticism ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72} and ‘suprasocial narratives ontological-performance\textsuperscript{1}’ as of prospective notional–deprocrypticism ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72} and ‘suprasocial narratives ontological-performance\textsuperscript{1}’ is not meant in anyway to be explicative, as of the idea of falsely validating our defective procrysticism–or–disjointedness-as-of-- reference-of-thought apriorising\textsuperscript{39} axiomatising\textsuperscript{39} referencing\textsuperscript{39} intelligibility\textsuperscript{39} setup\textsuperscript{39} measuring\textsuperscript{39} instrument, thus wrongly inducing procrysticism–or–disjointedness-as-of-- reference-of-thought
totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; but rather has to project as of prospective epistemic-ricochetting/transepistemicity the requisite percolation-channelling-<in-deferential-formalisation-transference> as the mechanism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–


totalising~self-referencing-syncretising/circularity/interiorising, and so just as with the positivism projection of the requisite percolation-channelling-<in-deferential-formalisation-transference> of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

totalising~self-referencing-syncretising/circularity/interiorising as the mechanism of prospective positivism institutionalisation rather than engaging in defective non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

of ontological-performance\(^{77}\)-<including-virtue-as-ontology> nature of the social-construct (as significant otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{56}\)-meaningfulness-and-teleology\(^{99}\), that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of \(^{56}\)-meaningfulness-and-teleology\(^{99}\) as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold–\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance –<including-virtue-as-ontology> of \(^{56}\)-meaningfulness-and-teleology\(^{99}\) as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology\(^{17}\)-<in-preconverging-existential-extrication-as-of-existent-unthought>\(^{6}\) the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold–\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance –<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold–\{uninstitutionalised-threshold \(/\)presublimating–desublimating-decisionality\}–of-ontological-performance \(^{77}\)-<including-virtue-as-ontology>
The effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such ‘meaningfulness-and-teleology’ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension/contemplative-distension to strategically articulate such ‘meaningfulness-and-teleology’ going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’
mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation <amplituding/formative–epistemicity> causality –as-to-projective-
totalitative–implications-of-prospective–nonpresencing.–for-expli-cating-ontological-
contiguity for affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism of prospective registry-worldview/dimension. The ultimate point
here being that critically the notion of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity more often than not occur as ‘reasoning-
through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
reinventing-prospective
nonpresencing.–<perspective–ontological-normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be
implied with ‘reasoning-from-results/afterthought postures as of presencing—absolutising-
identitive-constitutedness self-consciousness mastery and direction’ which are rather
ontologically-flawed <amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag. In this regards, ontological-veracity as of
a perpetual predisposition for prospective relative-ontological-completeness is ensured by
supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-
of-existential-reality> to undermine the social-construct predisposition to destructure
meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-
and-accordance at its uninstitutionalised-threshold, and enable the construed of prospective
ontological-veracity by ‘ontologically-hegemonising-narrative ontological-performance–
such temporal-to-intemporal–ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-of-narratives susceptible to recombination in unsuspecting ways given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaredness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-of-narratives unlike the strictly formalised institutional frameworks tending to totalisingly-entailing/ontologising/institutionalising of narratives. It is this possibility of narratives recombination as of formative and enculturating implications as well as the criss-crossing of formal and informal spheres/settings differing temporal-to-intemporal value-references that renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing\textsuperscript{16} as of uninstitutionalised-threshold\textsuperscript{02} implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency\textsuperscript{39}–sublimating–nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and-teleology\textsuperscript{99} rather boils down to grasping prospective relative-ontological-completeness\textsuperscript{07} <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing, for-explicating-ontological-contiguity as of notional–deprocrypticism. Effectively prospective meaningfulness-and-teleology\textsuperscript{99}, as articulated from ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ reflecting existence-potency\textsuperscript{39}–sublimating–
recurrrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance’<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence–as–of–its–coherence/contiguity’, which by that token as of the reference-of-thought-level induces the ontological-contiguity<of-the-human-institutionalisation-process as of difference-conflatedness<as-to-totalitative-reification-in-singularisation as-to-the-nondisjointedness entailment-of-prospective-nonpresencing as-veridical-epistemicity-relativism-determinism in ontological-contiguity from notional–deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipating to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its ‘identitive-constitutedness-as–epistemic-totality‘-dereification-indissingularisation-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism of meaningfulness-and-teleology, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential implications of its prior presencing—absolutising-identitive-constitutedness preconverging–de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective
redefining/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness’-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-

epistemicity-relativism-determinism of meaningfulness-and-teleology”; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-


epistemicity-relativism-determinism of meaningfulness-and-teleology construed as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–

conceptualisation that induces the animistic social-setup reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory–de-

mentativity into positivism/rational-empiricism. Thus, the prospect of all human

meaningfulness-and-teleology arises as of intemporal ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis–or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at uninstitutionalised-threshold, in reflecting holographically-conjugatively-and-

transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening implications for prospective relative-

ontological-completeness inducing the sublimating historicality/ontological-
reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing-as-veridical-epistemicity-relativism-determinism reflected as the differing
temporal-to-intemporal ontological-performance-including-virtue-as-ontology in the
historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-
normalcy/postconvergence-reflecting-epistemicity-relativism-determinism’ at the given
uninstitutionalised-threshold, thus articulating the social epistemic-totality possibility of
‘notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-
perspective—ontological-normalcy/postconvergence accordion-ing-as-of-varying-
individuals-contextually-transverse-desublimation/sublimation-as-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance-including-virtue-as-ontology ontological-performance-
including-virtue-as-ontology of narratives’. ‘ontologically-
hegemonising-narrative’ ontological-performance-including-virtue-as-ontology’ as
intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility

{hermeneutically/reprojectively/supererogatingly/zeroingly educing ‘herein specifically-
relevanthuman-subpotency’epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—re-apriorising/re-axiomatising/re-referencing~conceptualisation} the reflection of
the social epistemic-totality of human ‘notional-firstnaturedness—temporal-to-intemporal-
dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence
accordion-ing-as-of-varying-individuals-contextually-transverse-
desublimation/sublimation-as-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance-including-virtue-as-
ontology ontological-performance-including-virtue-as-ontology of narratives’ as of Being-development/ontological-framework-expansion—as-to-

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hermeneutically/reproductively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation} the social epistemic-totality of meaningfulness-and-teleology temporal-to-intemporal—ontological-
performance\textsuperscript{72} - <including-virtue-as-ontology>-of-narratives differentiated transversality - <for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative- disambiguated - ‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{73} as of Being- development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as- infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social- function-development and living-development-as-to-personality-development. The possibility of ‘ontologically-hegemonising-narrative\textsuperscript{74} ontological-performance’\textsuperscript{75} - <including-virtue-as-ontology’ as construed from existence-potency\textsuperscript{76} - sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification<as-to- ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality-as antinihilism>\textsuperscript{100} implied as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation<as-to-the-disjointedness/disentailment-of-presencing— absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of <amplituding/formative–epistemicity>causality <as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity validation and falsifiability implications. It is important to grasp that since every registry- worldview/dimension social-construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold\textsuperscript{102} ) relationship with ontological-veracity, this is exactly what inevitably validates the articulation
of ontological-veracity/ontological-veridicality as more completely involving the
displacement/decentering-of-the-human-subject priorly as implied with Derridean
deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative
in reflecting the need to undermine human destructuring-threshold-uninstitutionalised-
threshold /presublimating–desublimating-decisionality}~of-ontological-performance~

\[\text{including-virtue-as-ontology}\] to further advance its constructive/institutionalising/nascent–
sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective
relative-ontological-completeness implications; reflecting the fact that human knowledge is
more completely a two-fold process involving building the right mindset-as-of-prospective-
relative-ontological-completeness~ and thus the knowledge for that given right mindset-as-of-
prospective-relative-ontological-completeness~ as of projected
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity }—conflicatedness— in {preconverging–
disentailment-by}—postconverging-entailment. This is very much unlike the Ricoeurian
narrative theory conception that while of palliative and practical significance is in relative
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging–
entailment since it poorly deals with logocentrism implications as of prior relative-ontological-
incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social
conditions’ as inherently ontological or beyond ontological treatment while failing to
countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent
‘logocentric habituated social conditions’ in enabling the ontological-contiguity—of-the-
human-institutionalisation-process\(^{[b]}\) as of Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology\(^{[e]}\) right up to our present, and as of prospective transformative emancipating
possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance-<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance-<including-virtue-as-ontology> nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-
of reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms of axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness deprocrypticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness positivism, as a result of the failure of dispensing-with-immediacy–for-relative-ontological-completeness by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor, in-overcoming—notionally–collateralising–behind-protohumanity—to—attain-sublimating-humanity—as-to-existence–potency—sublimating–nascence, disclosed from prospective-epistemic-digression to supersede human temporality /shortness <amplituding/formative> wooden-language (imbued—averaging-of-thought <as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—nondescript/ignorable–void —with-regards-to—prospective-apriorising-implications>); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a
Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrysticism prior relative-ontological-incompleteness\textsuperscript{8} human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness\textsuperscript{9} notional–deprocrysticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality /longness and temporality /shortness as to human limited-mentation-capacity relative ontological-performance\textsuperscript{9}–<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness\textsuperscript{9} notional–deprocrysticism that we can appreciate more profoundly the universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive universal ontological profundity for analysing everything as of prospective relative-ontological-completeness\textsuperscript{9} notional–deprocrysticism herein construed as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation–<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter's state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical
implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness /contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness\(^8\) positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is\(^{10}\) universally emancipating as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\(\langle\)uninstitutionalised-threshold /presublimating–desublimating-decisionality\rangle\)~of-ontological-performance\(^7\)-<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of intemporal metaphoricity\(^7\) epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent \<amplituding/formative> wooden-language–{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—<as-of>‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>\>
The insight here is that the epistemic possibility for human prospective aetiologisation/ontological-escalation as reflected in all prior transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is more decisively about such intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning exploiting of the supposedly coherent ontological-commitment—simplified—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> or suprasocial epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of secondnatured institutionalisation poorly inclined to such requisite prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed antiakrasiatic disposition’ so-construed from existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over
our human-subpotency epistemic-or-notional-projective-perspective which is rather in an ontologically-flawed \( <\text{amplituding/formative–epistemicity}> \) totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. (It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{(9)}\) as of prospective notional–deprocrypticism as of the notional–deprocrypticism framework as implied by existence-potency ~sublimating–nascence, disclosed from prospective-epistemic-digression epistemic-or-notional-projective-perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation)\(^{(10)}\) reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity —of-the-human-institutionalisation-process\(^{(11)}\) \( <\text{amplituding/formative–epistemicity}> \) causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development implied as of deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea.
that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-
completeness is then about superseding the lack, and such relative-ontological-
incompleteness is superseded rather as of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-a-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process

<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity of human limited-mentation-capacity-
deepening that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/notional—knowledge-reification—
gesturing—in—<in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—confatedness—
in—{preconverging-disentailment—by—}—postconverging—entailment>/<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—
implications-of-prospective nonpresencing—for-explicating-ontological-contiguity reference of ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or—
ontological-fideism—imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective

meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration

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ontology> is ever always constrained as of constructive and destructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance^2^-<including-virtue-as-ontology> of meaningfulness-and-teleology^9^. The destructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance^-<including-virtue-as-ontology> of human articulated–or–acquiesced-to meaningfulness-and-teleology^9^ ontological-performance^2^-<including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold ^1^, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency^9^~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality^9^/shortness and intemporality /longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency^9^~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
as of prospective notional–deprocrypticism
registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-
epistemic-abnormalcy/preconvergence so-reflected variously with the preceding
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions; wherein notional–deprocrypticism as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather
speak of prospective ‘ontologically-hegemonising-narrative’ ontological-performance -
<including-virtue-as-ontology>’ which as of its inherent constructive ontological-
performance -<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic
implication that ultimately supersedes the destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality} of-ontological-performance -
<including-virtue-as-ontology> notionally underlying human-subpotency. Thus all the problem
of human ontologically-flawed antiakrasiatic disposition boils down to construing the
underlying human mental-processing disposition, construed as of phenomenal-abstractiveness
implications, as from human-subpotency dispositional possibilities of ontological-
performance -<including-virtue-as-ontology> to existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression possibility of ontological-performance -
<including-virtue-as-ontology>. In this respect, we can appreciate that the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions 8 reference-of-thought in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process are
effectively differing de-mentative/structural/paradigmatic antiakrasiatic dispositions-as-of-self-
consciousness varying from most ontologically-flawed as of recurrent-utter-
uninstitutionalisation to most ontologically-veridical as futural Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{99} as of prospective deprecryption. We can further appreciate that all the successive registry-worldviews/dimensions reference-of-thought are marked at their devolving-level by temporal-to-intemporal ontological-performance\textsuperscript{72} speaking of differing ontological-performance\textsuperscript{71} including-virtue-as-ontology\textsuperscript{72} including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism\textsuperscript{71} slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting wooden-language\textsuperscript{72} form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing \textlangle imbuved—temporal—mere—form/narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology \textrangle. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality\textsuperscript{37} of meaningfulness-and-teleology\textsuperscript{99} in reflecting holographically including-virtue-as-ontology equivalence/correspondence with the full-potency-of-existence’s sublimating—nascence-as-of-its-coherence/contiguity; thus with the latter reconceptualised as human—
notion as propositional attitude because human meaningfulness-and-teleology is apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument thus construed in notional-confaltedness with existence-as-of-existential-instantiations and as its ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional-confaltedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance-including-virtue-as-ontology of human-subpotency epistemic-or-notional-projective-perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional-projective-perspective of causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity as of prospective relative-ontological-completeness, whereas the notion of propositional attitude is rather as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educated–

epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God-of-plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness\textsuperscript{87} perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\textsuperscript{88} perspective as of a ‘\textless\text{amplituding/formative–epistemicity}\textgreater\text{totalising/circumscribing/delineating preconverging/dementing} –qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘\textless\text{amplituding/formative–epistemicity}\textgreater\text{totalising/circumscribing/delineating postconverging/dialectical-thinking} –qualia-schema’. This is the fundamental conception underlying the notion of \text{de-mentation}\textsuperscript{15} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument dementative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring \text{meaningfulness-and-teleology}\textsuperscript{99}, thus disambiguating/differentiating prospective relative-ontological-completeness\textsuperscript{87} as of ‘\textless\text{amplituding/formative–epistemicity}\textgreater\text{totalising/circumscribing/delineating postconverging/dialectical-thinking} –qualia-schema’ and the prior relative-ontological-incompleteness\textsuperscript{88} as of ‘\textless\text{amplituding/formative–
This is equally what very much underlies from a prospective relative-ontological-completeness constructiveness perspective of notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness positivism—procrypticism destructuring-threshold.{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance

aposteriorising/logicising/deriving/intelligising/measuring onto logically-veridical
"meaningfulness-and-teleology", such that this reproducibility—mathesis/motif/thrownness-
disposition, as reproducibility of aestheticisation
of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument thus necessarily
has a de-mentative/structural/paradigmatic prospective destructuring-threshold
(uninstitutionalised-threshold /presublimating—desublimating-decisionality) of ontological-
performance' -<including-virtue-as-ontology> that is susceptible to its very own ontologically-
flawed manifestation of its <amplituding/formative> wooden-language-{imbued—temporal—
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology}
so-implied as of postlogism’s
-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
instigated as of ‘<amplituding/formative–epistemicity> totalising ‘random-as-impulsive—
implicated_attendant–ontological-contiguity’’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing –qualia-
schema> in dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, totalising ‘nominal-as-tendentious—implicated_attendant—
ontological-contiguity’’<amplituding/formative–epistemicity> destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-
schema> in dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity—

–\shallowsupererogation\_of-mentally-aestheticised~preconverging/dementing \_qualia-schema\_ in dissingularisation\_as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness

\shallowsupererogation\_of-mentally-aestheticised~preconverging/dementing \_qualia-schema\_ in dissingularisation\_as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness

<including-virtue-as-ontology>', and the social dynamics developing thereof as of social-stake-
contention-or-confliction. Thus human-subpotency destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect
to their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
ontological-performance<including-virtue-as-ontology>', so-conceptualised from the
perspective of existence-potency~sublimating-nascence-disclosed-from-prospective-
epistemic-digression as the latter reflects ‘equivalence/correspondence antiakrasiatic-attainment
ontological-performance<including-virtue-as-ontology>', vary as of human-subpotency
‘<amplituding/formative-epistemicity>totalising~’random-as-impulsive—
implicated_attendant–ontological-contiguity’/’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity‘ \n
<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, totalising~’nominal-as-tendentious—implicated_attendant–
ontological-contiguity’/’<amplituding/formative-epistemicity>destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity‘

<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative-epistemicity>totalising~’ordinal-as-
qualifying—implicated_attendant–ontological-contiguity’ destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’


<shallow-supererogation –of-mentally-aestheticised~preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
digression effectively reflected herein as of the varied depth as from <amplituding/formative–epistemicity>totalising~‘random-as-impulsive—implicit attendant–ontological-contiguity’”,


<amplituding/formative–epistemicity>totalising~‘ordinal-as-qualifying—implicit attendant–ontological-contiguity”,


Inherently, this most profound <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit attendant–ontological-contiguity’ human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩-of-ontological-performance-<including-virtue-as-ontology> by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referentialism—implicited_attendant–ontological-contiguity67, phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’71 ontological-performance72-<including-virtue-as-ontology’>, and so as of the very ‘recurrent edging towards completion of ontological-performance72-<including-virtue-as-ontology>’ of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
phenomenal-abstractiveness, \textit{<amplituding/formative–epistemicity>totalising~‘nominal-as-}
\textit{tendentious—implicited_attendant–ontological-contiguity\textsuperscript{67}’ \textit{phenomenal-abstractiveness and}}
\textit{<amplituding/formative–epistemicity>totalising~‘random-as-impulsive—implicited_attendant–}
\textit{ontological-contiguity\textsuperscript{67}’ \textit{phenomenal-abstractiveness reflecting lesser-and-lesser mental-}}
\textit{processing tasking for operant \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} as of ‘already achieved}}
\textit{constructiveness-of-ontological-performance \textsuperscript{.} \textit{-<including-virtue-as-}}
\textit{ontology>/institutionalisation’ \textit{enabled by}} \textit{<amplituding/formative–}
\textit{epistemicity>totalising~‘ratiocontiguity/ratiocation-as-referentialism—implicited_attendant–}
\textit{ontological-contiguity\textsuperscript{67}’ \textit{phenomenal-abstractiveness disambiguation/differentiation. It is the}}
\textit{<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocation-as-referentialism—}
\textit{implicited_attendant–ontological-contiguity\textsuperscript{67}’ \textit{phenomenal-abstractiveness existential reshuffl}}
\textit{ing thoughtfulness as of its expansion of human knowledge frontier as}}
\textit{‘ontologically-hegemonising-narrative\textsuperscript{71} \textit{ontological-performance\textsuperscript{72}~<including-virtue-as-}}
\textit{ontology>’ by its disambiguative/differentiative undermining of destructuring-threshold\textsuperscript{102}}
\textit{(uninstitutionalised-threshold \textit{/presublimating–desublimating-decisionality}\textsuperscript{.}~of-ontological-}
\textit{performance\textsuperscript{72}~<including-virtue-as-ontology> as it enables}}
\textit{‘ontology/apriorising/axiomatising/referencing construal of Being and beings’ that instigates}}
\textit{the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-}}
\textit{mental-processing-reflexes-contiguity into the more fully operant \textsuperscript{56}meaningfulness-and-}
\textit{teleology\textsuperscript{99} of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, and so}}
\textit{rather as ‘already achieved constructiveness-of-ontological-performance \textsuperscript{.} \textit{-<including-virtue-as-}}
\textit{ontology>/institutionalisation’, as from the categorising register of \textit{‘<amplituding/formative–}}
\textit{epistemicity>totalising~‘ratiocontiguity/ratiocation-as-referentialism—implicited_attendant–}
\textit{ontological-contiguity\textsuperscript{67}’ derived ontology/apriorising/axiomatising/referencing construal of}
qualia-schema’ \textit{totalising/circumscribing/delineating reflecting \textit{meaningfulness-and-teleology} within which any specific quale then imports as of its replicability-and-differentiability-in-a-‘\textit{totalising/disambiguation-in-notional-conflatedness}-with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child’s developing \textit{self-consciousness} and by extension we can grasp that the \textit{totalising/circumscribing/delineating qualia-schema} of the \textit{successive registry-worldviews/dimensions} reference-of-thought are grasp rather as of ‘\textit{totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ as of relative-ontological-incompleteness\textsuperscript{88} so construed from relative-ontological-completeness\textsuperscript{79} as to existence-potency\textsuperscript{79}–sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective or ‘\textit{totalising/circumscribing/delineating postconverging/dialectical-thinking}–qualia-schema’ as of relative-ontological-completeness\textsuperscript{87} when so construed in existence-potency\textsuperscript{79}–sublimating–nascence, disclosed-from-prospective-epistemic-digression as from a protracted-consciousness in relative-ontological-completeness\textsuperscript{7} as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textit{meaningfulness-and-teleology} as of prospective notional–deprocrypticism protensive-consciousness \textit{qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness\textsuperscript{88} as of positivism–procrypticism
occlusive-consciousness <amplituding/formative–epistemicity> totalising/circumscribing/delineating qualia-schema, universalisation–non-positivism/medievalism preclusive-consciousness <amplituding/formative–epistemicity> totalising/circumscribing/delineating qualia-schema, base-institutionalisation–ununiversalisation warped-consciousness <amplitудing/formative–epistemicity> totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness <amplituding/formative–epistemicity> totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold ⟨ uninstitutionalised-threshold / presublimating–desublimating-decisionality ⟩ ~ of-ontological-performance ~ <including-virtue-as-ontology>, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic-or-notional~projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition, ~ as ~ reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, though from existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold ⟨ uninstitutionalised-threshold / presublimating–desublimating-decisionality ⟩ ~ of-ontological-performance ~ <including-virtue-as-ontology> renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant meaningfulness-and-teleology, susceptible to be <amplituding/formative> wooden-
language-\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology}\ so-implied as of postlogism\textsuperscript{77}-slantedness/\textsuperscript{77}/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

It is only \textsuperscript{71}<amplituding/formative–epistemic>totalising~‘ratiocintuity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity\textsuperscript{54}’ phenomenal-abstractiveness as of its mental-processing persistently pervasive existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold\{uninstitutionalised-
threshold \textsuperscript{72}/presublimating–desublimating-decisionality\}~of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> to reconstrue the prospective constructiveness-of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/institutionalisation of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{79} as so-reflected from existence-potency\textsuperscript{79}~sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness\textsuperscript{87} to be ontologically-veridical. It is in this way that \textsuperscript{71}<amplituding/formative–epistemic>totalising~‘ratiocintuity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity\textsuperscript{54}’ phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative\textsuperscript{2}’ ontological-performance\textsuperscript{2}-<including-virtue-as-ontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant ‘meaningfulness-and-teleology\textsuperscript{39} of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{79} posteriorising/logicising/deriving/intelligising/measuring ensues as of human


wooden-language-\{imbued—temporal—mere—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \}
is the beyond-the-consciousness-awareness-teleology\(^\text{71}\)-\{in-preconverging-existential-
extrication-as-of-existential-unthought\} temporal grounds for akrasiatically undermining
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\(^\text{77}\)-\{including-virtue-as-ontology\}’. It is this destructuring-transitoriness \{-as-of-
deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-
aspiration ontological-performance\(^\text{77}\)-\{including-virtue-as-ontology\}’ marginality implications
reflected in human phenomenal-abstractiveness destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\(^\text{63}\).

\{shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema\} in dissingularisation-\{as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness \} /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism that develop into the social dynamics manifestations of postlogism\(^\text{77}\)-
slantedness/\(^\text{78}\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
so-construed from the perspective of existence-potency\(^\text{70}\)-sublimating–nascence,-disclosed-
from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness\(^\text{10}\)-as-of-
deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic
disposition, that is further complexified with the blending of instances/instantiations of
constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance\(^\text{1}\)-\{including-virtue-as-ontology\}’ with the marginal destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity - <shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing -qualia-schema> in dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as
of covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
performance^2_-<including-virtue-as-ontology> as to destructuring-transitoriness^10-as-of-
deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the
destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity - <shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing -qualia-schema> in dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, and
thus defining the specific sustainable destructuring-threshold-⟨uninstitutionalised-
threshold /presublimating–desublimating-decisionality⟩-of-ontological-performance^7-
<including-virtue-as-ontology> parasitism in <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^34
as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold^102, and is so-
reflected as of its endemised/enculturated social construal of the ‘types of vices-and-
impediments^11 that can be overlooked’ beyond-the-consciousness-awareness-teleology^9_-<in-
preconverging-existential-extrication-as-of-existential-unthought>, determining its
uninstitutionalised-threshold^102. Critical to the social manifestation of destructuring-
transitoriness^11-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is
that it is socially perceived decisively as not destructuring going by the narrative of the
collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-
otional-discontiguity/epistemic-discontiguity - <shallow-supererogation -of-mentally-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as
aestheticised-preconverging/dementing –qualia-schema> in dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-

constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism at
its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance `<including-virtue-as-ontology>`, to then reflect of
such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-
performance `<including-virtue-as-ontology>` as if of ‘equivalence/correspondence
antiakrasiatic-aspiration ontological-performance `<including-virtue-as-ontology>` and to
assent to such a state of affairs. Destructuring-transitoriness—as-of-
deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient
personality adherence, personality formation and personality development as of the social-
setting very own registry-worldview/dimension institutionalisation level, with regards to the
construal of the social-construct in its constructiveness-of-ontological-performance `<including-virtue-as-ontology>` as of ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance `<including-virtue-as-ontology>`’, with such destructuring deficiency
defining its uninstitutionalised-threshold<sup>102</sup>. Destructuring-transitoriness—as-of-
deratiocination/deratiocontiguity as it speaks to the reference-of-thought-devolving-level is a
most potent social phenomenon in the extended-informality rather than defined-and-constrained
formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-
threshold implied overall registry-worldview/dimension prospective dementative/structural/paradigmatic ontological-performance `<including-virtue-as-ontology>` deficiency), as of the dearth of ontologically-hegemonising-narrative as of
’amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant–ontological-contiguity” constructiveness disposition in
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness


absolutising-identitive-constitutedness as these covertly pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance’-<including-virtue-as-ontology>, thus distinctly destructuring. It is important to grasp here that this destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance<including-virtue-as-ontology> analysis is notionally/epistemically as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of notional~deprocrypticism which is in ontological-normalcy/postconvergence and beyond/superseding the internal positivism–procrypticism disjointedness-as-of reference-of-thought human-subpotency social-stake-contention-or-confliction perspective wherein the human-subpotency <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag perspective of analysis as of its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing:<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } undisambiguated appraisal of its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance<including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implication as of notional~deprocrypticism in prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency~sublimating–
nascence, disclosed from prospective epistemic digression projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness\textsuperscript{11} as of deratiocination/deratiocontiguity in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}’ including virtue-as-ontology’ as of positivism ontologically-hegemonising-narrative not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity\textsuperscript{77} as prospective ontologically-hegemonising-narrative\textsuperscript{1} of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold\{uninstitutionalised:threshold /presublimating–desublimating-decisionality\} of ontological-performance\textsuperscript{72} including virtue-as-ontology analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \langle\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{9} causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\rangle operation of Arithmetic construed as of dissingularisation\langle\textsuperscript{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness} /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in epistemic-abnormalcy/preconvergence\textsuperscript{11}\rangle and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \langle\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{9} causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\rangle for the operation of Arithmetic as of singularisation\langle\textsuperscript{as-to-the-nondisjointedness/entailment-of-prospective-}
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—conflicatedness^{10} in {preconverging-disentailment-by}–postconverging-entailment with the social epistemic-totality of “meaningfulness-and-teleology^{10}”. This psychodynamic operant
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—conflicatedness^{10} in {preconverging-disentailment-by}–postconverging-entailment reflects human-subpotency ‘constructiveness-of-
ontological-performance

-<including-virtue-as-ontology/>

/institutionalisation/nascent-

-sublimating-decisionality—by—destructuring-threshold-{uninstitutionalised-

/threshold /presublimating–desublimating-decisionality}~of-ontological-performance

-<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-

totality of ‘meaningfulness-and-teleology’; as can veridically be construed from existence-

-potency—sublimating–nascence.-disclosed-from-prospective-epistemic-digression epistemic

perspective as of ontological-normalcy/postconvergence with respect to assessing

‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance

-<including-virtue-as-ontology>’.

This destructuring-threshold-{uninstitutionalised-

/threshold /presublimating–desublimating-decisionality}~of-ontological-performance

-<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human

psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold in

reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-

the-human-institutionalisation-process with respect to destructuring at all uninstitutionalised-

threshold; as so-implied by

{supererogatory–ontological–de-mention-or-

dialectical–de-mention—stranding-or-attributive-dialectics}. The comprehensive social

susceptibility to destructuring-transitoriness—of-deratiocination/deratiocontiguity as the

defining element of the social-construct destructuring is what underlies passive to active social

mobbishness phenomena as of human limited-mentation-capacity social dynamic implications

of lacking social ontologically-hegemonising-narrative. The failing cogency and individual

wariness of the social as of the lack of a comprehensive expectation of

‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance

-<including-virtue-as-ontology>’ arises because of destructuring-transitoriness—of-

deratiocination/deratiocontiguity as of its implied destructuring-threshold-{uninstitutionalised-

/threshold /presublimating–desublimating-decisionality}~of-ontological-performance

-
as beyond-the-consciousness-awareness-teleology‘-<in-preconverging-existential-extrication-as-of-existential-unthought>‘ this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’-<including-virtue-as-ontology’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology’-<in-preconverging-existential-extrication-as-of-existential-unthought>‘ cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social ‘meaningfulness-and-teleology’. Insightfully, it can be appreciated that the ontological-contiguity—of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’-<including-virtue-as-ontology’ as of ontologically-hegemonising-narrative implied as of prospective ‘totalising-‘ratiocintuity/ratiocination-as-referentialism—implicit attendant—ontological-contiguity’ constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening implications the destructuring-transitoriness-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility{(imbued-and-
hermeneutically/reproductively/supererogatingly/zeroingly)educing-‘herein-specifically-
relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation} of the social-
construct as from the elucidation/reification as ‘destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}~of-ontological-performance72-
<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the
social-construct constructiveness-of-ontological-performance72-<including-virtue-as-ontology>,
as such an antiakrasiatic analysis of uninstitutionalised-threshold 92 notionally/epistemically
reflects the ontological-contiguity—of-the-human-institutionalisation-process 94; and so,
similarly as the analysis of prospective possibilities of disease and illness is not about being
pessimistic about the biology of human beings but is notionally/epistemically reflective of the
possibility for the further development and provision of medicine and healthcare, and just as the
projective analysis of lack of science and technology capacity is not about being pessimistic
about human technical development but is notionally/epistemically reflective of the possibility
for the further invention of technologies and scientific discoveries. We can appreciate here that
the very same epistemic/notional conceptualisation with respect to the human subject as with
natural subject-matters elicits in the former high emotional involvement whereas the latter as of
its direct <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity elicits
low emotional-involvement, but for the case where with regards to high and conflicting human
social-stake-contention-or-confliction even the natural domain is not immuned from high
emotional-involvement as with the climate change issue for instance. The point being made
here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that
human progress happens anyway, but then such naïve criticism only recounts the fact of human
progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold\textsuperscript{102}. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> and uninstitutionalised-threshold\textsuperscript{102}, and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> for human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold\textsuperscript{72}–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> need to be integrated into the very core of such seconndnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity\(^{67}\) —of-the-human-institutionalisation-process\(^{68}\); such that prospective social-construct constructiveness-of-ontological-performance\(^{72}\) -<including-virtue-as-ontology> and institutionalisation is ever always a process of maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation to prospectively recapture the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective for aetiologisation/ontological-escalation such temporal-dispositions are rather unwarranted and irrelevant since such aetiologisation/ontological-escalation is rather geared towards the prospective relative-ontological-completeness implied social-stake-contention-or-confliction of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness social-stake-contention-or-confliction in extricatory/temporal preconverging—de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain:sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed-from—prospective-epistemic—digression to supersede human temporality/shortness <amplituding/formative> wooden-language—{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}>)} is not interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as ineptness warranting the furtherance of temporal-dispositions as of untransvaluated—temporal-intemporality inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy
naïve human-subpotency epistemic-or-notional-projective-perspective inclined to perceive prior registry-worldviews/dimensions in their \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema}\) in stigmatising terms—as-of-axiomatic-construct, the ontological-veracity from existence-potency—asublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness as of postconverging-or-dialectical-thinking—asapriorising-psychologism reflected as of \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema}\) can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness preconverging-or-dementing—asapriorising-psychologism reflected as of \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema}\), and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing’, and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’ as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing—asapriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing –qualia-schema}\) with respect to prospective base-institutionalisation \(<\text{amplituding/formative–}
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking^21–qualia-schema’, and likewise ^10^ universalisation with respect to base-institutionalisation–ununiversalisation, ^10^ universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity^67,—of-the-human-institutionalisation-process^68 are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing^20–qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified ^20 presencing—absolutising-identitive-constitutedness^1 positivism–procrypticism disposition is all-encompassing as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as ‘postconverging-or-dialectical-thinking^1–apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking^21–apriorising-psychologism as of their constructiveness-of-ontological-performance^22<-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking^1–qualia-schema’ at their relative-ontological-completeness^87 and preconverging-or-dementing^20–
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism of futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; the
ontological-contiguity—of-the-human-institutionalisation-process can thus be qualified as
the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ as its
opened-construct-of—meaningfulness-and-teleology reflects the comprehensive ontological-
veracity of the <cumulating/recomposuring—attendant-ontological-contiguity>-successive
registry-worldviews/dimensions becoming as of ontologically-veridical difference-
conflatedness—as-to-totalitative-reification-in-singularisation-as-to-the-
non-disjointedness/entailment-of-prospective—non-presencing—as-veridical-epistemicity-
relativism-determinism. This ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology’ is ultimately construed as of notional~conflatedness with
futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
notional~deprocrypticism as notional~deprocrypticism, reflecting the fact that the ontological-
contiguity—of-the-human-institutionalisation-process as of the
<cumulating/recomposuring—attendant-ontological-contiguity>-successive registry-
worldviews/dimensions outcomes can be construed as one of human successive failings to
attain deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—non-presencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism and so up to the
prospective human attaining of deprocrypticism—or—preempting—disjointedness-as-of-
development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development–as-to-social-function-development and living-development–as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrypticism and so just as with any other prior relative-ontological-incompleteness registry-worldviews/dimensions wooden-language {imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ ignorable–void ’—with-regards-to-prospective-apriorising-implications} as of their ontologically-flawed identitive-constitutedness ‘as—‘epistemic-totality’‘—dereification-in-dissingularisation-sas—to-the-disjoinedness/disentailment-of—presenting—absolutising-identitive-constitutedness > as—flawed-epistemicity-relativism-determinism, there has
mentatively/structurally/paradigmatically as of a destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance~ of intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance~<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} as if critical reification will arise by that pathway. In other words, the possibility of all huma prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of~incrementalism-in-relative-ontological-incompleteness—as–enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression level for human emancipation as of ~maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-or-dementing—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness /relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self—
becoming/self-conflatedness /formative–supererogating/<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
oncological-normalcy/postconvergence> of reference-of-thought so-construed as registry-
worldviews/dimensions, such that human meaningfulness-and-teleology is thus of lower to
higher ontological-veracity/ontological-performance -<including-virtue-as-ontology> as of
relative-ontological-completeness. Further as of human amplituding/formative–
epistemicity>totalising–thrownness-in-existence with human meaningfulness-and-
teleology rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human amplituding/formative–
epistemicity>totalising–purview-of-construal’ and thereof devolving as of existence-as-of-
existential-instantiations, the implication is that human meaningfulness-and-teleology is thus
‘a-given amplituding/formative–epistemicity>totalising–thrownness-in-existence construct
on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-
veracity/ontological-performance -<including-virtue-as-ontology> of its given
amplituding/formative–epistemicity>totalising–thrownness-in-existence registry-
worldview/dimension reference-of-thought devolving meaningfulness-and-teleology; such that inherently the possibility of prospective virtue and prospective grander ontological-
veracity/ontological-performance -<including-virtue-as-ontology> as required for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity beyond/superseding
the given amplituding/formative–epistemicity>totalising–thrownness-in-existence registry-
worldview/dimension ontological-veracity/ontological-performance -<including-virtue-as-
ontology> as so-reflected in its ‘apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ in its prospective relative-ontological-incompleteness cannot spontaneously
arise without a displacement/decentering-of-the-human-subject as of prospective relative-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility
of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as
to existence-potency ‘~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
that is perpetually stood out’ for ‘phenomenal/manifest-subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)’ in–
<amplituding/formative–epistemicity>totalising–thrownness-in-existence ,<of– surrealistic-
as-pseudoreal’–epistemic-abnormalcy> reflexively including the human-conceptualising-
subpotency-as-human-subpotency to engage with it as of both
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism> in order to generate intelligibility as of varying
ontological-performance<including-virtue-as-ontology> as validated or invalidated by
<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity of existence-
potency<sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This very
intertwining of existence-potency<sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of
<amplituding/formative–epistemicity>causality –as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity potential implications with ‘phenomenal/manifest-subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)’ in–
<amplituding/formative–epistemicity>totalising–thrownness-in-existence ,<of– surrealistic-

re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation
phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence⟩
<amplituding/collective–epistemicity>totalising–thrownness-in-existence

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) conceives of ontological-veracity/ontological-performance –<including-virtue-as-ontology> of
as if of existence-potency\textsuperscript{1}\textsuperscript{9}–sublimating–nascence,–disclosed-from-prospective-epistemic-
digression or relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism), with the phenomenal/manifest metaphoricity\textsuperscript{7}/ecstasy of existence rather arising as of supervening-
conflatedness\textsuperscript{1}\textsuperscript{3} amplituding/formative–epistemicity\textsuperscript{ causality as-to-projective-totalitative– implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity defining ‘phenomenal/manifest-subpotencies\{in-transitive-conflatedness –reflexivity,–in-the-full-
potency-of-existence’s–sublimating–nascence\}–in–amplituding/formative–
epistemicity\textsuperscript{ totalising–thrownness-in-existence ‘of ‘ surrealistic-as-pseudoreal’–
epistemic-abnormalcy given ‘apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ as of constructiveness-of-ontological-performance\textsuperscript{<including-virtue-as-ontology> and destructuring-threshold\{uninstitutionalised-threshold /presublimating–
desublimating–decisionality\}–of-ontological-performance\textsuperscript{<including-virtue-as-ontology>; as so-reflected as of the supervening purviews underlying conventional subject-matters as from the natural sciences to the social sciences and humanities. Thus existence’s metaphoricity /ecstasy supervening-conflatedness\textsuperscript{1} underlying human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility\{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\} is more than just of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical
meaningfulness-and-teleology, it equally speaks of a presencing-absolutising-identitive-constitutedness\(^{14}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ever always confounded between ‘phenomenal/manifest-subpotencies—\(\text{in-transitive-conflatedness } \sim \text{reflexivity, } \text{in-the-full-potency-of-existence’s } \text{sublimating—nascence}\)’—in—\(<\text{amplituding/formative—epistemicity} \text{totalising—thrownness-in-existence, } \text{in—'} <\text{of—'} \text{surrealistic—as-pseudoreal—epistemic-abnormalcy} \text{ construal in apriorising/axiomatising/referencing—\{of—}
\text{attendant ontological-contiguity —educed—existentialising/contextualising/textualising—contiguity \}}—\text{constitutedness —in—preconverging entailment as of alienation—as—inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic and ‘phenomenal/manifest-subpotencies—\(\text{in-transitive-conflatedness } \sim \text{reflexivity, } \text{in-the-full-potency-of-existence’s } \text{sublimating—nascence}\)’—in—\(<\text{amplituding/formative—epistemicity} \text{totalising—thrownness-in-existence, } \text{in—'} <\text{of—'} \text{surrealistic—as-pseudoreal—epistemic-abnormalcy} \text{ construal as of apriorising/axiomatising/referencing—\{of—}
\text{attendant ontological-contiguity —educed—existentialising/contextualising/textualising—contiguity \}}—\text{conflatedness —in—\{preconverging-disentailment—by—\}}—\text{postconverging—entailment as to transcendentally-enabling-level-of—ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification—\{as-to-ontological-faith—}
\text{notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—}
\text{apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}\(^{10}\); wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —\(\text{imbued-and—}
\{\text{hermeneutically/reproductively/supererogatingly/zeroingly} \text{educing—‘herein-specifically—relevant human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—}
\text{re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation}\} \text{ speaks of ontologically-veridical apriorising/axiomatising/referencing—\{of—attendant ontological—}
contiguity -educed–existentialising/contextualising/textualising-contiguity  }

conflatedness’ in [preconverging-disentailment by] postconverging-entailment ever always bounded with ontologically-flawed apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity  }


discontiguity/epistemic-discontiguity `<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema>`'. Thus what is particular about the
notional–deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-
reference-of-thought is that it is ‘beyond just a constraining institutionalisation
secondnaturing articulation of a reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the
human mindset can be attached to mechanically as of reasoning-from-results/afterthought while
displaying `<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }` of such reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge implications a
convergence of reasoning-through/messianic-reasoning in the elicited notional–deprocrypticism
reasoning-from-results/afterthought reflected as of a conception of notional–deprocrypticism
that is more than just its reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding
promise of human-subpotency ontological-performance<sup>[7]</sup>-<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating–nascence-as-of-
its-coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the
<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-
worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity<sup>[7]</sup>—of-the-human-institutionalisation-process<sup>[8]</sup>. In this regards,
throughout the ontological-contiguity<sup>[7]</sup>—of-the-human-institutionalisation-process<sup>[8]</sup> ‘true-
ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-

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ontologising-development-as-infrastructure-of—ˈmeaningfulness-and-teleology'\(^9\), the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)-by-
reification/contemplative-distension\(^2\) (as of human self-surpassing—existentialism-form-
factor, in-overcoming—ˈnotionally–collateralising-beholdening-protohumanity’-to—ˈattain-
sublimating-humanity’-as-to-existence-potency ~sublimating–nascence, disclosed-from-
prospective-epistemic-digression to supersede human temporality\(^8\)/shortness
\(<\text{amplituding/formative}>\) wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
ˈnondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>) as of
ˈprospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-
reasoning ˈmeaningfulness-and-teleology\(^9\) as equivalence/correspondence antiakrasiatic-
aspiration ontological-performance ˈ-<including-virtue-as-ontology>’ has always ever come off
against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness\(^8\)-dereification for
\(<\text{amplituding/formative}>\) wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
ˈnondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>)
disposition as of ˈtemporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity\(^6\) reproducibility—mathesis/motif/thrownness-disposition, as—
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
ˈmeaningfulness-and-teleology\(^9\) as covert-pretence-of-equivalence/correspondence–
antiakrasiatic-aspiration-ontological-performance ˈ-<including-virtue-as-ontology>’; and so as
temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-
consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-

completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27} like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophist/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{28}-dereification for \textsuperscript{amplituding/formative} wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\textsuperscript{88}} dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its preconverging-existential-extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{28}-dereification for \textsuperscript{amplituding/formative} wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\textsuperscript{88}} disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27}-by-reification/contemplative-distension\textsuperscript{27} accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness\textsuperscript{27} as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{18} as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{19}meaningfulness-and-teleology’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27} which is ‘never always the easiest of notion’ for human \textit{amplituding/formative} wooden-language-{imbued—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of—} meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness`-dereification for wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>}
disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so beyond-the-consciousness-awareness-teleology”<in-preconverging-existential-extrication-as-of-existential-unthought>”.
In all such instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }= confluencedness -in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds it against the sophists to imply they are effectively of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’<shallow-supererogation -of-
becoming/self-conflatedness /formative–supererogating>, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
relative-ontological-completeness\textsuperscript{87} as of the underlying registry-worldview/dimension reference-of-thought <amplituding/formative–epistemicity>totalising-devolved-apriorising-rule; as there can be no genuine contention between a \textsuperscript{15}universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing\textsuperscript{16} of the \textsuperscript{103}universalising-idealisation meaningfulness-and-teleology\textsuperscript{99} or positivising/rational-empiricism meaningfulness-and-teleology\textsuperscript{99}. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold\textsuperscript{12} arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellecction between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it essentially is; as with the \textsuperscript{103}universalising-idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-equivalence<as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{8} arises as of the mental-reflex that ordinarily all meaningfulness-and-teleology\textsuperscript{99} as of a given registry-worldview/dimension is grounded on the same
sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology, as the social knowledge-reification–gesturing–<in-prospective_psychologicism–apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective
underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructures-of—meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional~deprocrypticism perspective) de-mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to see of its defective ontological-performance as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology’. The fact is, it is this possibility of the universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing meaningfulness-and-teleology and value that allows for prospective institutionalisation to arise as of universalising-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the successive registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very much cognisant of the Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology leading to the establishment of their given registry-worldviews/dimensions over which their conventioning-referencing is setup but then tend to fail to construe of their prospective possibility of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; and in this regards, we can appreciate that the pre-Socratic world very much construed of critical ontological insights that went into their various conventioning-referencing like say the Ancient Egyptians with their conventioning-referencing mobilising ontological insights much more obviously with the building of pyramids, the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with the emergence of universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is herein contended that, as of the implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, that in many ways just as the manifestation of postlogism-slantedness associated with notions-and-accusations-of-
sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-'nondescript/ignorable–void '—with-regards-to-prospective-apriorising-implications}> and underpinning-suprasocial-construct meaningfulness-and-teleology\(^9\) integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism—procrypticism is equally subject to our wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-'nondescript/ignorable–void '—with-regards-to-prospective-apriorising-implications}> and underpinning-suprasocial-construct underlying disjointedness-as-of-reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold\(^2\); and in both instances insightfully point to underlying reference-of-thought relative-ontological-incompleteness\(^8\) at destructuring-threshold\(^7\) {uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance\(^2\)~<including-virtue-as-ontology> which is the grander issue of aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the vices-and-impediments\(^10\) of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought supersedes-and-deflates the overall vices-and-impediments\(^15\) of our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of

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construing absolutely the \textit{amplituding/formative–epistemicity} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\footnote{1}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given registry-worldview/dimension in relative-ontological-incompleteness\footnote{8} like our positivism–procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textit{meaningfulness-and-teleology}’ to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional–deprocrypticism implied Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textit{meaningfulness-and-teleology}\footnote{9} as of its prospective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism will construe of our present positivism–procrypticism conventioning-referencing as dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness> /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism to be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism–procrypticism underlying reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textit{meaningfulness-and-teleology}’, and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly \footnote{7}presencing—absolutising-identitive-constitutedness construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of attendant-ontology—as-of-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance <including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of the successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ turns out to be rather skewed towards our positivism–procrypticism perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking—apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ ontologically-hegemonising-narrative implications reflecting the dynamics of human postconverging-or-dialectical-thinking—apriorising-psychologism representation and preconverging-or-dementing—apriorising-psychologism representation as of human de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), as such historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ can very much inherently grasp the metaphoricity of human meaningfulness-and-teleology as implied by its ‘apriorising-teleological-thresholding—as-teleological-
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology points to the fundamental dialecticism of human meaningfulness-and-teleology; as to the fact that the human is that which is in totalising–thrownness-in-existence as of recurrent-utter-uninstitutionalisation totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by its reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its flawed constructiveness-of-ontological-performance as of its destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩~of-ontological-performance, as it can’t pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identitive-constitutedness state, the outcome of such purposefulness as relayed with the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’. This coherently explains the inevitability of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness-of-reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an
obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as if lacking the organic-knowledge for degrading into \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} in preconverging existential-extrication-as-of-existential-unthought. When the dialecticism of human \textit{meaningfulness-and-teleology} as of its prospective ontological-performance\textsuperscript{72}-\textit{<including-virtue-as-ontology>} implications as of virtue at constructiveness-of-ontological-performance\textsuperscript{77}-\textit{<including-virtue-as-ontology>} and vices-and-impediments\textsuperscript{105} at destructuring-threshold\textsuperscript{102}-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance\textsuperscript{82}-\textit{<including-virtue-as-ontology>} shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipating \textit{meaningfulness-and-teleology} as so-reflected across the \textit{<cumulating/recomposuring–attendant-ontological-contiguity>}-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-dementativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is all about how can a mindset adjusted as of its \textit{<amplituding/formative–epistemicity>totalising–thrownness-in-existence} as of its given \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument for construing \textit{meaningfulness-and-teleology} in \textit{<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} ever gets prodded into contemplating an opened-construct-of–\textit{meaningfulness-and-teleology} speaking supposedly of more ontologically profound prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology as implied as of prior transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the attendant-ontological-contiguity-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality/shortness and existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression which knows of no such accommodation for human temporality, inevitably the existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression transcendental-enabling/sublimating/supererogatory—de-mentativity implications necessarily comes ahead of human temporality /shortness emotional convenience. The certitude and determination of human meaningfulness-and-teleology as from this hindsight, as so-reflected from singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of prospective notional—deprocrypticism meaningfulness-and-teleology, will necessarily imply preconverging-or-dementing —apriorising-psychologism implications of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation with respect to our positivism—procrypticism meaningfulness-and-teleology as dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism even as we are thereby emotionally inconvenienced, just as singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as can be validated by existence-potency ~sublimating–nascence-, disclosed-from-prospective-epistemic-digression <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing, for explicating ontological-contiguity; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity as of its inherent supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging–disentailment-by}–postconverging-entailment as-of-its-developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to prospective metaphoricity from existential-constraining/conflicatedness ~of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as its individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging–disentailment-by}–postconverging-entailment to draw in
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existential-unthought> that arises as of human lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension\(^{27}\) (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency \(-\text{sublimating–nascence,-disclosed-from-}
\text{prospective-epistemic-digression}\) to supersede human temporality\(^{87}\)/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>) as of human limited-mentation-capacity-deepening\(^{3}\) for prospective relative-ontological-
completeness\(^{87}\). The ‘shiftiness-of-the-Self’\(^{91}\) thus refers to any given registry-
worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance
’specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology\(^{99}\) as of its specific construction-of-the-Self’, beyond which
bottomline–of-mere-mathesis/motif/thrownness-disposition of the registry-
worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance
allows/disregards/unaccounts for human temporal shiftiness as defining its prospective
destructuring-threshold\(<\text{uninstitutionalised-threshold} /\text{presublimating–desublimating-
decisionality}\)-of-ontological-performance ‘-<including-virtue-as-ontology>, and so beyond-
the-consciousness-awareness-teleology\(^{99}\)-<in-preconverging-existential-extrication-as-of-
existential-unthought> ; and this is exactly what explains the differentiation of registry-
worldviews/dimensions as of their relative-ontological-completeness ‘-of-’ reference-of-
thought. The ‘shiftiness-of-the-Self’\(^{91}\) de-mentatively/structurally/paradigmatically defines the
given ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> as uninstitutionalised-threshold\textsuperscript{62}; and thus moving the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} bar of ‘shiftiness-of-the-Self\textsuperscript{64}’ to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, human ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} as equivalence/correspondence antiakrasiac-aspiration’ over ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{64} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} as covert-pretence-of-equivalence/correspondence–antiakrasiac-aspiration-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’, has ever always been more critically about the ‘existentially-operant constraining’ for: moving the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} bar of ‘shiftiness-of-the-Self’ \textsuperscript{64} to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} as of its specific construction-of-the-Self’ in order to undermine human destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{62}/presublimating-desublimating-decisionality}–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>; rather than truly eliminating human ‘shiftiness-of-the-Self’ \textsuperscript{64} arising from the ever always
institutionalisation–ununiversalisation–rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’¹;
universalisation–non-positivism/medievalism universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’¹;
conceptualisation reflected as of singularisation-as-the-nondisjointedness/entailment-of-prospective- nonpresencing-as-of-intemporality/disingularisation-as-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness-as-of-temporality of the ‘meaningfulness-and-teleology’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers universalising-idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of’ meaningfulness-and-teleology as of social-stake-contention-or-confliction, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic-philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently universalising construction of meaningfulness-and-teleology with the associated elevated level of ontological-performance—including-virtue-as-ontology as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter
prospective- nonpresencing> -as-of-intemporality /dissingularisation<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >92-as-
of-temporality98 of the "meaningfulness-and-teleology ’; which otherwise would be highly
underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic
ad-hoc/makeshift/nonprincipled–syllogising mindset by which populist
<amplituding/formative> wooden-language{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology –as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> could
easily be elicited were the Socratic-philosophers to imply dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }―confalatedness in
{preconverging-disentailment by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> and intellectual-and-moral-equivalence as of
commmon/mutual aposteriorising/logicising/deriving/intelligising/measuring whereas in reality
there were of dissimilar
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply such
sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-
discontiguity/epistemic-discontiguity/’<shallow-supererogation >-of-mentally-
aestheticised~preconverging/dementing –qualia-schema’, and it was more critically a
question of upholding 103 universalising-idealisation reifying "meaningfulness-and-teleology
as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression <amplituding/formative~epistemicity> causality –as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity over
time. By the same token, the mathesis-104 universalis of budding-positivists/rational-empiricists
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
discontiguity/epistemic-discontiguity\footnote{shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing \footnote{qualia-schema}}, and that it would be more critically 
a question of upholding the budding-positivism/rational-empiricism reifying \footnote{meaningfulness-
and-teleology} as to existence-potency\footnote{sublimating-nascence,-disclosed-from-prospective-
epistemic-digression <amplituding/formative-epistemicity> causality \footnote{as-to-projective-
totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity} over time as effected ultimately with the hegemonising ontological-grip of such 
positivism/rational-empiricism renewed and more profound \footnote{meaningfulness-and-teleology} infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– \footnote{meaningfulness-and-teleology} that rendered possible the knowledge \footnote{ontological-contiguity}–educed– 
existentalising/contextualising/textualising-contiguity \footnote{reifying capacity-and-template for the 
transformative development-and-cumulation of modern science and liberal society. Thus what 
is transformatively critical with regards to ‘intemporal antiakrasiac disposition for dispensing-
with-immediacy-for-relative-ontological-completeness’ educed–by-reification/contemplative-
distension\footnote{as of human limited-mentation-capacity-deepening} for prospective relative-
ontological-completeness’ in inducing the ontological-contiguity\footnote{of-the-human-
institutionalisation-process} successive seconndnaured institutionalisation of prospective 
‘shiftiness-of-the-Self\footnote{shiftiness-of-the-Self}’, construed as of prospective registry-worldview’s/dimension’s– 
reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-
mathesis/motif/thrownness-disposition for the constructiveness of \footnote{meaningfulness-and-
teleology} as of specific construction-of-the-Self’, is that with regards to ‘social-construction 
of ‘meaningfulness-and-teleology’\footnote{as of social-stake-contention-or-confliction} the individual 
and the collective-social adopt increasingly ‘deeper-mutualising-leeway-of-nonimmediacy-of-
self-consciousness(dispensing-with-immediacy-for-relative-ontological-completeness)’ educed–by-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-[preconverging-disentailment–by]–postconverging-entailment,-in-self-becoming/self-conflatedness/formative–supererogating> as absolutely requisite, the fact is dialogical-equivalence<as-to-psychologismic-apriorising/axiomatising/referencing-} {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-[preconverging-disentailment–by]–postconverging-entailment,-in-self-becoming/self-conflatedness/formative–supererogating> cannot supersede existence-potency”~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment~implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity is all about existence-potency”~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency”~sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its”meaningfulness-and-teleology”coincides with existential veracity, such that where dialogical-equivalence<as-to-psychologismic-apriorising/axiomatising/referencing-} {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—
Reduced–existentialising/contextualising/textualising-contiguity—is conflation—
{preconverging-disentailment–by}–postconverging-entailment,in-self-becoming/self-
conflatedness /formative–supererogating> is wrongly implied and thus likely to undermine
existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression
what gives in is the false notion of dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment,in-self-becoming/self-
conflatedness /formative–supererogating>. This is equally reflected in the idea that the
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for–
conceptualisation of ‘meaningfulness-and-teleology’ is rather as of the implication of relative-
ontological-completeness associated with human limited-mentation-capacity-deepening
from the perspective of existence-potency~sublimating–nascence,–disclosed-from-
prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism rather construed as of difference-conflatedness—as-
to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing>–as-veridical-epistemicity-relativism-determinism, and not
identitive-constitutedness as ‘epistemic-totality’ ~dereification-in-dissingularisation<as-to-
the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness >-
as-flawed-epistemicity-relativism-determinism flawed projection of
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for–
conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for
the manifested formulaic psychologising, due to the failure to factor in relative-ontological-
incompleteness as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity. Thus supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation of `meaningfulness-and-teleology’, as of the-very-same-immanent-existence/intrinsic-reality/ontological-verbatim,~as-to~‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that ‘meaningfulness-and-teleology’ is not to be construed as accumulated/in-accumulation but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’, as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always dementatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory–dementativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ‘meaningfulness-and-teleology’ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology ~<in–preconverging–existential-extrication-as–of–existential-unthought> ‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and ‘meaningfulness-and-teleology’ implications that are poorly amenable to
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level
of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy
and associated social psychopathy, or as we can appreciate as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturesness—temporal-to-intemporal-dispositions→so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor
manifestations of sophistic/pedantic dispositions social eliciting of
<amplituding/formative> wooden-language-{imbued—averaging-of-thought→as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications}⟩ as of
social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology→<in-
preconverging-existential-extrication-as-of-existential-unthought> whether with traditional
witchdoctors, the sophists, medieval-pedants or in many ways
notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing←amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness} today. Thus a given prospective relative-ontological-completeness registry-
worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness→
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument→for–
conceptualisation as of ‘notional–singularisation→as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’, by its implied ‘apriorising-teleological-thresholding→as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’, operantly reflects the prior relative-ontological-incompleteness registry-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for-conceptualisation, but then this equally implies the destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{72}–
\textlangle\textlangle including-virtue-as-ontology\textrangle\textrangle is effectively prone to a general \textlangle\textlangle amplituding/formative\textrangle\textrangle wooden-language\{imbued—averaging-of-thought\langle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textrangle-as-of–
‘meaningfulness-and-teleology\textsuperscript{99}’ for a \textlangle\textlangle amplituding/formative\textrangle\textrangle wooden-language\{imbued—averaging-of-thought\langle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textrangle-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textrangle\textrangle as of its \textlangle\textlangle amplituding/formative–epistemicity\textrangle\textrangle totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textrangle beyond-the-consciousness-awareness-teleology\textsuperscript{100}–\textlangle\textlangle in-preconverging-existential-extrication-as-of-existential-unthought\textrangle\textrangle. It has always been the case that \textlangle\textlangle cumulating/recomposuring–attendant-ontological-contiguity \textrangle\textrangle successive registry-worldviews/dimensions seconndnatured institutionalisations as instigated as from human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality parrhesiastic askesis-or-acumen’ have to contend as of social-stake-contention-or-confliction with corresponding sophistic/pedantic eliciting of \textlangle\textlangle amplituding/formative\textrangle\textrangle wooden-language\{imbued—averaging-of-thought\langle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textrangle-as-of–
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textrangle\textrangle whether as traditional witchdoctors, the sophists, medieval-pedants or in many ways
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing-as-to-entailing/<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness) today, with the requisite intemporal-as-ontological reifying meaningfulness-and-teleology as to existence-potency —sublimating–nascence,—disclosed-from-prospective-
epistemic-digression —<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-
contiguity over-time/crossgenerationally inducing the positive opportunism untenability that
overcomes such temporal/sophistic-as-ontologically-defective/ontological-bad-
faith/inauthenticity reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence–antiakrasia-aspereation-ontological-performance —<including-virtue-as-ontology>’; and in this
regards, the futural possibility of developing-and-cumulating the capacity-and-template for the
renewed and more profound infrastructure as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology of prospective notional—deprocrypticism
preempting—disjointedness-as-of—reference-of-thought,—as-to—<amplituding/formative–
epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism in notionally overcoming
human ‘shiftiness-of-the-Self ’ is effectively not beyond human collective contemplation
reflected as of human ‘projective-totalitative’ notional—deprocrypticism protensive self-
consciousness perspective predisposed to devalue our procrypticism—or—disjointedness-as-of-
arise in the first place as of relative-ontological-completeness\(^87\). This ‘intelligibility and renewing-intelligibility’ arises from ‘\(<\text{amplituding/formative–epistemicity}>\text{causality} \sim \text{as-to-projective-totalitative–implications-of-prospective-}
\text{nonprensing,-for-explicating-ontological-contiguity}\) apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity\} —
ontological-contiguity\(^6\) -educed–existentialising/contextualising/textualising-contiguity\(^9\). The validation of the epistemic-totalitative\(^36\) nature of existential \(56\) ‘meaningfulness-and-teleology\(^99\) as of ‘relative-ontological-incompleteness /relative-ontological-completeness’ \{\emph{sublimating～referencing/registering/decisioning,～as-self-becoming/self-conflatedness }/\text{formative–supererogating}<\text{projective/reprojective—aestheticising-re-motif—}
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—
metaphoricity \(\sim\) as-rede-mentating/restructuring/reparadigming–psychologism\(^89\) of ontological-performance\(^72\)-\{\emph{including-virtue-as-ontology}\}’ is much more directly obvious in the natural sciences which do not imply any inherent splitting/disparateness of intrinsic-reality but rather points to a \(<\text{amplituding/formative–epistemicity}>\text{causality} \sim \text{as-to-projective-}
domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and-teleology are of supposedly coherent ontological-commitment.\[<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\sim\text{postconverging–de-mentating/structuring/paradigming}}\sim\text{as-being-as-of-existential-reality}> as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity \sim\text{postconverging–de-mentating/structuring/paradigming}}\sim\text{as-being-as-of-existential-reality} with respect to its social-stake-contention-or-confliction’; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency \sim\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective wherein modern society in relative-ontological-completeness attributes the ailment to say flu. In order words, sovereign commitments, recognised as of \sim\text{human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation}}\sim\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}}\sim\text{implied—self-assuredness-of-ontological-good-faith/authenticity \sim\text{postconverging–de-mentating/structuring/paradigming}}\sim\text{as-being-as-of-existential-reality>} as to existence-potency \sim\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to...
acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a causality~as-to-projective-totalitative–implications-of-prospective-epistemicity causality~as-to-projective-totalitative–implications-of-prospective-epistemicity nonpresencing,-for-explicating-ontological-contiguity nonpresencing,-for-explicating-ontological-contiguity construal equally points out that the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or any<amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity but rather that change is the outcome of human limited-mentation-capacity-deepening~maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation involving de-mentation~supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics of prospective postconverging-or-dialectical-thinking~apriorising-psychologism representation and prior preconverging-or-dementing~apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The apriorising/axiomatising/referencing–of–attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity.
scientific notions are not the point-of-departure of scientists contemplation’ as they are rather ‘delved in attendant ontological contiguity –educed existentialising/contextualising/textualising-contiguity’ in epistemicity- causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity apriorising/axiomatising/referencing- {of attendant ontological contiguity –educed existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging entailment to then reflect abstract scientific notions as knowledge-reification–gesturing<in-prospective_psycho-dynamic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity {educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> or depart from attendant ontological contiguity –educed existentialising/contextualising/textualising-contiguity(4) already reified abstract scientific notions to then reflect further abstract scientific notions in knowledge-reification–gesturing<in-prospective_psycho-dynamic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity {educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment>’. For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting 5 meaningfulness-and-teleology /knowledge as physics knowledge-reification–gesturing<in-prospective_psycho-dynamic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity {educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment>. Rather we can better appreciate the occurrence of knowledge-reification–gesturing<in-prospective_psycho-dynamic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }

confatedness -in-{preconverging-disentailment-by}-postconverging-entailment> as of

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-

prospective- nonpresencing,-for-explicating-ontological-contiguity construed in the sense that

our ordinary thought process itself is as of <amplituding/formative–

epistemicity>totalising/circumscribing/delineating attendant ontological contiguity -educed–

existentialising/contextualising/textualising-contiguity } conlstrual of notions like space, time,

force, etc. with no absolutely given point of atomising/taking-to-pieces

apriorising=axiomatising/referencing-{of-attendant-ontological-contiguity -educed–

existentialising/contextualising/textualising-contiguity }—constitutedness }—in-preconerging-

entailment even when we may harbour such a confusion, and likewise the development of

theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally

<amplituding/formative–epistemicity>totalising/circumscribing/delineating as to the fact that

these imply various ways of reconceptualising the notions of space, time, force, etc. as of the

precedence of <amplituding/formative–epistemicity>totalising–renewing–realisation/re-

perception/re-thought of attendant ontological contiguity -educed–

existentialising/contextualising/textualising-contiguity } of such notions like space, time, force,

etc. in <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–

implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity

apriorising=axiomatising/referencing-{of-attendant-ontological-contiguity -educed–

existentialising/contextualising/textualising-contiguity }—confatedness }—in-{preconerging-

disentailment-by}-postconverging-entailment to then articulate their abstract/theoretical

notions/conceptualisations of space, time, force, etc.; thus there isn’t any absolutely identitive

atomising/taking-to-pieces notions of space, time, force, etc. which are ‘constituted once-and-

for-all to later on build/reify physics knowledge as of progressive constituting’ but rather
physics knowledge is always of epistemic-totalising\textsuperscript{1}–resubjecting or totalising-entailing–reconstrual of ‘the very same physics notions and their derived implications of new notions’ as of attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} in apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflicatedness\textsuperscript{1} in {preconverging–disentailment–by}–postconverging–entailment involving human limited-mentation-capacity-deepening\textsuperscript{53} hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness\textsuperscript{14}. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility\textsuperscript{73}—effusing/ecstatic–inlining nature of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} in epistemic-conflicatedness\textsuperscript{1} in their domains-of-study’ implies that their knowledge-reification–gesturing–in–prospective\_psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflicatedness–in–{preconverging–disentailment–by}–postconverging–entailment should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness\textsuperscript{14}, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} in amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity in epistemic-conflicatedness to which their abstract notions are aligned’ as well as so-implied by their foregrounding–entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation’in-reflecting–‘immanent-ontological-contiguity’;–
as-operative-notional–deprocrypticism) orientations which drives their knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity–educed–existentialising/contextualising/textualising-contiguity}>—
confatedness—in–{preconverging-disentailment–by}–postconverging-entailment> for
unification as to ontological-contiguity67 as not just an idle quest; and this misconstrual is
further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising–
teleological-thresholding–as-teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’) have a more
inherently elaborate panintelligibility73—effusing/ecstatic—inlining nature of attendant–
onological-contiguity–educed–existentialising/contextualising/textualising-contiguity40
supervening-confatedness13 thus rendering its methodology more explicitly totalising-entailing
and teleological even as it is often naively and wrongly construed as ‘a relatively weaker
natural science’ from a naïve epistemic apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity–educed–existentialising/contextualising/textualising-contiguity}>—
constitutedness14—in–preconverging-entailment perspective. This underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–
onological-contiguity–educed–existentialising/contextualising/textualising-contiguity40
insight reflects ecstatic-existence’s supervening-confatedness13 as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and–
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein-specifically–
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising–
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation); wherein
inherently ‘more immediate epistemically constrained to <amplituding/formative–

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domains-of-study like physics and the natural sciences generally are of a less elaborate attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity conceptualisation nature in epistemic-conflatedness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—

domains-of-study like the social domains-of-study are more of an elaborate attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity conceptisation nature in epistemic-conflatedness that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojecting/supererogating/zeroing depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness for construing their veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. In many ways the natural sciences by the immediate constraining of their epistemic apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment but the misunderstanding that their knowledge-reification–gesturing-in—
is effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

constitutedness | in {preconverging-disentailment–by}–postconverging-entailment> in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification–gesturing-in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

constitutedness | in {preconverging-disentailment–by}–postconverging-entailment> and particularly so with regards to the development of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the de-mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study today, as in effect many such domains are turned into technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency”~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications beyond their conventioning-referencing <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>.
existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), so-implied as of the perspective of
meaningfulness-and-teleology’. Thus existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly)educing—’herein-specifically—relevant—human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation) implies the
human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implies ‘induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human-amplituding/formative–epistemicity totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipating possibilities, and then contend to make any given reasoning-from-
results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩⟩? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance-⟨including-virtue-as-ontology⟩ as of human amplituding/formative—epistemicity totalising—thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -⟨imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘herein-specifically-relevant-human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation

reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are structured not to construe of their very own prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and thus relating to their reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation basis as ‘absolute by the mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ whether failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at the uninstitutionalised-threshold. The non-positivistic animistic or medieval social setup as of its incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disposition coming into grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous by its construal of attendant ontological-contiguity–educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought–devolving-as-of-instantiative-context (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-institutionalisation/animism or as of its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of universalisation–non-positivism/medievalism), though we know from an ontological-
normalcy/postconvergence epistemic-or-notional-projective-perspective that the positivistic
attendant ontological-contiguity-educed existentialising/contextualising/textualising-contiguity
apriorising/axiomatising/referencing—psychologism—is 'third-level presencing—absolutising-identitive-constitutedness of reference-of-thought'

<amplituding/formative> wooden-language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –

narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology ) failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procrypticism

<amplituding/formative> wooden-language–{imbued—averaging-of-thought-

<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-

’nondescript/ignorable–void ’with-regards-to-prospective-apriorising-implications>}. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/ reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and
living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s wooden-language—\{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\}\} denaturing of meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of—meaningfulness-and-teleology indivuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontolog- normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional
constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing


so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity<sup>67</sup>—of-the-human-institutionalisation-process<sup>68</sup>, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing


so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing


so-
construed prospectively are rather more pertinent) in order to ‘invent’ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-as-of-apriorising/apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness-or-
ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory preconverging–de-mentating/structuring/paradigming relationship with \( \text{meaningfulness-and-teleology} \) (undermining the implied reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the wooden-language–(imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives–of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology) as deterministic thus subknowledging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-dementing–apriorising–psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’.

But then transcendental constructs of meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s
reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s reference-of-thought (as the prior/transcended/superseded), as transcendental meaningfulness-and-teleology involves psychical and institutional recomposuring of high contrariety implications to human temporality’s/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is the more profound origination of reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior reference-of-thought–categorical-imperatives/axioms.registry-
teleology\textsuperscript{9} with the prospective one for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring)\textsuperscript{55}—maximising-recomposing-for-relative-ontological-completeness\textsuperscript{—}unenframed-conceptualisation\textsuperscript{<amplituding/formative–epistemicity>totalising~renewing–realisation/re-perception/re-thought, in contrast to a naïve\textsuperscript{88}incrementalism-in-relative-ontological-incompleteness\textsuperscript{—}enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/ naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking\textsuperscript{83}reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where
the need for ‘reappraisal of reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-as-of-apriorising/axiomatising/referencing to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as ‘reappraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness-of-reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-
perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency→(transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing as of beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the
social dichotomy notions implied above, and so as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity<br>
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-asymmetric-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional–deprocrypticism apriorising/axiomatising/referencing–of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment-by}–postconverging-entailment and so over procrypticism disjointedness-as-of–reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is
very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness reference-of-thought issue wherein the incidental denaturing of such manifestations reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation apriorising/axiomatising/referencing-of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment–by}–postconverging-entailment directed to the bigger and subsuming issue of relative-ontological-incompleteness of-reference-of-thought for inducing notional–deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism. apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment–by}–postconverging-entailment as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness of-reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness of-reference-of-thought now being construed as preconverging-or-dementing-and-decentered-prior-institutionalisation’s–
The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation comparison) can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-processssing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism epistemic-decadence and
its integration as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
contendingly-out-of-phase (contrasted to prelogism\textsuperscript{78} which is candored, straightness, supplanting-conviction-as-to-profound-supererogation\textsuperscript{78}—of-‘attendant-intradimensional’—postconverging/dialectical-thinking apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract human animal, perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation rather calls to engage with the unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/apriorising—registry of the postlogic mindset as transversality
<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ and not operating/processing logic based on the articulated perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, so as to ‘invalidate the projected false apriorising—registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99}, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to reference-of-thought—as-apriorising/axiomatising/referencing threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing apriorising—psychologism>/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity of reference-of-thought/candoring/prelogism /organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase—as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive—from ‘an ordered construct from the intemporal as ontological

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mindset’. Since the state of exhibiting a demonstrated \textsuperscript{perversion-of\textsuperscript{reference-of-thought\textsuperscript{as-preconvergently-apriorising/axiomatising/referencing-in\textsuperscript{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}}}} annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology\textsuperscript{reference-of-thought\textsuperscript{of-categorical-imperatives/axioms/registry-teleology\textsuperscript{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}}}} as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview reference-of-thought–\textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}} doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ \textsuperscript{as against an ‘integrative-mental-alignment-or-prelogism’}} (the latter being the normal reflex by which the normal prelogism\textsuperscript{as-of-conviction,-in-profound-supererogation\textsuperscript{<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes–disontologising-logical-outcome-arrived-at>}} mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–psychologism\textsuperscript{with respect to meaningfulness}}. Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism\textsuperscript{as-of-conviction,-in-profound-supererogation\textsuperscript{<existentially-veridical–‘attendant-intradimensional→}}
ontological-contiguity-based-existentialising/contextualising/textualising-contiguity\textsuperscript{56} based on the meaning’s implied \textsuperscript{6}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99} is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete–reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity–of-reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete–reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity–of-reference-of-thought’ construed as ‘preconverging-or-dementing’–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising–reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99} as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge\textsuperscript{43} arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity–of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity–of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought–(reflected-as-soundness-or-ontological-good-faith/authenticity–of-reference-of-thought). But with the phenomenon of
psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the
‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-
registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, 
presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious 
and we don’t normally process/operate logically the childhood psychopathy’s non-veridical 
hollow mimicking narratives since ‘we just invalidate those apriorising–registry-elements to 
start with as not of being/ontological/existential veridicality’. For instance in the case above, 
where John were to witness Dad punish his sister Mary for spilling water on a chair, and by 
‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-
and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illlogical-
possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt 
some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, 
having an ‘attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity’ sense/projection of meaning’ doesn’t 
even dare to operate/process the logic articulated by John (a logic which in-of-itself while 
utterly sound technically, but is actually irrelevant in the given context by its fundamental 
logical-undueness’ as of its unsound-reference-of-thought/unsoundness-or-ontological-bad-
faith/inauthenticity of reference-of-thought/mental-perversion) as he simply engages his 
unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought by way of 
distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> and 
then reflect the reference-of-thought or registry-teleology of John as perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion 
in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, 
presumptuousness-or-arrogation, assumptions, value-reference and teleology. In so doing
determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect—of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-
social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-
uninstitutionalised-threshold defect—<as-Being-or-ontological-or-existential—defect> that
speaks to how John may act in many other similar situations, i.e. epistemic-decadence
(notional-discontiguity/epistemic-discontiguity <shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema>-as-of-epistemic-decadence in
hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking—<iterative-looping—set-of-dereifying-
hollow-narratives-and-acts’> by the denaturing of the reference-of-thought or the
soundness-or-ontological-good-faith/authenticity—of—reference-of-thought of meaning over
which denaturing he tries to get interlocutors to operate/process logic; and ‘is not even
contending and that he is the subject of prelogism—as-of-conviction,—in-profound-
supererogation —<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> contention about his perversion—of—reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-
perversion/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought’.
The above is the fundamental nature of psychopathy and ‘it should not be lost even more
critically at the adulthood stage and the corollary of social psychopathy’ as increasingly
prelogism—<existentially-veridical—‘attendant-
intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’, and enabling ontological-
escalation or aetiologisation as ‘metaphorical principle for an infinity/a-million-and-one-
instances-and-locales'/aetiologisation/ontological-escalation. The underlying fact about
meaningfulness-and-teleology is that the apriorising–registry (as the individual grounding of
the reference-of-thought of the social-construct registry-worldview/dimension) precedes logic
as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath
were to meet a stranger and spoke to him about another stranger whom it knows nothing about,
saying logically that it is a bad thing for this guy to be molesting children, etc. The logical
operation is entirely right and sound in abstract terms but does the apriorising–registry
(reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge
is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing
of the elements of the apriorising–registry as of reference-of-thought–categorical-
imperatives/axioms/registry-teleology which are: implied–logical-dueness-or-implied-scape
(the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know
the guy), implied-profile (the psychopath is projecting a false representation of itself and the
situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to
talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the
psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist),
implied-value-reference (the psychopath’s elicitation of a sense of value reference in the
interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation
of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the reference-of-thought/apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation do protract and an ignorant prelogism as-of-conviction,-in-profound-supererogation <existentially-veridical-attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism -as-of-conviction,-in-profound-supererogation <existentially-veridical-attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogism -as-of- compelling–nonconviction/madeupness/bottomlining<(decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising-attendant-ontological-contiguity >;in-shallow-supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness⟩ non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-dismisappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing postlogic-backtracking-iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’⟩ with ‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism/preconverging-or-dementing-integration (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing⟩ and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency⟩ ⟨transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
supererogation \( \supset \) (preconverging-or-dementing -integration); as in successive postlogic-backtracking-<iterative-looping-`set-of-dereifying-hollow-narratives-and-acts’>\( ^{20} \) and corresponding conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought inducing the preconverging-or-dementing\( ^{20} \)-apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-\( ^{18} \)incrementalism-in-relative-ontological-incompleteness)—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold \( ^{1} \); and so in order to wrongly imply the apriorising–\( ^{1} \)reference-of-thought-elements/apriorising–registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge\( ^{1} \). However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive attendant ontological-contiguity -duced-existentialising/contextualising/textualising-contiguity\( ^{1} \)-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> projection’ by which interlocutors deduce circumstantially. Thus the
postlogism\textsuperscript{7}-and-conjugated-postlogism\textsuperscript{7} habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{7}-of-reference-of-thought and perversion-and-derived-perversion-of-reference-of-thought-\textas-\text{preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }\text{from attendant-ontological-contiguity\textsuperscript{6}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{4}}\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context} insight, but singularly out of \text{attendant-ontological-contiguity\textsuperscript{6}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{4}}\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context} are apparently of soundness-or-ontological-good-faith/authenticity\textsuperscript{7}-of-reference-of-thought) come to be endemised and enculturated socially, as of \text{least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold}. Further, this ‘natural level of human interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism\textsuperscript{7} mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather further integratively rationalises the latest iterated narrative as an elucidation rather than a further preconverging-ordementing–apriorising-psychologism of adult psychopath/postlogism\textsuperscript{7} (as obvious with the child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected \text{reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology\textsuperscript{5}}, create a new foundation for further preconverging-ordementing\textsuperscript{5}–apriorising-psychologism when wrongly eliciting in an interlocutor \textsuperscript{5}logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation issue, such that one salient manifestation of conjugated-postlogism arises
with many of such an interlocutor vaguely articulating propositions based on such falsely
‘apriorising–reference-of-thought-elements/apriorising-registry-elements (out of attendant-
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought–devolving-as-of-instantiative-context8)’. The idea that the ‘natural level of human
interlocution engagement is a perpetuation’ can be understood insightfully with respect to a
non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism
reference-of-thought terms when invalidated positivistic terms doesn’t imply that such
interlocutors will instantly dramatically change their reference-of-thought into the positivistic
terms with their successive contentions (due to <amplituding/formative–epistemicity>
totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag1),
as their reference-of-thought remains rather in non-positivism/medievalism
circularity/recurrence/repetition/repeatability0, and in the big picture in all likelihood can only
be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing. Likewise the ‘natural basis of human interlocutory
engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy
with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-
reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness8—
enframed-conceptualisation-inducing-the-uninstitutionalised-threshold12–{as-procrypticism}’,
thus equally implying a <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag17
circularity/recurrence/repetition/repeatability0 of the reference-of-thought as of the
uninstitutionalised-threshold02 or procrypticism–or–disjointedness-as-of-reference-of-
thought. Thus the central notion for preempting psychopathic postlogism and conjugated-postlogism is the ‘retracing of their sets-of-narratives as of attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context>’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation without factoring that such ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of—apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

instantiative-context>’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity to be had/entertained nor any logical analysis but rather ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation invalidating that the implied—logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in
order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context>’). This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing—apriorising is actually about ‘denaturing postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>—with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendent-al-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge’ (entitlement folie/folie raisonnable) as opposed to a logical motivation of a supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’
postconverging/dialectical-thinking—apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism—<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation or-prelogism basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation or-prelogism basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of attendant ontological-contiguity -educated—existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on
such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting–conviction-as-to-profound-supererogation–of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism even if it is a perception of ‘poor or bad supplanting–conviction-as-to-profound-supererogation–of–attendant-intradimensional’

supererogation\textsuperscript{96}-or-prelogism\textsuperscript{78}-basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation\textsuperscript{96} to or prelogism\textsuperscript{78}, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic among different set-of-interlocutors (this is simply because postlogism\textsuperscript{77} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism\textsuperscript{77} as prelogism\textsuperscript{78} which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism\textsuperscript{77} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (which is an unusual and rare social experience given that a psychopathic personality and postlogism\textsuperscript{77} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism\textsuperscript{77} in hollow-
constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social \textsuperscript{103}universal-transparency\textsuperscript{104} \textsuperscript{105}transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness } as inducing vices-and-impediments\textsuperscript{106} which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism\textsuperscript{77} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> \textsuperscript{6} as absolving/fleeting/escaping-reflex–logic’, in time speaking to the fundamental mental denaturing involved in postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attrition inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism-as-of-conviction,-in-profound-supererogation-as-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind is an alignment to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism-formulaic slanting compelling-nonconviction/madeupness/bottomlining-‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> projection (distRACTive-alignment-to-
reference-of-thOught-<Of-apriorising/axiomatising/referencing>”) such that the former’s mind
is rather in a hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> ‘conjoining looping narratives (of flawed-existential-
elevation-of-<reference-of-thought and developing a supplanting-conviction-as-to-profound-
supererogation —of—attendant-intradimensional’-postconverging/dialectical-thinking
—apriorising-psychologism or prelogism out of them), to the psychopath’s ‘denaturing
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’
—successive-shifting-of-the-narratives-and-acts-foci’-construed-as—‘deception-of-
successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers
over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and
dialectically/contendingly out-of-phase. But again, this is just when the temporal
prelogic/prelogism —as-of-conviction,-in-profound-supererogation —existentially-veridical—
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the
psychopath. The general and complete operative psychopath 74 perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mechanism (it isn’t
necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle
disposition known as postlogism”-retreating’ that carries on depending on how the situation
permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then
narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor
(pri-individuation) as well as any other person or notion the interlocutor holds in high esteem,
which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking
narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting-conviction-as-to-profound-supererogation —of-’ attendant-
‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism in hollow-constituting to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding persion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional~procrypticism/notional-disjointedness-as-of-reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold persion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
supererogation will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t have the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} in its supposed articulation of logic). Paradoxically, the normal prelogism\textsuperscript{78}–as-of-conviction,-in-profound-supererogation\textsuperscript{96}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{8} mind is so attached by supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism\textsuperscript{78}–as-of-conviction,-in-profound-supererogation\textsuperscript{96}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{8} in their apriorising–registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising–registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99} of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and
appearance”; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism\(^77\)/perverted-as-disontologising-outcome-sought-precedes–logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’, contrasted to the psychopath’s \(^{11}\) compulsing–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-
⟨contextualising/existentialising–attendant-ontological-contiguity ⟩\(^{21}\)-in-shallow-
supererogation ⟷-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩\rangle or compulsively-dementing\(^{10}\), is ad-hoc, circumspect and highly contextualised since the prelogism\(^78\)-as-of-conviction,-in-profound-supererogation \langle‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩\rangle or disontologising-logical-outcome-arrived-at\rangle mind even when acting temporally/badly has a hard time escaping from supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism\(^78\) (it has qualms/conscience) while the psychopath’s \(^{11}\) compulsing–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the ‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation’<-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism>-as-of-conviction,-in-profound-supererogation”<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging’/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-profound-supererogation”<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds deterministic of other prelogism>-as-of-conviction,-in-profound-supererogation”<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness
elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism\textsuperscript{77}-as-of-conviction.-in-profound-supererogation \textsuperscript{<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>} as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-{easily copied with conjugated-postlogism at an intuitive-level}’ as subknowledged\textsuperscript{91} ‘prelogism -as-of-conviction,-in-profound-supererogation \textsuperscript{<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>} toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledged\textsuperscript{91} ‘prelogism -as-of-conviction,-in-profound-supererogation \textsuperscript{<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>} suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledged\textsuperscript{91} ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledged\textsuperscript{91} ‘prelogism -as-of-conviction,-in-profound-supererogation \textsuperscript{<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>} logical operation narratives’; inductive/contextual limitation as subknowledged\textsuperscript{94} ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledged\textsuperscript{94} ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledged\textsuperscript{91} ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as
a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/ reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting–conviction-as-to-profound-supererogation —of–attendant–intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging ). In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism in their ‘conjoining looping narratives of flawed-existential-elevation-of–reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging ), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism/preconverging-or-dementing–integration and supplanting–conviction-as-to-
profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-
thinking—apriorising-psychologism mental-dispositions) is existentially-traced as of the
circularity/recurrence/repetition/repeatability as to existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant—ontological-contiguity—educed—
existentaliising/contextualising/textualising-contiguity—-reification_or_intrinsic-reality—
ontological-coherence_or_superseding—oneness-of-ontology to establish ontological-
veridicality, and not simply operating on the ‘naïve supposition of universal human
prelogism—as-of-conviction,—in-profound-supererogation —<existentially-veridical—‘attendant-
intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precides—
disontologising—logical-outcome-arrived-at’—without factoring the ‘postlogism mere-
formulaic slanting compulsing—nonconviction/madeupness/bottomlining
⟨‘<decontextualising/de-existentialising—of—attendant—intradimensional—
apriorising/axiomatising/referencing>-induced—disontologising—of—the—’attendant—
intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—
ontological-contiguity >—in—shallow—supererogation —<as—to—disontologising—perverted—
outcome-sought—precedes—existentially—veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing’—logical-dueness⟩⟩ mental-disposition of the
postlogic/psychopathic and conjugated-postlogism /preconverging—or-dementing—integration
mindsets/ reference-of-thought. It is important to note that the psychopath’s targeting is highly
evolutive throughout its life (along human personality development stages) as ‘socially-
perceived-value as of social-stake-contention—or-confliction’ with others arise and ‘the
possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a
faulty-mentation-procedure-deception/urge/folie raisonante, and the idea of psychopath’s
having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea
again, is due to prelogism—as-of—conviction,—in—profound—supererogation
—<existentially—
veridical—’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or prelogism\textsuperscript{78} to the last narrative(s) of the psychopath and rationalising prelogicly/by-essence/candor all its previous ‘denaturing\textsuperscript{16} postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> -with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ’social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ instead of mentally aligning postlogicly/by-form/slantedness/distractive-alignment-to-\textsuperscript{8} reference-of-thought-<of-apriorising/axiomatising/referencing> before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity -of-\textsuperscript{1} reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge\textsuperscript{7} occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging\textsuperscript{24} to wrongly contend with it) rather than underthinking downgrading the \textsuperscript{7} perversion-of-\textsuperscript{1} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{8} and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet surreptitious and the delirium is rather obvious. Actually, instead of being ‘deliberate of thought’/’conviction-as-to-profound-supererogation\textsuperscript{16} logical motive’, the psychopath ‘compulsively learns’ as of its postlogic \textsuperscript{1} compelling–nonconviction/madeupness/bottomlining-\textsuperscript{4} (<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

further elicits a ‘sense of temporality’

of preconverging-or-dementing \—apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound-supererogation \—of–‘attendant-intradimensional’–postconverging/dialectical-thinking \—apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \—<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \—apriorising-psychologism>. Thus, a non-ignorant temporal pedestal mindset/ \—reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their
temporal-self-interest to cynically elevate the psychopath’s postlogism—as-of—compulsing—
nonconviction/madeupness/bottomlining—⟨‘decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—induced-disontologising’—of-the—
‘attendant-intradimensional—ontologising’—imbued—contextualising/existentialising—attendant-
ontological-contiguity⟩—in-shallow-supererogation—<as-to—disontologising—perverted—
outcome-sought—precedes—existentially—veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing’—logical-dueness⟩ or slantedness/threshold-of—
nonconviction/madeupness/bottomlining—in-shallow-supererogation—<as—to—‘attendant-
intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—
psychologism—or—mimicking—or—subknowledging, when this is not socially universally
transparent (at un institutionalised—threshold). Further, the element of the need to be socially—
functional—and—accordant first, implies that psychopathy is ‘more than just the drive of a
pathological individual’ but inevitably psychopathy and correspondingly social psychopathy
involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest
among some as extrinsic—attribute (praising, endearing, owing a favour, gifting, assisting,
being friendly towards, etc.) is the basis for the targeting of another or others, further
compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or
less effectively most of our formal setups, their sociological pertinence is actually far from
established, but for the fact that broad and large general education diminishes social
egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the
more common mental-disposition in the extended-informality—{susceptible—to—effecting—
parsimony—as—of—shoddiness—and—incompleteness—to—meaningfulness—and—teleology }
including the ‘informal spaces’ of formal setups, with the result that this is a further factor that
makes psychopathy poorly graspable as simply of individual denaturing dynamics rather than
of social denaturing dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism -as-of-compulsing-nonconviction/madeupness/bottomlining.(‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising–perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\) mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social\[10\]universal-transparency\[10\](transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness \})-but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism\[7\]-as-of-conviction,-in-profound-supererogation \}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at the point of lack
of social^universal-transparency^\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}^\langle\text{amplituding/formative–epistemicity}\rangle^\text{totalising–in-relative-ontological-completeness}\text{ }\rangle\text{ about the psychopathic postlogism /slantedness compulsing–nonconviction/madeupness/bottomlining\langle\text{‘decontextualising/de-existentialising–of-attendant-}^\langle\text{intradimensional–apriorising/axiomatising/referencing}\rangle^\text{-induced-disontologising’-of-the}\text{attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity}\rangle^\text{in-shallow-supererogation^<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}\text{ in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no^universal-transparency^\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}^\langle\text{amplituding/formative–epistemicity}\rangle^\text{totalising–in-relative-ontological-completeness}\text{ }\rangle\text{ about notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism ‘as-of-conviction, in-profound-supererogation ‘<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-postlogism’ ” comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because
individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation</s-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising–psychologism>. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodge which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing–apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding-as-of-apriorising/axiomatising/referencing slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing–apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting–as–
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-inradimensional–apriorising/axiomatising/referencing’-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging ’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–conviction-as-to-profound-supererogation —of–’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity of-reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-
to-profound-supererogation—is-of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-supererogation—is-of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing—apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing—apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding—<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality—is-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—is-de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-intradimensional’—prospectively—
outcome-arrived-at relation to its compulsing–nonconviction/madeupness/bottomlining

 ⟨‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’–of-the-‘attendant–intradimensional–ontologising’–imbued-⟨contextualising/existentialising–attendant–ontological-contiguity⟩;–in-shallow-supererogation–⟨as-to-disontologising-perverted–outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness⟩⟩ or postlogism ‘mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-⟨iterative-looping–‘set-of–derefifying-hollow-narratives-and-acts’⟩. So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it’s just a way of being/living for the psychopath, and differences in the setup of ‘socially-perceived-value as of social-stake-contention-or-confliction’ context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake–
contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex–logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity–<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought-devolving-as-of-instantiative-context>, which is what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), in the formation of a basic and normal supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism of prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ mindset/ reference-of-thought’ inducing rather a postlogic compulsing—nonconviction/madeupness/bottomlining—{‘<decontextualising/de-existentialising—of—attendant—
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ mindset/ reference-of-thought as it
relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge relative to
social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex–logic
mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of
apriorising– reference-of-thought-elements/apriorising–registry-elements) and logical-
processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-
to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism mindset/ reference-of-thought. And this fundamental
faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction
of its postlogic 1 compelling–nonconviction/madeupness/bottomlining
{‘<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ mindset/ reference-of-thought then
goes on to account for the developmental psychology of the psychopath from childhood to
adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in
circumventing its postlogism failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> experiences at childhood and early adolescence to
achieve the registry-worldview’s/dimension’s— reference-of-thought-for-social-functioning-
and-according at adulthood. The paradox being that the prelogic supplanting—conviction-as-to-profound-supererogation
—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism mindset/ reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of—social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting—conviction-as-to-profound-supererogation
—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising—reference-of-thought-elements/apriorising—registry-elements) and logical-processing-soundness driven construct’.
However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality/shortness (when there is no social universal-transparency
—{transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness } of our acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social universal-transparency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' derived from the
psychopath’s initiated postlogism in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to
'socially-perceived-value as of social-stake-contention-or-confliction' humans do
solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold’
from the temporal-dispositions of slantedness (the psychopath),
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor
solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome
with institutionalisation/intemporalisation and formalisations with corresponding internalisation
of values or secondnaturing. However, at circumstances where the
institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the
‘extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology ), then ‘a induced-ring-of-gyges-
effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ will elicit the
‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when
‘successful’ (and not perceived deliriously but rather wrongly integrated prelogicly/in-
conviction-as-to-profound-supererogation ) will often perfectly elicit an ‘induced-ring-of-
gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ dynamism’ in the
social-construct such that others will find it to their temporal self-interest to perpetuate, whether
circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (involving protracted/derived slantedness), in the absence of social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of its postlogism -slantedness to many a supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) or temporal (shortness-of-register-of–meaningfulness-and-teleology), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological entrapment’ exercise to
undermine/override temporal-dispositions subknowledging/mimicking, by virtue of its causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/superrigorous—dementativity/civilisation, in an intemporal-preservation-entropy-or-contiguity—or—ontological-preservation exercise, from a recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge—preconverging—dementing as-if-of-sound-knowledge)/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional—deprocrypticism (preempting procrypticism, so construed by ‘notional—deprocrypticism ontologically-perspectival-elevated/pedestaling—as-postconverging—or—dialectical-thinking—differentiation-as-of-supratransversality—in-sublimating—existential—eventuating/denouement—of-motif—and—anapriorising/axiomatising/referencing’). That is, psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrigation’ (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology) of the various institutionalisation/intemporalisation levels (vague-rhyming—or—copied-mimicry—or—formulaic—projection—or—projection-of-form—or—hollow-and—vague—vocalisation—or—subknowledging of the reference-of-thought—categorical-imperatives/axioms/registry-teleology behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-
institutionalisation of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology). To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging' /mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing> of mental-devising-representation and the articulation of new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > include:
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>⟩ as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity — of the human-institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure—⟩as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>⟩ transcendental/psychoanalytic-unshackling process’, which skews (‘intemporal—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is
applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-recomposuring-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’ with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> that is). Hence ‘our homework’ is to articulate our very own perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality-preservation’ which speaks of inherent relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’>, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,-or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-
threshold \(10^2\); instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-\(^{10}\) reference-of-thought-<of-
apriorising/axiomatising/referencing>\(^{10}\) of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing –apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and \(^{10}\) universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and \(^{10}\) universalisation, and so too, the constituent institutionalisation recomposured in \(^{10}\) universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, \(^{10}\) universalisation and positivism recomposured into notional–deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, \(^{10}\) universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the
underlying basic principles go on to induce the complexity of man from simple amoebic cells.

Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to-
  historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
  normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-
  cumulation/institutional-recomposure-{as-to- historiality/ontological-
  eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
  normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} effort. Hence dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
  mentativeness/epistemic-growth-or-conflatedness /transvaluative-
  rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} instigation recurrently inducing the institutionalisation/intemporalisation process (which is not an analogical notion but a contiguous notion as to ontological-contiguity/ by its intemporal-
  preservation-entropy-or-contiguity–or–ontological-preservation across institutional-
  cumulation/institutional-recomposure-{as-to- historiality/ontological-
  eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
  normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} rather so-
  reflecting ontological-contiguity as to human limited-mentation-capacity-deepening wherein
existence’s ontological-contiguity\(^6\) construable as to \(^5\) nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies \(^4\) universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-{as-to-}

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous \(^6\) meaningfulness-and-teleology\(^9\) reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendancy-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold\(^10\), and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposing process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposed}-consciousness-awareness-teleology\(^1\) is transcended/superseded as to human limited-mentation-capacity-deepening\(^1\), at its uninstitutionalised-threshold\(^10\) involving-organic-comprehension-thinking in contrast with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^1\)-<as-to–‘attendant–

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–

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teleology by the new registry-worldview’s/dimension’s (cumulated/recomposured)-consciousness-awareness-teleology (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking – apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, this is just a mental-devising-representation for implying intemporality-of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (cumulated/recomposed)-consciousness-awareness-teleology, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold, transcendence-and-sublimity/sublimation/superneglect/dementativity into a prospective registry-worldview’s/dimension’s (cumulated/recomposured)-consciousness-awareness-teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology is then represented as preconverging-or-dementing apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as
Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology and ontological-veridicality/ontological-contiguity of reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective); with the ontologically-veridical/ontological-contiguity mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’> stranded as oblongated/decandored in reflection/perspectivation of their veridical perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, beyond their <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics} as preconvergingly-dementated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism–or–disjointedness-as-of- reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the
normalcy/postconvergence> accountability/intemporality\textsuperscript{52}-skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{95}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) rules/principles’ as ‘a memetic ontological entrapment’ for superseding procrypticism (as the \textsuperscript{74}perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight (from our present vantage position of the positivism backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism⟩ process), will strongly highlight by ‘ de-mentation-{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of \textsuperscript{83}reference-of-thought’, recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism as non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in \textsuperscript{74}perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and-not-of-logical-contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective \textsuperscript{15}de-mentation-{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of our \textsuperscript{74}perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as of the \textsuperscript{51}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
perspective). This equally explains why uninstitutionalised-threshold equally carried a complex about their registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema (undisambiguation as notional-firstnaturedness—temporal-to-intemporal-dispositions-are wrongly given the same elevation), and relevantly so at the procrypticism—or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold. The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued
‘notional-firstnaturedness—temporal-to-intemporal-dispositions—existentialism-form-factor at the procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional-firstnaturedness—temporal-to-intemporal-dispositions—disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which is
ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal "references-of-thought. It involves de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity\(^6\) <shallow-supererogation -of-mentally-aestheticised~preconverging/dementing =qualia-schema>. notional-deprocripticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnaturesness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality\(^5\)-asymmetric-subsumption-of-temporality\(^9\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’) for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity\(^6\) in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing\(^9\)-dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^1\) ‘postconverging-or-dialectical-thinking’ –
apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency ↔ {transparency-of-totalising-entailing,-as-to-entailing-
<amplitude/formative–epistemicity>totalising–in-relative-ontological-completeness } of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity}; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity ↔ <shallow-supererogation -of-mentally-
 aestheticised–preconverging/dementing –qualia-schema> of temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to– meaningfulness-and-teleology } which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporal’-asymmetric-subsumption-of-temporality”‘, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold\textsuperscript{02} across the successive institutional-cumulation/institutional-recomposure-{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>\}) by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state (limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-capacity) as a result of the inherent ‘intemporal-prioritisation-of-\textsuperscript{-}reference-of-thought’–as-conflatedness -or-ontological-reprojecting skewing (‘intemporal\textsuperscript{-}asymmetric-subsumption-of-temporality\textsuperscript{03}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold\textsuperscript{04} for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with \textsuperscript{05}universalisation–non-positivism-or-medievalism and our positivism–procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in a recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>--implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{06}) but rather ‘a transcendent-existentialism maturing of
thought’ (intemporality as longness-of-register-of meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, notional–deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory
Illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and reinvents reference-of-thought—categorical-imperatives/axioms/registry-teleology
-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for prospective/transcending/superseding registry-worldview to comply with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation when the prior one fails, while the latter sticks by form to reference-of-thought—categorical-imperatives/axioms/registry-teleology—-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or not. The conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology (short for the apriorising—registry-elements as implied—logical-dueness-orscape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology. The reference-of—
thought is the fundamental-dispositional mentation architecture for human referencing or construing of \"meaningfulness-and-teleology\", and is capable of ontological-reconstituting-as-to-conflatedness /deconstruction involving \(\text{de-mentation-}\{\text{supererogatory-ontological-de-}
\text{mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}\} \) with corresponding \(\text{de-mentation-}\{\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—}
upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—\{as ‘first-level presencing—absolutising-identitive-constitutedness \} of \{reference-of-thought\}
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. This is unlike the
case where logical-engagement of mental-devising-representation as ‘postconverging-or-
dialectical-thinking’–apriorising-psychologism/soundness-or-ontological-good-
faith/authenticity-of-reference-of-thought is still relevant where there is failing/not-
upholding-as-of-apriorising/axiomatising/referencing logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation (like
calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought
is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer.
But this is invalid and not applicable where the issue is about deliberate disposition not to
adhere to arithmetic axioms but usurp them (whether consciously, expediently or
unconsciously). Soundness-or-ontological-good-faith/authenticity–of– reference-of-thought
on the other hand implies being-or-ontological-or-existential-or–meaningfulness-and-
teleology disposition as of supplanting–conviction-as-to-profound-supererogation—of-
‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism
(reflecting sound logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation and at worst defect–of– logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation)
and so in effective prelogism wherein logical-process-precedes-outcome thus upholding
intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-
normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight
for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as
ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’), in
reflecting/perspectivating/highlighting ‘the mental-devising-representations of

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inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and not unsound-mental-disposition or perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (which in this latter case will speak of a mental-disposition to act as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–attendant-intradimensional’-prospectively-disontologising~preconverging/dementing—apriorising-psychologism> with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought) in implying the ‘upholding of their sound reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation failed. This doesn’t invalidate the
notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking’ – apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity’-of-reference-of-thought in contending (appropriateness-of-reference-of-thought-as-of-conflatedness) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> performs subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing’–apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity’-of-reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking’ – apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity’-of-reference-of-thought in implying the ‘revoking of their sound reference-of-thought status’. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity -<shallow-supererogation of-mentally-aestheticised–preconverging/dementing –qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘de-mention -<supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-
or-attributive-dialectics) of ‘reference-of-thought’ notion reflecting prospectively threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing —apriorising-psychologism acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘de-mentation ⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩ of reference-of-thought’ notion reflecting prospectively threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency ~sublimating—nascent,-disclosed-from-prospective-epistem-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting—as-to-conflatedness perpetuation of a hermeneutic/reprojecting/supererogating/zeroing circle as ‘de-mentation’ ⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ of reference-of-thought analysis’, which is technically non-thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-notional—deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity—of—
reference-of-thought (preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and thus establishing reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing—apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity of reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the corresponding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional–deprocrypticism reference-of-thought as preempting—disjointedness-as-of-reference-of-thought,-as-to—growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existing-unthought>—) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness—induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>’ with respect to ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/ontological-contiguity on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendent-al-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recompose—{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>} involved the
making’; and for the mentation of protensive notional-deprocrypticism basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity disparaged-supererogation -of-mentally- aestheticised-preconverging/dementing qualified-schema’s disjointedness-as-of reference-of-thought in positivism–procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to ‘human amplituding/formative–epistemicity totalising–purview-of-construal’. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-
transference> of such emancipation/transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. Thus for instance with regards to adult
psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a
dichotomous basis of psychopathy and its violation of social norm, with the idea that
psychopathy is associated with temporal-dispositions destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-
performance‘<-<including-virtue-as-ontology> ‘as of the positivism–procrypticism registry-
worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-
analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation (in conjunction to
′ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitude-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to
simply analyse on the basis that other interlocutors have an intemporal/ontological disposition,
in the very first instance. Thus the need, in order to attain such a prior requisite
ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-
transference) contexts of psychopathy and social psychopathy (and generally contexts of
threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
‘attendant-intradimensional”-prospectively-disontologising—preconverging/dementing —
apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an
ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as
the-Good/understanding/notional–knowledge-reification—gesturing<in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment by)—postconverging—
entailment</amplituding/formative—epistemicity>causality ~as-to-projective-totalitative—
implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold\(\text{(uninstitutionalised-threshold/presublimating-desublimating-decisionality)}\)-of-ontological-performance\(\text{72}\)-\(\text{<including-virtue-as-ontology>}\) of postlogism\(\text{72}\)-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(\text{69}\)-\(\text{reference-of-thought}\)-\(\text{51}\)-\(\text{devolving-ontological-performance}\)-\(\text{72}\)-\(\text{<including-virtue-as-ontology>}\) on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold\(\text{02}\) of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity\}-\(\text{educed-existentialising/contextualising/textualising-contiguity}\}\) conflatedness \(\text{<amplituding/formative-epistemicity>}\)-\(\text{causality}\)-\(\text{~as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity}\) construct’ preempting the said \(\text{7}\)-\(\text{perversion-of}\)-\(\text{3}\)-\(\text{reference-of-thought}\)-\(\text{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation}\) phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it ‘becomes
existentially in a dynamism of conventioning and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals- and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naive and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness as they require that others do not act likewise or their implications
should be limited to given target(s) and not be totalisingly-entailing, since their fundamental
teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In
this respect, one can cite at individuals-levels instances of many a human interest story tragedy
in the press which often go unanalysed, and in the bigger institutional-level for instance what is
the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably
due to grave and unprincipled mismanagement with profound social repercussions. The implied
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory
preconverging–de-mentating/structuring/paradigming, is necessarily the prospective
transcending/superseding registry-worldview/dimension. Consider the case of contending about
a perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > like accusations and notions of sorcery in a non-positivism/medievalism
setup where there is no intradimensional
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic
ontological-reference-of-veridicality/contending-reference-of-veridicality as it is
suprastructural/beyond the registry-worldview’s/dimension’s recomposured-consciousness-
awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful
frame is oblivious to its procrypticism, and corresponding resolution as
notional–deprocryptism as the prospective/transcending/superseding ontological-reference-of-
veridicality/contending-reference-of-veridicality. Further, this notion of registry-
worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis
(that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipating possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology\textsuperscript{99} in reference (as ‘tentative \textsuperscript{8} references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived \textsuperscript{51}‘meaningfulness-and-teleology’ thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness\textsuperscript{57}) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, \textsuperscript{102}universalisation, positivism or notional~deprocrypticism as having ‘relative sound/ontologically-veridical \textsuperscript{8} reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-
worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of ‘relative unsound/ontologically-impertinent ‘reference-of-thought status’, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
simply passes as their personal talents, to obtain results applying scientific methods, and thus we can further imagine the possibilities if this reality came to be fully recognised and sophisticated hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. (as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of institutionalisation—these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting–as-to-conflatedness’ perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social
supererogation \textsuperscript{96}<&-as-to-’attendant-intradimensional’-prospectively-
\textsuperscript{disontologising~preconverging/dementing \textsuperscript{apriorising-psychologism}> requires
preconverging-or-dementing \textsuperscript{20}–apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity\textsuperscript{64}–of–reference-of-thought mental-devising-representations and implies the
‘revoking of sound \textsuperscript{83}reference-of-thought status’ with respect to interlocution of-similar-or-
protracted-contextualisation (in the very first instance) while the state of supplanting–
conviction-as-to-profound-supererogation \textsuperscript{96}—of–’attendant-intradimensional’-
\textsuperscript{postconverging/dialectical-thinking \textsuperscript{--apriorising-psychologism} implies a ‘postconverging-or-
dialectical-thinking\textsuperscript{21}–apriorising-psychologism’/soundness-or-ontological-good-
faith/authenticity\textsuperscript{69}–of–reference-of-thought mental-devising-representation implying a
veridical \textsuperscript{83}reference-of-thought with respect to interlocution (in the very first instance), and
enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical
pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{67}.
Typically, such an insight with regards to compelling–
nonconviction/madeupness/bottomlining\{’<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;in-shallow-supererogation \textsuperscript{96}<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\} is obvious and transparent with respect
to the childhood psychopathy/cingléé mental-disposition, given that an initial encounter often
involves a natural ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism reflex’
by the interlocutor with respect to their initial narratives but after some familiarisation we come
to understand that the initial narratives are in fact preconverging-or-dementing\textsuperscript{20}–apriorising-
psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or
be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reflex’. This preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic- attribution wherein the mental-disposition is to move postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ and not an articulation of supplanting–conviction-as-to-profound-supererogation\textsuperscript{21}–of–‘attendant-intradimensional–postconverging/dialectical-thinking –apriorising-psychologism’ or attendant ontological contiguity\textsuperscript{40}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{21}–apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing\textsuperscript{21}–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing\textsuperscript{21}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}–of–reference-of-thought of such protracting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{79}–as-to–‘attendant-
meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity as of relative apriorising/axiomatising/referencing of attendant ontological contiguity -educed-existentialising/contextualising/textualising-contiguity constitutedness in-preconverging-entailment, will elicit a same defect disposition thus the need to fundamentally undermine reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold that endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-dementing apriorising-psychologism of reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting-as-to-conflatedness/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of perversion-of reference-of-thought as to preconverging-or-dementing apriorising-psychologism’ behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews/dimensions with respect to ontological-normalcy, with the need for ontological-reconstituting-as-to-conflatedness/deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness of reference-of-thought defective categorical-imperatives/axioms/registry-teleology for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our
registry-worldview as positivism–procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction (of our notional~firstnatures—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)’ how procrypticism (preconverging-or-dementing–apriorising-psychologism as to mere-formulaic positivistic “meaningfulness-and-teleology”) in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’: which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness/deconstruction (which is the critical subsuming mechanism for re-establishing “reference-of-thought and ontological-veridicality/ontological-contiguity” as intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, above and beyond the simple hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation of defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening induced institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>), and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is attained by ‘keeping or aligning’ preconverging-or-dementing apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking–apriorising-psychologism) of the placeholder-
normalcy/postconvergence, and it is thus ontology-driven beyond any \(^{14}\) presencing—absolutising-identitive-constitutedness\(^{14}\) distorted \(^{8}\) meaningfulness-and-teleology\(^{9}\). This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s \(^{8}\) reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-thought–\(^{8}\) categorical-imperatives/axioms/registry-teleology\(^{9}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting-\(<\text{as disjointed-}
\text{misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) as the prospective/transcending/superseding registry-worldview/dimension has the-
Good/understanding/notional~knowledge-reification–gesturing-\(<\text{sin-}
\text{prospective psychologismic–apriorising/axiomatising/referencing}–\{\text{of attendant–ontological-}
\text{contiguity–educed–existentialising/contextualising/textualising-contiguity}\}–
\text{confatedness–in–\{preconverging disentailment by\}–postconverging–entailment}\>\langle\text{amplituding/formative–epistemicity}\rangle \text{causality~as-to-projective-totalitative–}
\text{implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity} \text{sound}\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{9},\text{-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–as-to-confatedness}/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) \(^{8}\) reference-of-thought can fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^{15}\), but for the ‘emancipating moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into the \(^{8}\) reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That is why there is
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as limited-mentation-capacity-deepening has to do with the veracity/ontological-pertinence of our notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence as individuations of shortness-to-longness-of-register-of—meaningfulness-and-teleology, such that whenever relatively sound reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation are institutionalised/intemporalised, human temporality in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-capacity-deepening, to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity—or-ontological-preservation being sought originally by the institutionalised/intemporalised reference-of-thought—categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (ontological-reconstituting-as-to-conflatedness). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence inherent in a limited-mentation-capacity-deepening; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating—langleamplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}
transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism—of-social-functioning-and-accordance to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology(9) individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology(9)-or-hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing). intemporal-preservation individuations dispositions); with corresponding percolation-channelling-in-deferential-formalisation-transference facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism—of-social-functioning-and-accordance gets weaker with grander institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipating potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating distinctive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing /decandoring with three dementative/structural/paradigmatic teleologies: - subknowledging-impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); - subknowledging- temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal
mechanical narratives discomfiture’ (preconverging-or-dementing –apriorising-psychologism-
<stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-
phase>); and - the intemporally given and ontologising teleology which ontologically
reflects/perspectivates the subknowledging -impulse/compulsive-dementing -temporal-
disposition-{psychopath} and the subknowledging -registries-teleologies (the-subknowledging-
temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the
de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) backdrop of new recomposuring ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–
onontological-preservation. Thus at the uninstitutionalised-threshold, it is counterintuitive for
temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’
acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
while actually in temporal preservation-as-pseudointemporality; hence de-mentable/no-
longer-thinking) due to <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence
{implicit–nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness} which blinds the temporal-dispositions to the registry-
worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the
perversion-of-’reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-
or-ontological-bad-faith/inauthenticity of reference-of-thought-defects (and not logical
defect) of compulsive-slanting—preconverging-or-dementing -apriorising (psychopath) and
the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and
sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-
enculturation/temporal-endemisation; arising from the conjugation with the relative-
ontological-incompleteness-induced, threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -as-to- ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing –apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcence-and-sublimity/sublimation/supererogatory-de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transference-and-sublimity/sublimation/supererogatory-de-mentativity (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation existential mental orientation to avoid postconverging-or-dialectical-thinking –apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase (for example, no ‘God-of-plane’ for say an animistic mental orientation that sees gods and spirits as
causative, i.e. avoiding to operate the \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory-de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of \textsuperscript{8} reference-of-thought/soundness-or-ontological-good-faith/authenticity\textsuperscript{99} -of- \textsuperscript{8} reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, \textsuperscript{103} universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over \textsuperscript{8} procrypticism–or–disjointedness-as-of-\textsuperscript{7} reference-of-thought. The dynamism of social psychopathy and the \textsuperscript{7} perversion-of-reference-of-thought-as-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-
alignment-to reference-of-thought-of-apriorising/axiomatising/referencing\(^{30}\) at ‘uninstitutionalised-threshold\(^{102}\)’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts\(^{76}\) in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/aliibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, conjoining and conjugating to temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentation\(^{15}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of temporal-dispositions denaturing\(^{16}\) of social psychopathy (subknowledging\(^{94}\)/mimicking) arising from initiating phenomenal psychopathy (subknowledging\(^{94}\) impulse) involving a distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing\(^{10}\) construal (as the backdrop of new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). That’s how the ‘given reality’ is being
apriorising/axiomatising/referencing> /threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation</apriorising/axiomatising/referencing> and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-dementing</apriorising/axiomatising/referencing> (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting</apriorising/axiomatising/referencing> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic’ in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism</apriorising/axiomatising/referencing> in hollow-constituting</apriorising/axiomatising/referencing> in hollow-constituting</apriorising/axiomatising/referencing>, and equally other temporal interlocutors mimicking the psychopath’s postlogism</apriorising/axiomatising/referencing> in hollow-constituting</apriorising/axiomatising/referencing>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking</apriorising/axiomatising/referencing> perversion-of-reference-of-thought</apriorising/axiomatising/referencing> narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation alignment to the new hollow mimicking postlogism</apriorising/axiomatising/referencing>-formulaic slanting compulsing–nonconviction/madeupness/bottomlining</apriorising/axiomatising/referencing>-<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation</apriorising/axiomatising/referencing>-as-to-disontologising-perverted-outcome-sought-precedes-existentially-
narrative, a process known as absolving/fleeting/escaping-reflex-logic), 3. Psychopath’s interlocutor’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing) of the psychopath and the interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the social/ontological—dementating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging–dementating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-
entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic (being-dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-worldview/dimension as ontologically-preconverging-or-dementing–apriorising-psychologism/dialectical-preconverging-or-dementing–apriorising-psychologism


registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect>/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/mental-perversion/subknowledging /mimicking-and-corresponding—totalising~self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have

or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘God-of-plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-thought–categorical-imperatives/axioms/registry...
teleology”, and this will equally apply prospectively between notional~deprocrypticism and procrypticism as the pro-cryptic mindset/reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality/shortness in an ontological construct). This way of hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any totalising–self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional~deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places
ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>/\amplituding/formative-epistemicity>causality -as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construct
carrying a virtue that supersedes the vices-and-impediments\(^{105}\) of the non-
positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct,
whether social or physical, beyond just positivistic categorisation of knowledge but as
‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-
or-contiguity—or—ontological-preservation ontology’. Thus, the doppler-thinking exercise of
suprastructuralism enables the conceptualisation/construal of institutionalisation-or-
intemporalisation-or-intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation in grasping the denaturing\(^{6}\) of reference-of-thought—categorical-
imperatives/axioms/registry-teleology\(^{9}\) as of ontological-normalcy/postconvergence basis of
analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-
reality.

[Referentialism involves a \(^{8}\) reference-of-thought (so-characteristic of the prospective
deprocrypticism registry-worldview/dimension) construing existence and existential-
conceptualisation/construal as about the ‘precedingness of becoming’ as of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness -in-[preconverging-
disentailment-by]-postconverging-entailment rather than apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }—constitutedness -in-preconverging-entailment (notwithstanding the instances of
the latter’s attendant approximating-nature for conceptualisation/construal rather construed as
presencing—absolutising-identitive-constitutedness\(^{14}\) ). apriorising/axiomatising/referencing-
{of attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity } — constitutedness — in preconverging entailment tend to fallaciously imply ‘existence of things in existence’ whereas apriorising/axiomatising/referencing- {of attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity } — conflatedness — in {preconverging-disentailment by} — postconverging entailment rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding—oneness-of-ontology’; so because apriorising/axiomatising/referencing- {of attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity } — constitutedness — in preconverging entailment takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness’ of ‘reference-of-thought’ perpetually when aware of its deficiency. apriorising/axiomatising/referencing- {of attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity } — conflatedness — in {preconverging-disentailment by} — postconverging entailment takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening as of metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging- or- dementing –narratives—of-the- reference-of-thought– categorical- imperatives/axioms/registry-teleology } which are continually put into question, by being
open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\(^5\) by a re-equilibrating metaphysics-of-absence\(^4\) (implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence)/postdication. Thus, apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in—preconverging entailment will wrongly induce virtuality—or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in—preconverging entailment in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as an attendant resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness\(^1\) of axiomatic-construct/\(^8\) reference-of-thought’ (by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation—outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(^1\)) that will then require another attendant resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness\(^1\) of \(^8\) reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical\(^7\) presencing—absolutising-identitive-constitutedness\(^1\)’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening\(^5\) construal of it is one of evasiveness as implied by the
‘imbricatedness/threadedness/recomposing as of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought> ) define the ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of-reference-of-thought’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing-reflexive/entailing-teleology-differentiation-as-of-subtransversality.<in.

constitutedness—in–preconverging-entailment implies a simplistic/trite categorical relation in the construal/conceptualisation of ‘meaningfulness-and-teleology’ as of its ontological and virtue essence that is susceptible to defect as perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >; and as such, apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

constitutedness—in–preconverging-entailment will speak of subtransversality—in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing and various shades of temporality/shortness in their ‘apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–

constitutedness in preconverging entailment. The comparison highlighted further below with respect to the 6 BODMAS characters and character A (Addition) as the additionality defect character, is most telling of the inherent nature of human limited-mentation-capacity-deepening induced apriorising/axiomatising/referencing-of-attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity constitutedness in preconverging entailment which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal reference-of-thought nature, with high apriorising/axiomatising/referencing-of-attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity constitutedness in preconverging entailment of reference-of-thought of temporal-dispositions reference-of-thought, much like the ‘conjugated- apriorising/axiomatising/referencing-of-attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity constitutedness in preconverging entailment of reference-of-thought of the other BODMAS characters to A’s fundamental postlogism slantedness pathological condition/constitutedness as when insisting on upholding the amplituding/formative wooden-language imbued temporal mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives of-the reference-of-thought categorical-imperatives/axioms/registry-teleology and not factoring in A’s underlying condition and defect as apriorising/axiomatising/referencing-of-attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity constitutedness in preconverging entailment, and so out of sync with the attendant ontological-contiguity educed
existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context> as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality ") reference-of-thought–categorical-imperatives/axioms/registry-teleology") by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity "). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—conflatedness\[1\] in {preconverging-disentailment by} postconverging-entailment which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment speaks of a more profound relation in the construal/conceptualisation of ‘meaningfulness-and-teleology\[9\] as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\[53\] by a re-equilibrating metaphysics-of-absence\[implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>]/postdication, and so even when elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity \[9\] is denaturing\[16\] as exposed by attendant-ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity  -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>, to further construe new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(*)}\), for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation factoring in the imbricatedness/threadness/recomposuring reflecting the attendant ontological-contiguity mediated existentialising/contextualising/textualising-contiguity \(<\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-}
reference-of-thought- devolving-as-of-instantiative-context}\.\)
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -mediated-existentialising/contextualising/textualising-contiguity }—confatedness —in-{preconverging-disentailment—by}-postconverging-entailment, as so construed in referentialism, by striving to sync with the very inherent evasive nature of existence in its imbricatedness/threadedness/recomposuring (with respect to human limited-mentation-capacity-deepening \(^{\dagger}\)) as of referentialism is absolutely referencing on the basis of ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being the preceding notion for construal/conceptualisation with respect to attendant ontological-contiguity –mediated existentialising/contextualising/textualising-contiguity \(<\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-}

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conflatedness — in {preconverging-disentailment by} — postconverging entailment will tend to avoid systemic defects of analysis associated with apriorising/axiomatising/referencing — {of-attendant — ontological-contiguity — educed — existentialising/contextualising/textualising-contiguity} — constitutedness — in — preconverging entailment requiring re-categorisation/re-adaptation/re-classification as ‘presencing — absolutising-identitive-constitutedness’.

contiguity conflictedness in preconverging disentailment by postconverging entailment, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of ‘meaningfulness-and-teleology’ not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, further reflected in the overall dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of attendant—ontological-contiguity educed—existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic apriorising/axiomatising/referencing—of—attendant—ontological-contiguity educed—existentialising/contextualising/textualising-contiguity—constitutedness in preconverging entailment socially reprised with ‘conjugated—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity educed—existentialising/contextualising/textualising-contiguity—
every registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing- 
{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness -in-preconverging-entailment/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct reference-of-thought which thus needs its own corresponding psychologism for its superseding ‘meaningfulness-and-teleology’ , achieved by ‘‘presencing—absolutising-identitive-constitutedness’’ as apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness -in-preconverging-entailment re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God-of-plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s ‘‘meaningfulness-and-teleology’’ <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , by way of continuous ‘‘presencing—absolutising-identitive-constitutedness’’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness -in-preconverging-entailment of ‘‘reference-of-thought’’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of ‘<amplituding/formative–epistemicity>totalising~nominal-as-tendentious—implicated_attendant–ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant_onontological_contiguity-educed—existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context’ (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of meaningfulness-and-teleology orientation as we construe of arithmetic and mathematics in say a universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology

<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving. Thus use of numbers is defined by other ideas in such early hunter-gather and animist societies given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the
notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social obligation or faithfulness or deference’ from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment-by} postconverging entailment or rather ‘presencing—
absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-
classification of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in-
preconverging entailment), refers to the underlying human reflex mental scheme of a given
registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to
supersede its psychological complex in construing <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity transcendent-
enabling/sublimating/supererogatory–de-mentativity and corresponding ^meaningfulness-and-
teleology^’. The bigger question could be asked; why doesn’t humans in recurrent-utter-
uninstitutionalisation spontaneously articulate and relate to ^meaningfulness-and-
teleology^ as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in
universalisation–non-positivism/medievalism, who do not do likewise as humans in
positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no!
As we know from history and anthropology that cultural diffusion has shown that all humans
are able to come to terms and operate at the highest forms of human registry-
worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a
registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-
setup/mentation/mental-devising-representation/consciousness-awareness-teleology^ as arising

construal/conceptualisation as soundness-or-ontological-good-faith/authenticity—of—reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening, can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential possibilities, on the basis of its limited-mentation-capacity-deepening determining its prospective relative-ontological-completeness—of-reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism’} which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing reference-of-thought–categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence, the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness of reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant
presencing-in-‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context involving allegiance/subservience driven construal,
<amplituding/formative-epistemicity>totalising-‘ordinal-as-qualifying—implicated_attendant-
ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context involving qualification/good-to-bad driven construal,
<amplituding/formative-epistemicity>totalising-‘intervalist-as-categorising—
implicated_attendant-ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in-
‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context categorisation/kindness-humility-helpfulness-etc. driven construal),
superseding the non-contiguous nature of present stigmatic/mented psychology. Such a
‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as
of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ construes social

universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) as of
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity

-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context>; as this is already the natural
human psychology which on the token of relative completeness-of- reference-of-thought of
successively achieved social

universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) as of
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity

-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> is behind the untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in the successive psychologisms of the

<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions reference-of-thought, with the bigger insight thus that such natural
psychology is central to futural Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of
prospective notional–deprocrypticism institutionalisation psychologism; and we can appreciate
that the more thorough dilemmas with respect to vices-and-impediments of the grander
human condition have been de-mentatively/structurally/paradigmatically resolved as of these
successive psychologisms postconverging–de-mentating/structuring/paradigming arising from
prospective relative-ontological-completeness of reference-of-thought induced social
universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) as of
attendant-ontological-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context>. For instance, the prospective
relative-ontological-completeness \((\text{of})\) reference-of-thought of rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism, \(\langle\text{as 'first-level presencing—absolutising-}
identitive-constitutedness \rangle \text{ of } \langle\text{reference-of-thought}\rangle\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(\text{induced a social}
universal-transparency \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}
<\text{amplituding/formative–epistemicity} \text{totalising~in-relative-ontological-completeness }\rangle\) as of
attendant-ontological-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> that led to the base-
institutionalisation–ununiversalisation psychologism grounded on rule-making differing from
the non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-
accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications.

Interestingly consider for comparison our mented/stigmatic psychology construct (which is
relatively ontologically non-contiguous by the positivism registry-worldview/dimension
\‘<\text{amplituding/formative–epistemicity} \text{totalising~‘intervalist-as-categorising—}
implicated_attendant–ontological-contiguity\text{‘}-phenomenal-abstractiveness-of-presencing-in-
‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t construe a categorising disposition’ or ‘third-level presencing—absolutising-identitive-constitutedness\textsuperscript{11}

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context>, as apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—conflatedness in [preconverging-disentailment–by] postconverging-entailment of temporality -as-pseudointemporality -to-intemporality\textsuperscript{52} of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional-deprocripticism’), under the positivistic ‘meaningfulness-and-teleology\textsuperscript{90} reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought as positivism–procripticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/ reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension -qualifying—implicated_attendant–ontological-contiguity\textsuperscript{13}-phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness'-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of \textit{attendant-ontological-contiguity} \textit{-educed--existentialising/contextualising/textualising-contiguity} \textit{-reifying-or-elucidating-of-}

prospective-relative-ontological-completeness \textit{-of-} reference-of-thought devolving-as-of-


when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the \textit{meaningfulness-and-teleology} as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure \textit{-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textit{<perspective--ontological-normalcy/postconvergence-reflected--epistemicity-relativism-determinism>}) as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/supererogatory--dementativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness \textit{-of-} reference-of-thought to then project that there may be a prospective relative-ontological-completeness \textit{-of-} reference-of-thought which \textit{meaningfulness-and-teleology} as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as
of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness\textsuperscript{84} of reference-of-thought by social universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness \} as of attendant ontological-contiguity\textsuperscript{67} reduced existentialising/contextualising/textualising-contiguity \langle reifying-or-elucidating-of-prospective-relative-ontological-completeness \rangle of reference-of-thought- devolving-as-of-instantiative-context\rangle. As setting up the relevant attendant psychologism is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by \langle cumulating/recomposuring–attendant-ontological-contiguity \rangle -successive registry-worldviews/dimensions construals/conceptualisations by their attendant prospective relative-ontological-completeness\textsuperscript{84} of reference-of-thought by social universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness \} as of attendant ontological-contiguity\textsuperscript{67} reduced existentialising/contextualising/textualising-contiguity \langle reifying-or-elucidating-of-prospective-relative-ontological-completeness \rangle of reference-of-thought- devolving-as-of-instantiative-context\rangle. (that is, ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that
reality of the need of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as decentering/pivoting with respect to psychical-orientation, "meaningfulness-and-teleology\textsuperscript{99}\) construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of ‘postconverging-or-dialectical-thinking\textsuperscript{21}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of its construing of notional–deprocrypticism as ‘notional–deprocrypticism suprastructuration’ or ‘notional–deprocrypticism suprastructural psychical-and-institutionalisation orientation of \"meaningfulness-and-teleology\textsuperscript{99}\) as of the overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology’ (enabling the totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicitied\_attendant–ontological-contiguity\textsuperscript{67}\) ’-phenomenal-abstractive\-ness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising\_axiomatising\_referencing\_intelligibilitysetup/measuringinstrument-for-operant-or-incidenting\_predicative\_insights-of attendant\_ontological\_contiguity\textsuperscript{93}\(\)–educed–existential\_contextualising\_contextualising\_textualising\_contiguity\textsuperscript{13}\)–reifying-or-elucidating-of\(\) prospective\_relative\_ontological\_completeness\(\) of\(\) reference\_of\_thought\(\) devolving-as-of\(\) instantiative\_context\textsuperscript{82}\) /conflation of apriorising\_axiomatising\_referencing\_intelligibilitysetup/measuringinstrument\_of\_the notional–deprocrypticism socially-functional-and-accordant\textsuperscript{1}\) as of intemporal/ontological contiguity, with no-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so\construed-as-from-perspective–ontological-normalcy/postconvergence>-non\_dissociability, thus upholding notional–deprocrypticism as preempting—disjointedness-as-of\(\) reference\_of\_thought,-as-to-‘\textsuperscript{growth-or-conflatedness\textsuperscript{67}\)/transvaluative\_rationalising\_transepistemicity/anamnestic\_residuality/spirit\_drivenness’—in-superseding\_mere\_formulaic\_positivising\_rational\_empiricism\_based-
devolving-as-of-instantiative-context> meaningfulness-and-teleology”; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychology (as of prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}—confulatedness—in-{preconverging-disentailment—by}—postconverging-entailment) supersede mythical/supernatural/alchemic explanations psychology (as of prior apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in—preconverging-entailment) as ‘prospective-conventioning as transcendental-enabling/sublimating/supererogatory–de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory–de-mentativity terms as its strive for a prospective relative-ontological-completeness”-of-reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold 02 prior relative-ontological-incompleteness”-of-reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness\(^{14}\)-in–preconverging-entailment and conjugated-
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness\(^{14}\)-in–preconverging-
entailment of 'reference-of-thought and thus resultant 'presencing—absolutising-identitive-
constitutedness\(^{14}\)' as of social-aggregation-enabling, hence undermining relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-
mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness
of human limited-mentation-capacity-deepening\(^{15}\) to apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness\(^{14}\)-in–preconverging-entailment as its fundamental mentation
deficiency at uninstitutionalised-threshold\(^{102}\) or as of 'human temporal uninstitutionalised-
threshold\(^{102}\) mental-disposition' (which it tends to resolve by 'presencing—absolutising-
identitive-constitutedness ' when aware of defective apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness\(^{14}\)-in–preconverging-entailment) with respect to psychical-
orientation, meaningfulness-and-teleology\(^{9}\) construal/conceptualisation, institutionalisation
and its overall existential becoming, as so reflected in the <cumulating/recomposuring–
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions;
notional-deprocrypticism by its very transcendental essence comprehensively comes into grips
with the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness\(^{11}\)-in–preconverging-
entailment in positivism–procrypticism as it attains more than just 'presencing—absolutising-
identitive-constitutedness ' but an overall comprehensive apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness\(^{14}\)-in–preconverging-entailment as its fundamental mentation
deficiency at uninstitutionalised-threshold\(^{102}\) or as of 'human temporal uninstitutionalised-
threshold\(^{102}\) mental-disposition' (which it tends to resolve by 'presencing—absolutising-
identitive-constitutedness ' when aware of defective apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness\(^{14}\)-in–preconverging-entailment) with respect to psychical-
orientation, meaningfulness-and-teleology\(^{9}\) construal/conceptualisation, institutionalisation
and its overall existential becoming, as so reflected in the <cumulating/recomposuring–
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions;
notional-deprocrypticism by its very transcendental essence comprehensively comes into grips
with the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness\(^{11}\)-in–preconverging-
entailment in positivism–procrypticism as it attains more than just 'presencing—absolutising-
identitive-constitutedness ' but an overall comprehensive apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness\(^{14}\)-in–preconverging-entailment as its fundamental mentation
deficiency at uninstitutionalised-threshold\(^{102}\) or as of 'human temporal uninstitutionalised-
threshold\(^{102}\) mental-disposition' (which it tends to resolve by 'presencing—absolutising-
identitive-constitutedness ' when aware of defective apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness\(^{14}\)-in–preconverging-entailment) with respect to psychical-
orientation, meaningfulness-and-teleology\(^{9}\) construal/conceptualisation, institutionalisation
and its overall existential becoming, as so reflected in the <cumulating/recomposuring–
contiguity — conflatedness in (preconverging disentailment by) postconverging entailment insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. 
basis for human knowledge-and-virtue; secondly, articulating the universal aetiology/ontological-escalation as of ontological-reconstituting-as-to-confabulation; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of uninstitutionalised-threshold) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence-(implicited-epistemic-veracity-of-non-presencing-<perspective–ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective
reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation ushering in notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking–apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional–deprocrypticism institutionalisation as it points to the decentering and de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing–(of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity)–conflatedness in {preconverging-disentailment–by}–postconverging-entailment as of centering and postconverging-or-dialectical-thinking–apriorising-psychologism reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing–(of-attendant–
ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity

constitutedness\(^1\) in preconverging entailment as of decentering and ontologically/preconverging-or-dementing\(^8\) apriorising-psychologism\(^8\) reference-of-thought implied with uninstitutionalised-threshold\(^0\); prompting the respective institutionalisation and uninstitutionalised-threshold\(^0\) psychologisms as of the apriorising/precedingness of attendant—ontological-contiguity\(^{67}\) educed—existentialising/contextualising/textualising-contiguity\(^{40}\)\]

\(<\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness }\) of reference-of-thought—devolving-as-of-instantiative-context\(>\) reflecting this reality beyond and above our subpar\(\text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^8\) reference-of-thought in positivism–procrypticism from a notional–deprocrypticism perspective, just as we’ll recognise for instance that a\(^103\) universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar\(\text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^8\) reference-of-thought as of the apriorising/precedingness of attendant—ontological-contiguity\(^{67}\) educed—existentialising/contextualising/textualising-contiguity\(^{40}\)\] <reifying-or-elucidating-of-prospective-relative-ontological-completeness } of reference-of-thought—devolving-as-of-instantiative-context\(>\) reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in \(\text{de-mentation—<supererogatory–ontological–de-mentation-or-dialectical–de-}
mentation—stranding-or-attributive-dialectics}\) of an uninstitutionalised-threshold\(^0\) is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and \(\text{de-mentation—<supererogatory–ontological–de-}
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\). Intellectual

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courage as imbuing knowledge with organic profundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-reference-of-thought over a relatively relative-ontological-incompleteness-of-reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory-de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reifying-or-elucidating-of-prospective-relative-ontological-completeness–reference-of-thought–devolving-as-of-instantiative-context; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism reference-of-thought is
not about the inherent knowledge implications to which the non-positivism/medievalism mindset/ reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism \text{(<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(9)}) requisite knowledge or meaningfulness-and-teleology\textsuperscript{(9) 83} reference-of-thought}. Such equally applies with respect to notional–deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold \textsuperscript{(2)}. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is construed not in terms–as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms–as-of-axiomatic-construct of ‘organic-knowledge’ which refers to ‘the mental-disposition and mental-orientation as \textsuperscript{83} reference-of-thought/psychologism construed as including the discretional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is grounded on such an underlying \textsuperscript{83} reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant
demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology<br>~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology<br>~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology<br>~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology<br>~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology<br>~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology

conjure up explanations/ meaningfulness-and-teleology in terms–as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity outcomes as its mechanical-knowledge aspect but further requires a development of the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-
and-institutionalisation orientation of ‘meaningfulness-and-teleology’ synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of ‘meaningfulness-and-teleology’ as of crossgenerational psychoanalytic-unshackling involving totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across all the –successive registry-worldviews/dimensions as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of–‘meaningfulness-and-teleology’ are a drawback to transcendence-and-sublimity/sublimation/supererogatory–dementativity (by adherence to ‘wooden-language–{imbued–temporal–
romanticism/good-naturedness of vouching for logical-congruence will overlook the inevitable reality of temporal-perversion with prospective implications as of amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as its resolution is rather an anticipation as of transversality-for-sublimating-existential-eventuating/denouement--of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing'. Likewise, futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism institutionalisation meaningfulness-and-teleology implies that transcendence-and-sublimity/sublimation/supereoratory-de-mentativity rather reasoned in our positivism—procrpticism terms of psychologism is inevitably denaturing as of ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychologism or notional—deprocrypticism psychologism as apriorising/axiomatising/referencing-of-attendant—ontological-contiguity—ediued—existentialising/contextualising/textualising-contiguity—conflicatedness—in—preconverging-disentailment—by—postconverging-entailment—(conflation psychologism) on the basis of the ‘referentialism technique of point-referencing (explained elsewhere), which involves ‘contrastive temporal-to-intemporal synopsising-depth from a notional—deprocrypticism perspective’ that re-establishes attendant—ontological-contiguity—ediued—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating—of—prospective-relative-ontological-completeness—of—reference-of-thought—devolving—as—of—instantiative-context> and in so doing undermines the relatively defective terms of ‘positivism—procrpticism uninstitutionalisation psychologism’ (disjointedness-as—of—reference-of-thought) and setting up ‘notional—deprocrypticism organic-knowledge institutionalisation psychologism including the discrentional contemplative as of the ontological-faith-notion-or-

\{implicated-epistemic-veracity-of- nonpresencing\<perspective–ontological-normalcy/postconvergence>\} which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic-knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulation/institutional-recomposure\{as-to-historiality/ontological-eventfulness \ontological-aesthetic-tracing<br>\<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\} is validated by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity —of-the-human-institutionalisation-process behind the institutional-cumulation/institutional-recomposure\{as-to-historiality/ontological-eventfulness \ontological-aesthetic-tracing<br>\<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\} doesn’t only imply that the ontological-contiguity —of-the-human-institutionalisation-process is simplistically the result of ‘social- universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—
apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-
mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ in base-institutionalisation–
universalisation, ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ in universalisation–non-
positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in positivism–procrpticism, and prospectively in deprocrpticism, ‘preempting—disjointedness-
as-of—reference-of-thought,—as-to—’ growth-or-conflatedness /
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’. Rather the ontological-contiguity—of-the-human-institutionalisation-
process is driven by human limited-mentation-capacity as of limited-mentation-capacity-
deepening in the human drive to grasp a same intrinsic-reality/ontological-veridicality that
doesn’t change with respect to existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency—sublimating–nascence,—disclosed-from-prospective-
epistemic-digression (with change rather reflected as a result of human limited-mentation-
capacity-deepening), such that in addition to the human limited-mentation-capacity-
deepening eliciting the successive ‘social–universally-transparent-and-implicitly-formulated
direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of
complement to human limited mentation capacity), a grander non-constraining element
qualified as ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed
as of intemporal-preservation-entropy-or-contiguity-or–ontological-preservation’ in-
while that can as well be the case when projecting temporally/shortness-of-register-of-
meaningfulness-and-teleology\(^9\) as of the registry-worldview’s/dimension’s—reference-of-
thought-for-social-functioning-and-accordance in such a setup as not constrained by any
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (based on
mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—
psychologism—as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-
uninstitutionalisation), however at the intemporal-threshold as of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
notwithstanding its limited-mentation-capacity, by intemporal-projection it will be able to
summon heuristically a sense of the-Good/understanding/notional~knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }——
conflatedness—in–{preconverging-disentailment–by}–postconverging–
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity from its
‘complementing grander social–\(^1\) universally-non-transparent-thus-non-constraining-element
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality constrained as of
intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ (beyond the mere
‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing–
psychologism—as-impulsive-or-accidented-or-random-mental-disposition) as ‘organic-
knowledge’, for \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\) —
enunframed-conceptualisation
( as
intemporal/ontological/social/species/ universal/transcendental/\(^7\) maximalising-
recomposuring-for-relative-ontological-completeness\(^8\) —enunframed-conceptualisation

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ontological-completeness—is-unenframed-conceptualisation

(as

intemporal/ontological/social/species/universal/transcendental/maximalising-

recomposuring-for-relative-ontological-completeness—is-unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming) leading by a dynamic-cumulative-
aftereffect to the subsequent prospective universalisation–non-positivism/medievalism as of

the new ‘social–universally-transparent-and-implicitly-formulated direct-constraining-
construct’ of ‘universalisation-directed-rulemaking-over-non-rules–
apriorising/axiomatising/referencing–psychologism’ as the new ‘mechanical-knowledge’ as

well as implying the ‘complementing grander social–universally-non-transparent-thus-non-
constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation’, with both forming the new ‘organic-knowledge’. The ontological-
contiguity—of-the-human-institutionalisation-process carries on this way right up to

deprocrypticism, such that across the successive institutionalisations apart from the intemporal-
threshold of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance as explained above; with respect to temporal-thresholds of the
registry-worldview’s/dimension’s–reference-of-thought–

of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance, temporal mental-dispositions are rather in arrogation/usurpation
relation with the determinant nature of ‘social–universally-transparent-and-implicitly-
formulated direct-constraining-construct’ as ‘mechanical-knowledge’, and so as

<amplituding/formative> wooden-language–(imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-

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teleology}, while failing/not-upholding-\(<\text{as-of-apriorising/axiomatising/referencing}\>\) the 'complementing grander social—\(\text{universally-non-transparent-thus-non-constraining-element}\) of ontological-faith-notion-or-ontological-fideism—\(\text{imbued-underdetermination-of-motif-and-}\) apriorising/axiomatising/referencing—\(\text{as-so-being-as-of-existential-reality}\) construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ which together with the ‘mechanical-knowledge’ make up the ‘organic-knowledge’, and so rather as of temporal extricatory preconverging—de-mentating/structuring/paradigming. This further involves shades-of-temporality as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—\(\text{including-virtue-as-ontology}\) inducing defect—of—logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as well as postlogism inducing defect of reference—\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\) nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—\(\text{as such}\) involves deliberate and wrong pretence of rational projection of thought (as of teleologically-degraded synopsising-depth) whereas attendant ontological-contiguity—\(\text{imbued—temporal—mere}\) existentialising/contextualising/textualising-contiguity—\(<\text{reifying-or-elucidating-of-}\) prospective-relative-ontological-completeness—\(<\text{reference-of-thought—}\) devolving-as-of-instantiative-context> reveals that such thought derives from ‘denaturing axiomatic relation’ as the \(<\text{amplituding/formative}\) wooden-language—\{\text{imbued—temporal—mere}\} form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—\(\text{reference-of-thought—}\) categorical-imperatives/axioms/registry-teleology\} of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of—
meaningfulness-and-teleology\(^9\) purpose in disdain of the intemporal/longness-of-register-of-meaningfulness-and-teleology\(^9\) essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality\(^8\) to postlogism\(^7\) induces their respective conjugated-postlogism\(^7\) leading by dynamic-cumulative-aftereffect to a broader social derived-perversion-of-reference-of-thought\(\text{<as-preconvergingly-}\)apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) construed as social-postlogism\(^7\) that fundamentally is denaturing\(^6\) of meaningfulness-and-teleology\(^9\) at the given uninstitutionalised-threshold\(^0\) as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\text{<as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-}\)psychologism\(>\), in want for prospective institutionalisation. The underlying insight being that human formulation of meaningfulness-and-teleology\(^9\) is necessarily incomplete because of its limited-mentation-capacity and thus comes with an inherent sense/projection of ontological-appropriateness, and as of human developing ontological-completeness-of-reference-of-thought, as the driving element in upholding ontological-contiguity\(^7\)/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as it enables the further expansion of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-beyond-just-virtue) should be the critical and decisive constructive/institutionalising/nascent–sublimating-decisionality element for attaining notional–deprocrypticism wherein the ‘social-\(^{10}\) universally-transparent-and-implicitly-formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping with the ‘complementing grander social-\(^1\) universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
with the organic, as of the intemporal/longness-of-register-of—“meaningfulness-and-teleology”—mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality/shortness and skewing towards the intemporal/longness-of-register-of—“meaningfulness-and-teleology”, and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor means that human meaningfulness at all times is more of ‘a solipsistic transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’ of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’ and not a ‘solipsistic commonness of meaningfulness that wrongly implies no notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturting institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality/longness but rather
relating to it as a secondnaturing exercise of skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality/shortness in their times). In which case while such intemporality/longness cannot be construed as of a social commonness of reference-of-thought, it’s occurrence if it does occur can only be construed in transversality-for-sublimating–existentia-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence. *Thus to sum up, the overall notion of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–{preconverging–disentailment–by}–postconverging–entailment in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’ as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity—of-the-human-
institutionalisation-process level, we can construe of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging-disentailment–by}—postconverging-entailment as of the <amplituding/formative-epistemicity>totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity –phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’-enabling-
by reflex’ by not recognising its uninstitutionalised-threshold or the procrypticism
uninstitutionalisation reference-of-thought in disjointedness-as-of reference-of-thought (as
all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) of meaning as of
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\). But then we know and can appreciate
that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where ‘meaningfulness-and-teleology’ breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}>\). With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over utter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-
transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation, involving postdication with postdicatory techniques and postdicatory
mindset/reference-of-thought in reflection of the suprastructural and ontological-
ormalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-
worldview is all about existential positivistic conceptualisations, positivistic techniques and
basic positivistic mindset/reference-of-thought superseding existential alchemic
conceptualisations, alchemic techniques and a basic alchemic mindset/reference-of-thought
that defined the non-positivism/medievalism registry-worldview/dimension); involving
ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the
reference-of-thought for ontological-contiguity/ontological-veridicality, over threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> by temporal-dispositions meaningfulness hotchpotching
disjointing/disparateness/disentailing’ as perverted-and-derived-perverted/reference-of-
thought and induces notional-discontiguity/epistemic-discontiguity<shallow-
supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> as of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger
picture of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity, this is very much in line with the transcending/superseding of human
uninstitutionalised-threshold<2> ‘with increasing cumulation of placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology<9> capacity’ that defined
the successive institutional-cumulation/institutional-recomposure{(as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’}>) specificities as:
existential base-institutionalising with base-institutionalising techniques and base-
institutionalising mindset/reference-of-thought (Base-institutionalisation); existential universalising with universalising techniques and universalising mindset/reference-of-thought (universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation disjointedness-as-of-reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/reference-of-thought (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity the preceding institutionalisation levels are more like successive compromises towards notional–deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional–deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity thus overcoming the temporal-emananances-registries hotchpotching (<amplituding/formative> wooden-language—imbued—averaging-of-thought-as-to-
or banality-of-thought dynamism, and specifically in the extended-informality-(susceptible-to-
effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-
teleology) even though it is very much present in the formal sphere as well) and the
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
notional-disjointedness-as-of-reference-of-thought inherent in the positivistic mindset, thus
the latter tends relatively to be weakly ontologically-contiguous with all the existential
implications thereof, whether with regards to virtue construal or subject-matters issues. Further
as with all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going from
procrypticism, or the preconverging-or-dementing—apriorising-psychologism (perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation) as to preconverging-
or-dementing—apriorising-psychologism) of positivistic meaningfulness-and-teleology, to
notional-deprocrypticism will involve a psychoanalytically preconverging-or-dementing—
apriorising-psychologism deconstruction/ontological-reconstituting—as-to-conflatedness of
our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology wherein this is presently
postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology wherein the
notional-deprocrypticism mindset/reference-of-thought reflects/perspectivates the positivistic
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology at its uninstitutionalised-threshold in hollow-constituting-as-disjointed-

When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset/ reference-of-thought to sorcery), notional—deprocrypticism as an intemporal transcendental construct implies ontological-contiguity deconstruction/ontological-reconstituting—as-to-conflatedness construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema as the backdrop/grounding of the veridical reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema’, as the latter is actually in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism and is not contending as organic-comprehension-thinking. Noting as
supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking representation and preconverging-or-dementing representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional-deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> meta-conceptual frame is that it provides (besides being critically important to grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/notional–knowledge-reification–gesturing-<in-prospective-psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } conflatedness in [preconverging-disentailment-by] postconverging-
entailment>/<amplituding/formative–epistemicity>causality <as-to-projective-totalitative–implications-of-prospective– nonpresencing.–for-explicating-ontological-contiguity> backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of–reference-of-thought<as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation> issues (issues arising from the tempering or false implying of the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness–or-arrogation, assumptions, value-reference and teleology<sup>7</sup> and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>8</sup>), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity<sup>9</sup>) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality<sup>10</sup>-asymmetric-subsumption-of-temporality<sup>11</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its <amplituding/formative–epistemicity>causality <as-to-projective-totalitative–implications-of–
prospective nonpresencing, for explicating ontological-contiguity, and hence its supersedingness as it induces overall social virtue-as-of-ontology).

intemporally calls for deprocrypticism), - and prospectively notional-deprocrypticism institutionalisation/intemporalisation (whose reference-of-thought-categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation will carry the 'virtuous and intellectual responsibility' to recognise that 'perversion-of-' reference-of-thought-as-preconveringly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is 'a lost cause' due fundamentally to mediocrity principle of humans having in reality 'notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective--ontological-normalcy/postconvergence' and not 'universal intemporal-disposition', and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of 'perversion-of- reference-of-thought-as-preconveringly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > perpetually at the 'uninstitutionalised-threshold'. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall
world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is
the first level of human invention (incremental inventions of relatively sounder minds; with the
would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity to liberate themselves before
secondnaturing/institutionalising for the new possibilities for the species; noting that, this
doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world,
miraculously came up with positivism to supersede/precede/override/utter medievalism, as they
were of medieval stock but by philosophical transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity could project beyond the limits of non-
positivism/medievalism even were they were still imbued with remnants of the old like
alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what
positive can come from psychopathy? From the intemporal perspective NONE. Besides specific
social consequences of psychopathy as the context of ‘socially-perceived-value as of social-
stake-contention-or-confliction’ moves from family, neighbourhood, school, company,
administration, business, criminality, etc. depending on the development of the specific
psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking
(organicalism/‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness
-or-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation
> induces threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
as-to–attendant-
when shown not to be preserving intemporality, as when of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism with regards to the preceding reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence as to shallow-supererogation—to—profound-supererogation that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendentald construct of depcropticism, as the ‘ontologising organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) that reflects/perspectivates the protracted threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a
lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an causality implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity science.

That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism in hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and perversion-of reference-of-thought apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation of–attendant-intradimensional’ postconverging/dialectical-thinking apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation of–attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism as to attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity and by reflex will tend to see prelogic
supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’
postconverging/dialectical-thinking—apriorising-psychologism narratives while the psychopath is of postlogic compulsion–nonconviction/madeupness/bottomlining

projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism or prelogism—normal prelogism—as-of-conviction,-in-
is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not inherently intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology) in our solipsistic projection but have the potential of temporal (shortness-of-register-of—meaningfulness-and-teleology) solipsistic/emmanent projections of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism—of-social-functioning-and-accordance that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at ‘socially-perceived-value as of social-stake-contention-or-confliction’, it tends to skew (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a
notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews ('intemporality\textsuperscript{-}asymmetric-subsumption-of-temporality\textsuperscript{\textsuperscript{9}9}', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/notional-knowledge-reification–gesturing-<in-prospective_psycho\textsubscript{logismic}–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-\textsuperscript{\textsuperscript{4}4}educed–existentialising/contextualising/textualising-contiguity\}—conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment>/\langleamplituding/formative–epistemicity\rangle causality \textasciitilde as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity (institutionalised, formalised and internalised)’. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold\textsuperscript{10}10’ we aren’t anymore intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{11}11) than temporal (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{12}12) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation with a \textsuperscript{\textsuperscript{1}1}de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{13}13-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{14}14) and the distracting
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation  -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>. Why talk of ‘uninstitutionalised-threshold’? This is the
underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology
from a preconverging–de-mentating/structuring/paradigming of the human presencing—
absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-
functionalism> as modern into a postconverging–de-mentating/structuring/paradigming across-
and-of-all-times of 'nonpresencing-<perspective–ontological-normalcy/postconvergence>! Why? The foundation of a human psychological science should be fundamentally about ‘the
contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-
cumulation/institutional-recomposure-{as-to- historicality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}) or
anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from
recurrent-utter-uninstitutionalisation, based-institutionalisation–unununiversalisation,
universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively
deprocrypticism). The present treatment of psychology will seem to imply that all psychology
is about psychoanalytic techniques on the modern positive mind, which is rather naïve and
uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to
this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of
‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows
for human-subpotency survival/existence/emmanance/fulfilment/flourishing in existence-as-of-
its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base
in the study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal preservation (including subknowledging, mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-'preconverging-or-dementing–apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> across the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, whether in the perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing–apriorising-psychologism of recurrent-
utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism—or-disjointedness-as-of-reference-of-thought. Such a transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of de-mentation—{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics} is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity, i.e. notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation’ which serves to avoid the supplanting—conviction—as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
knowledge)/mimick-and-syncretise the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{89},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding \textsuperscript{89} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}. de-mentation-\textsuperscript{89}-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of-\textsuperscript{89} reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation \textsuperscript{89},–of-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation \textsuperscript{89} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} with prospective transcending/superseding \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a \textsuperscript{100} universal dimensionality-of-sublimating-{<amplituding/formative>supererogatory-de- mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality} human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as
oblongated/decandored is not recognised by the non-positivism/medievalism mindset/reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism institutionalisation/intemporalisation). Prospectively, the de-mentation\(\text{\textsuperscript{\textcircled{\text{1}}}}\) (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional—deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising—self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of de-mentation"
(supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as of preconverging-or-dementing\textsuperscript{1}—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking\textsuperscript{2}—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). \textsuperscript{15}de-mentation-(supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology\textsuperscript{99} hence wrongly implying candored and straightness, whereas these are in effect <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism (the-perversion-of-the—categorical-imperatives/axioms/registry-teleology\textsuperscript{99}-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing—apriorising-psychologism (the-perversion-of-the—categorical-imperatives/axioms/registry-teleology\textsuperscript{99}-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). This ensures in effect ‘the \textsuperscript{15}de-mentation\textsuperscript{3} (supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics).-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’.
Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretense of an excepting. (For instance, we can be calculating the sum \((5 \times 5)+5-5\), and make the mistake to say \(5 \times 5 = 24\) but then overlook it and agree together that the answer should be \(24\) and go on to resolve the entire equation as \(24\). This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing\(^{20}\)-apriorising-psychologism-\(<\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}>\) or \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) or notional-discontiguity/epistemic-discontiguity-\(<\text{shallow-supererogation-off-mentally-}\)aestheticised–preconverging/dementing-\(<\text{qualia-schema}>\), as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity\(^{67}\)) is highly prevalent in the extended-informality–\(<\text{susceptible-to-effecting-parsimony-as-of-shoddiness- and-incompleteness-to–meaningfulness-and-teleology}>\) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The \(^{15}\) de-mentation–\(<\text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}>\)–in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of- reference-of-thought–\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning
we tend to represent by default such miscuing and perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, \text{de-ordination} \langle \text{suprerogatory-ontological-de-ordination-or-dialectical-de-ordination—stranding-or-attributive-dialectics} \rangle ensure an affixing of temporal-dispositions perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation teleologic orientations denaturing to the corresponding temporal perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation mindssets in their ontological-escalation/aetiologisation without letting for a disjunction/leaping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding (‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/medievalism mindset/ reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic
mindset/ reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ that speaks to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/ reference-of-thought by way of de-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention—stranding-or-attributive-dialectics) from the intemporal positivistic mindset, and upholding such the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/ reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews/dimensions in the th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these (cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions which in their amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality/longness rather than decandored/oblongated mental-devising-representation as temporality). Stranding is validated by the fact that
transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturung’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating—

⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation—(supererogatory—ontological—de-mention—dialectical—de-mention—stranding—or-attributive-dialectics) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling—<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied <amplituding/formative—epistemicity>causality—as-to-projective-totalitatio—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity and positive-opportunism—of-social-functioning-and-accordance as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point de-mentation—(supererogatory—ontological—de-mention—dialectical—de-mention—stranding—or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold’, i.e. the reference-of-thought—categorical—
imperatives/axioms/registry-teleology\textsuperscript{9} for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology\textsuperscript{9} fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting \textlangle \textamplitude/formative\textrangle disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and \textlangle \textamplitude/formative\textrangle entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ and with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \{imbued-and-
\textlangle \texthermeneutically/reprojectively/supererogatingly/zeroingly\textrangle educing ‘herein-specifically-
relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\}) the teleology\textsuperscript{9} of human \textlangle \textsupererogatory\textrangle de-mentation\textlangle \textsupererogatory\textrangle—ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics\rangle reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to \textlangle \textpresencing\textrangle—absolutising-identitive-constitutedness\textlangle \textcategorical\textrangle (based-on-the–\textcategorical imperatives/axioms/registry-teleology\textsuperscript{9}–of-the-
registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-
on-ontological-incompleteness\textsuperscript{8} that is ontologically-deficient/preconverging-or-dementing \textlangle \textapriorising\textrangle—apriorising-psychologism as of its \textlangle \textreference-of-thought\textrangle–categorical-
imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation, in the first place; as teleology as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity> ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>. Ontology being the intemporal-disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-dementing apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions persion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of their dimension’s/registry worldview’s reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality /longness instead preserving prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-teleology towards the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ as secondnaturing of the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivisitic/medieval mind as this just validates to the
non-positivism/medievalism disposition that its non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology is sound such that it goes on to operate/process logic by amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag non-positivism/medievalism meaningfulness-and-teleology, reference-of-thought–categorical-imperatives/axioms/registry-teleology. Rather the positivistic mindset/ reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism—of-social-functioning-and-accordance of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as
stranded (decandored or oblongated or in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation

-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> when it is demonstrated that it is ‘perversion-of-
reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as perversion-of-the-
categorical-imperatives/axioms/registry-teleology’-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation, and rather syncretises in operating those same
‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’,-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same
registry-worldview/dimension intuitively recognises that a prior/superseded registry-
worldview/dimension mental-devising-representation as stranded is ontologically veridical as
the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-
syncretises it’s ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its
uninstitutionalised-threshold 02. The reason for the human
‘transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation complex-of-stranding’ is that a
registry-worldview’s/dimension’s institutionalisation ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation are fundamental and constitutive functional elements of its
existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and
hence the complex when <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to
stand, the transcendental exercise by which man left the cave-to-so-called-modern-man
wouldn’t have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own de-mentation (supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or-attributive-dialectics) as to elucidation-and-superseding-of-its perversion-of reference-of-thought as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation as-to-preconverging-or-dementing apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure—of—the-human-institutionalisation-process! As an anthropopsychological disposition, rational-realism as notional—deprocrypticism just like all successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/notional—reification—gesturing—in—prospective_psychoanalytic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—ferred—existentialising/contextualising/textualising—contiguity )—conflatedness in—preconverging—disentailment—by—postconverging—entailment/<amplituding/formative—epistemicity>causality as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’
from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of
human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase
the grandor of a universal/intemporal projection but rather strives to better stir man towards
the intemporal-and-ontological as virtue, an exercise which while of ‘presencing—
absolutising-identitive-constitutedness consummated/forfeiting posture’ with regards to
human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that
takes the ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting
posture’ of intemporality/longness for temporal correctness towards which the intemporal-
disposition is definitely intransigent and uncompromising for effective intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation. Such a rational-realism as
notional—deprocrypticism disposition views the fundamental anthropopsychology drive for
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which involves de-
mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) for transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity by decandoring/oblongating (representation of perversion-of-reference-of-
thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-
or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase) on the basis of the veridicality of human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor rationally, and ontologically
represents the social-construct (as validated by the ‘shifting relation of social conventioning and
purist ontology’) as being in effect ‘a highly cohesive postconverging—de-
for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality\(^5\), and hence compromise ontology), but rather to aspire for a transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold\(^1\)). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge)/mimick-and-syncretise at uninstitutionalised-threshold\(^1\) with the dialectical consequence of the development of the <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ and not nested-congruence to uphold intemporality\(^5\), and hence a complete ontology. To put it in other terms, for instance, transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality
<for-sublimating–existential–eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated ‘motif-and-
apriorising/axiomatising/referencing’ among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-
disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/supererogatory–de-mentativity) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory–de-mentativity, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance/<including-virtue-as-ontology>. * It should be noted that in de-mentioning (supererogatory–ontological–de-mentioning-or-dialectical–de-mentioning—stranding-or-attributive-dialectics), in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of—'meaningfulness-and-teleology')
do not carry the same connotation as a shallower temporal analysis intradimensional to the
transcended dimension (as to its given institutional-development–as-to-social-function-
development and living-development–as-to-personality-development so-referenced to its given
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—'meaningfulness-and-teleology'). The idea is not to idle in
articulating meaningfulness within the dimension in need of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. For instance, a positive mind’s
articulation of defective meaningfulness in non-positivism/medievalism registry-
worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in
terms–as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful
purposefulness but rather to project a positivistic worldview’s transcendental meaningful
purposefulness. In that sense, actually for the social scientist and philosopher words like
dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the
ordinary and temporal connotations of stigmatising under a temporal extricatory
preconverging–de-mentating/structuring/paradigming. Rather, these are critical and actively
sought after notions that provide the ‘dialectical backdrop’ for enabling prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing. The idea is that these notions are
veridically dialectical notions that apply in all transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity unlike a simplistic ‘history fixating
conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’
possibility of being-represented/mental-devising-representation as dialectically-or-
contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive
construction of a superseding/transcendental registry-worldview/dimension that brought about
the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective~ontological-normalcy/postconvergence> going by a preconverging/postconverging~de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology) with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure¬as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing¬perspective~ontological-normalcy/postconvergence¬reflected¬epistemicity-relativism-determinism> process. Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving ‘notional~firstnaturedness—temporal-to-intemporal-dispositions¬so-construed-as-from-perspective~ontological-normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion-of-reference-of-thought¬as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-
formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions
perversions/defects of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance-including-virtue-as-ontology conjugated/inflected/derived/mimicked/in-protraction-to-
psychopathic-preconverging-or-dementing—apriorising-psychologism), actually points to a
decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is
definitional of all registry-worldviews/dimensions perversion-of-reference-of-thought-as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation whether recurrent-
utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not
veridical but perverted and requiring transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity. This basically undermines the idea that
any such registry-worldview/dimension temporal-dispositions should be encouraged to be
‘amplituding/formative–epistemicity’totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in meaning’ in a logical engagement with
it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it
is rather in perversion-and-derived- perversion-of-reference-of-thought-as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of its reference-of-thought– categorical-imperatives/axioms/registry-
teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.
Instead this requires a transversality–for-sublimating–existential-
apriorising/axiomatising/referencing’ (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-dementing – apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by the temporal-dispositions, but rather advances that there is perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation requiring a transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’

‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, there is no possible logical engagement but rather a transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ between the recurrent-utter-institutionalised and base-institutionalised mindsets/ references-of-thought, likewise between the ununiversalised and universalised mindsets/ references-of-thought, non-positivism/medievalism and positivistic mindsets/ references-of-thought, and prospectively procrypticism and notional–deprocrypticism mindsets/ references-of-thought. Just as there would have been no ontological possibility for a positivistic worldview without superseding the backdrop of the perversion of reference-of-thought– categorical-

subknowledging, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’, postconverging-or-dialectical-thinking–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/reference-of-thought or collapsing/overriding / preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging/mimicking/defect) / setting-aside, (glossing-over-registry–preconverging-or-dementing–apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’
which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional–deprocrypticism (superseding the vices-and-impediments\textsuperscript{13} of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{13} as dialectical transformation as prospective\textsuperscript{83} reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{13} -or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) by virtue of intemporal higher teleologies, distracted by threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation between ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism, due to temporal and/or perverted/subknowledging/mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/ across-registry-worldviews/dimensions as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity\textsuperscript{69} -of- reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{13} -or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation between ‘attendant-
to-intemporal-dispositions→<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness of ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknownledged/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without notional-discontiguity/epistemic-discontiguity in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-< iterative-looping–set-of-dereifying-hollow-narratives-and-acts’ that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknownledged or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind preconverging–de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas
we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold\textsuperscript{102} of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} wherein prospective meaningfulness-and-teleology\textsuperscript{99} is beyond-the-consciousness-awareness-teleology -\textsuperscript{in-preconverging-existential-extrication-as-of-existential-unthought}. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or-ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{11} in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–or-ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referening, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{68} of the \textsuperscript{cumulating/recomposuring–attendant-ontological-contiguity} >successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less
delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness\(^{(2)}\)-of-\(^{(2)}\) reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of\(^{(5)}\) meaningfulness-and-teleology\(^{(9)}\) and intemporal/longness-of-register-of\(^{(10)}\) meaningfulness-and-teleology\(^{(9)}\) mental-dispositions across all registry-worldviews/dimensions will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative> wooden-language–{imbued—temporal—}
mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing –

narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-teleology } of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-

being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of-\(^{(8)}\) reference-of-thought’–as-conflatedness\(^{(1)}\)-or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-\(^{(8)}\) reference-of-thought’–as-conflatedness\(^{(1)}\)-or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to \(\text{de-mentation–{supererogatory–ontological–de-mentation-or–}

dialectical–de-mentation—stranding-or-attributive-dialectics} \) (as of preconverging-or-
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the
‘distractive-alignment-to-< OF-apriorising/axiomatising/referencing>’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-
departure-of-construal’ over and subsuming-and-supplanting the
prior/transcended/superseded/transcended/superseded reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its
disjointedness-as-of- reference-of-thought of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to
positivism–procrypticism), as validated by attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -OF- reference-of-thought- devolving-as-of-
instantiative-context>. *Thus, distractive-alignment-to- reference-of-thought-< OF-
apriorising/axiomatising/referencing> is an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-
departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-a-
priori for logical-contention as postconverging-or-dialectical-thinking—apriorising-
psychologism and centered the prospective/transcending/superseding reference-of-thought (as
of its prospective relative-ontological-completeness -OF- reference-of-thought) in
preconverging-or-dementing—apriorising-psychologism and decentering the prior-as-
present/transcended/superseded reference-of-thought (as of its prior relative-ontological-
incompleteness -OF- reference-of-thought), as validated by attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -OF- reference-of-thought- devolving-as-of-
instantiative-context>. Critically, for aetiologisation/ontological-escalation as of an intemporal
synopsising depth of analysis what is decisive with regards to a postlogism manifestation is
apriorising/axiomatising/referencing–psychologism’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
universalisation–non-positivism/medievalism, ‘failing-prospective-preempting—
disjointedness-as-of–reference-of-thought,-as-to—.VALUEÊamplituding/formative—
epistemicityÊgrowth-or-confoundednessÊtransvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism–
procrypticism, and prospectively ‘preempting—disjointedness-as-of–reference-of-thought,-as-
to—VALUEÊamplituding/formative—epistemicityÊgrowth-or-confoundednessÊtransvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness—of-
reference-of-thought defective reference-of-thought–categorical-
impertatives/axioms/registry-teleology and endemising/enculturating the postlogism and
social postlogism manifestation as well as other temporal phenomena construed as vices-and-
impediments of the registry-worldview/dimension as of its prior relative-ontological-
incompleteness—of—reference-of-thought; thus attaining the supratransversality-sublimating–existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as
intemporal/ontological/social/species universal/transcendental maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness reference-of-thought as being superstitious/non-positivist implies the fundamental need for its psychoanalytic-unshackling for totalising~renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness reference-of-thought is prospectively construed from notional–deprocrypticism as preconverging-or-dementing–apriorising-psychologism and decentered by its procrypticism/’disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for as of the notional–deprocrypticism registry-worldview/dimension ontological-completeness-of-reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality ~of-motif-and-apriorising/axiomatising/referencing as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that is transversally dementative/structural/paradigmatic for the resolution not only of the positivism–procrypticism
postlogism as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness reference-of-thought prejudiced temporal-phenomena construed as positivism–procrypticism vices-and-impediments. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of—meaningfulness-and-teleology as of the positivism–procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of the prospective/transcending/superseding notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of—reference-of-thought over the prior/transcended/superseded positivism–procrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness—reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing—apriorising-psychologism and decentering of positivism–procrypticism—reference-of-thought beyond its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence{(implicitd ‘nondescript/ignorable—void ’ as-to—presencing—absolutising-identitive—constitutedness }}, and so beyond-the-consciousness-awareness-teleology—in—preconverging—existential-extrication-as—of—existential-unthought> ; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its—reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete—reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking—apriorising-psychologism and centered but rather a preconverging-or-dementing—apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional—deprocrypticism
dismisses it as not contendingly relevant relative to reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation-ununiversalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring universalisation in want of universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, the reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-incompleteness’ irrespective of the arising of a reference-of-thought incidental issue as of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the
issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking—and-apriorising-psychologism and centered in the very first place’ but rather that our procrystalism—or—disjointedness—as-of-reference-of-thought implied meaningfulness-and-teleology is preconverging-or-dementing—and-apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-reference-of-thought—is rather in reflecting the prior relative-ontological-incompleteness-of-reference-of-thought


circularly upholds procrypticism–or–disjointedness-as-of-reference-of-thought of apriorising/axiomatising/referencing/intelligibility/setting/measuring/instrument. For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism as of postconverging-nonextricatory-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of meaningfulness-and-teleology psychology) in their respective social-setups from a non-transcendental as of its perspective by its syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness-reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness-reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiology/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology psychology contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness-reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-reference-of-thought as notional-deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as

‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\(^1\)-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supereogatory-de-momentativity from perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
\(\text{nonconviction/madeupness/bottomlining-as-to-shallow-supereogation} > \) (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\)) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\>{}) process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as 1+3=5, 2+5=8, 5+6=12, etc., the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistem-or-notional-projective-perspective) of additionality with regards to this character will always involve as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation. Now suppose such a framework (reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-reference-of-thought setup). Naturally, the reference-of-thought:categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance \(7(\sqrt{64}+3-1)-(6+4-2)\div2\). Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, \(\sqrt{64}=8\) and then addition \(8+3=11\), then subtraction \(11-1=10\). For the second brackets, addition as \(6+4=10\), then subtraction as \(10-2=8\). The division operation then follows with the second brackets result as \(8\div2=4\). Then the multiplication operation with the first brackets result as \(7\times10=70\). Finally, comes the subtraction with \(70-4=66\) as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence).

But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as \(\sqrt{64}=8\), \(8+3=12\), \(12-1=11\), for the first brackets, and \(6+4=11\), \(11-2=9\), for the second brackets. The
division operation with the second brackets yields $9 ÷ 2 = 4.5$, and the multiplication operation with the first brackets yields $7 \times 11 = 77$. Finally, subtracting both brackets gives $77 - 4.5 = 72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity as of their relative-ontological-incompleteness-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation' as to- 'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-'apriorising-psychologism' (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective), as of reference-of-thought--categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity--ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived-‘perversion-of-reference-of-thought-as-to-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought, as ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) precedes projected <amplituding/formative> wooden-language-〈imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology〉, with ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’
nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence

veridicality/intrinsic-reality (as the appropriateness-of-reference-of-thought-as-of-conflatedness over A’s induced preconverging-or-dementing-reference/ perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ). Thus the new categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expeditently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is 77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=66, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new reference-of-thought~categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be
desubjectified-as-objectified/ontological-bad-faith/inauthenticity

/nihilistic as of
temporality

/shortness inducing corresponding formalisation and internalisation as values),
choose to act because of one temporal reason or the other whether by ignorance of the need for
this new reference-of-thought–categorical-imperatives/axioms/registry-teleology–\{for-intemporal-preservation-entropy\} or affordability/opportunism/exacerbation/social-chainism–or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of
existential-reality); and so, fail to follow the latter reference-of-thought–categorical-imperatives/axioms/.registry-teleology–\{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding<as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology–\{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a
perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity–\{reference-of-thought thus requiring de-mentation–\{supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics\} of all such temporal-dispositions.
It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold\textsuperscript{102}, where the constraining elements of institutionalisation are not available, i.e. social\textsuperscript{103} universal-transparency\textsuperscript{10}—{\llbracket transparency-of-totalising-entailing,-as-to-entailing\llbracket <amplituding/formative-epistemicity>totalising--in-relative-ontological-completeness \rrbracket of \textsuperscript{74} perversion-of-\textsuperscript{3} reference-of-thought-\llbracket <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, \rrbracket internal-contradiction induced from \llbracket <amplituding/formative-epistemicity>causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\rrbracket inoperance, \textsuperscript{10} de-mentation–\{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics\} the \textsuperscript{74} perversion-of-\textsuperscript{3} reference-of-thought-\llbracket <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, \rrbracket and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity \rrbracket/nihilistic as of temporality\textsuperscript{108}, with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology. In the bigger scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of\textsuperscript{74} perversion-of-\textsuperscript{3} reference-of-thought-\llbracket <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, \rrbracket dispositions at various social roles going from A’s condition, and the potential overlooking of the intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation dispositions by all the other
characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that
fundamentally the conjugation of such an \(\text{de-mentation-} \langle\text{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) and subsequent
conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension
speaks fundamentally of the uninstitutionalised-threshold of that registry-
worldview/dimension, reflected/perspectivated by the marginal \(\text{perversion-of-} \langle\text{reference-of-
thought-} \text{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\) defect of its
\(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\), for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation with the prior registry-
worldview/dimension now preconverging-or-dementing –apriorising-psychologism-<stranded-
as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a
prospective institutionalisation \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\), for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-
phase. \(\text{de-mentation-} \langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics}\rangle\) doesn’t confuse appropriateness of the prior
\(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\), for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation
as implying the prior mental-devising-representation is appropriate for prospective
institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-
thinking’–psychology or psychology-of-mention-dynamics or natural–psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to
enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing—apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referring-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation where the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective). Where instead such reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema/non-ontological-and-non-contending-referencing—thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing—apriorising-psychologism (not-veridical-thinking-reference-rather-preconverging-or-dementing—reference), it is dementing (preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and—
dialectically-or-contendingly-out-of-phase>). This is further compounded as of
<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag', that is, as wrongful upholding and
projecting postconverging–or-dialectical-thinking<sup>21</sup>–apriorising-psychologism–<stranded-as-
rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-
representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the
uninstitutionalised-threshold<sup>22</sup> that requires renewed mental-devising-representation, and this
is not ontologically consistent and fundamentally undermines and overlook the idea of an
insight about a prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity with the present registry-worldview/dimension corresponding to the superseded
perversion-of–reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> registry-worldview/dimension. Thus but for the inherent difficulty of livng
and experiencing the effective personhoods-and-socialhood-formation existentialism across all
the registry-worldviews/dimensions, the apriorising/axiomatising/referencing/intelligibilitysetupteasuringinstrument ‘beyond any one
registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a
more profound and informed insight on human nature whether presently, retrospectively to
prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent
and concrete ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ based
articulations for its ontological effectiveness and veridicality, human ontological transcendental
possibilities arise from human individuations that correspond to the appropriate ‘intemporal-
projecting existential becoming’ allowing for such ontological possibilities, and the latter is
made possible by the ‘so-renewed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic,-as-derived-from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—'motif-and—apriorising/axiomatising/referencing’” going beyond the "reference-of-thought—categorical-imperatives/axioms/registry-teleology" within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional "reference-of-thought—categorical-imperatives/axioms/registry-teleology") is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking”—apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing”—apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—entailment} to deeper limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—confatedness—in—{preconverging—disentailment—by—postconverging—entailment} behind the successive institutional-cumulation/institutional-recomposure—{as—to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological—eventfulness}
normalcy/postconvergence/reflected-'epistemicity-relativism-determinism'>}, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence/reflected-'epistemicity-relativism-determinism'>} of relatively deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment by} postconverging entailment} is the shifted reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking—apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity°7 while the prior transcended/superseded institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence/reflected-'epistemicity-relativism-determinism'>} of relatively shallow limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging-disentailment by} postconverging entailment} is no longer the reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing—apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>}; thus transcendentally coming into grips with a shifting but more and more profound notion of reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity° as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity°7 comparison can be rearticulated as follows for greater clarity. As previously
highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging\textsuperscript{3111}-impulse/compulsive-dementing\textsuperscript{3111}/postlogism\textsuperscript{3111} in hollow-constituting\textsuperscript{3111}-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{3111} is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism’\textsuperscript{3111}-as-of\textsuperscript{3111} compelling–nonconviction/madeupness/bottomlining\textsuperscript{3111}-\textsuperscript{<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising-of-attendant-ontological-contiguity >;in-shallow-supererogation \textsuperscript{3111}-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic\textsuperscript{1} eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting\textsuperscript{3111}-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{3111} in postlogic-backtracking\textsuperscript{3111}-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{3111} as absolving/fleeting/escaping-reflex–logic\textsuperscript{1}, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging\textsuperscript{3111}-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and
Furthermore, the profoundness of the postlogism-slantedness manifestation is directly related to the gravity of the perceived-social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result 72.5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 72.5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mention—stranding-or-attributive-dialectics). Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold of
teleology\textsuperscript{9}, for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{9}–of\textsuperscript{7} reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold\textsuperscript{102} as preconverging-or-dementing\textsuperscript{\textdagger}–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure\textsuperscript{\{as-to-\}}

historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{\langle}perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\textsuperscript{\rangle}\textsuperscript{\textdagger} whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality\textsuperscript{\langle}for-sublimating–existential-eventuating/denouement\rangle–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\textsuperscript{\rangle} pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging\textsuperscript{\textdagger}–impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity\textsuperscript{\langle}shallow-supererogation -of-mentally-
temporal eliciting of the temporality\textsuperscript{96}/shortness of others is the sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging\textsuperscript{20}-impulse/compulsive-dementing\textsuperscript{20} disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{34}-of-reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/reference-of-thought/ontological-contiguity\textsuperscript{77}. It is this pedestal that is the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{99}) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and amplituding/formative-epistemicity\textsuperscript{77}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-as-of-apriorising/axiomatising/referencing\textsuperscript{34} intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in \(0.5\) which is ‘epistemically-decadent in notion-al-discontiguity/epistic-discontiguity <shallow-
supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema’ rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledgeing-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in de-dentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) at that uninstitutionalised-threshold. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/notional-knowledge-reification–gesturing–in-prospective-psychologismic-apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity—in–{preconverging-disentailment-by}–postconverging-entailment/<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-notional~firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-with-
consequential-positivistic-meaningfulness-perversion preconverging-or-dementing\textsuperscript{20}–
apriorising-psychologism, resolved by deprocripticism. Comparatively, for instance, articulating new \textsuperscript{83} reference-of-thought\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{89}-
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the
uninstitutionalised-threshold \textsuperscript{102} from \textsuperscript{72}.5 to the ontologically-veridical, and so not only with
regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This pedestalled articulation points out that the
organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of’ reference-of-
thought’–as-conflatedness\textsuperscript{13}–or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology\textsuperscript{99}) pedestal (ontological-veridicality/ reference-of-thought) is
transversal/transversality-<for-sublimating–existential-eventuating/denouement>-of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ and not actually in logical-congruence with both the
subknowledging\textsuperscript{21}-impulse/compulsive-dementing\textsuperscript{20} pedestal (ontological-decandence/non-
ontological-reference/non-contending-reference–but–ontologically-or-contendingly-reflected-or-
perspectivated-as-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/not-veridical-
thinking-reference-rather-preconverging-or-dementing -reference) and the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supерerogation\textsuperscript{19}–<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{8} pedestal (epistemic-decadence/non-ontological-reference/non-contending-
reference–but–ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-
dementing\textsuperscript{1}–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-
or-dementing\textsuperscript{1}–reference) which is relates to as preconverging-or-dementing\textsuperscript{20}–apriorising-
psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all undue and pervertedly implied). So we then speak of an utter/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (not incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness—ontological-reprojecting/longness-of-register-ofmeaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging—impulse pedestal and the threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms—as-of-axiomatic-construct of country-of-the-blind temporality/shortness whether with respect to temporally outdoing or undermining the
phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of-
meaningfulness-and-teleology\(^9\) nature. But that will still be temporality\(^7\)/shortness and the
notion of an aetiologisation/ontological-escalation as of intemporality\(^9\)/longness will no more
be better advanced. Further beyond and more than just with respect to one case of psychopathy
but as of intellectual-and-moral-inequivalence/non-correspondence construing the \(^10\) universal
human social phenomena of psychopathic postlogism\(^7\) and conjugated-postlogism\(^7\) across
space and time together with the bigger insight of grasping human nature and the overall
possibilities thereof. Insightfully, as well it won’t be surprising that such a \(^10\) universal
projection will possibly meet with a more protracted-and-protracting psychopathy and social
psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition
existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just
as an intemporal projection within a non-positivism/medievalism setup aspiring for a
positivistic registry-worldview/dimension-level resolutive construal of their corresponding
postlogism\(^7\)-as-of-compulsing-nonconviction/madeupness/bottomlining-
\(\{\langle\text{decontextualising/de-existentialising~of-attendant-intradimensional-}
\text{apriorising/axiomatising/referencing>~induced-disontologising’~of-the-’attendant-
intradimensional~ontologising’~imbued-<contextualising/existentialising~attendant-
ontological-contiguity~><~in-shallow-supererogation~<~as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical~’attendant-intradimensional~
\text{apriorising/axiomatising/referencing’~logical-dueness>}\}\) like notions-and-accusations-of-
sorcery and which is not palliative to a given situation will equally elicit a social protractedness
of the phenomenon as varied temporal-dispositions come into the frame and are equally
elicited. But then that is an inevitability with respect to the more critical \(^10\) universal projection
low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature
of postlogic\(^7\) perversion-of-reference-of-thought\(<\text{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation > with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-supererogation

social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-

endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-

escalation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-

reference-of-thought’—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—

meaningfulness-and-teleology) pedestal, both in apriorising—registry and registry-worldview

terms as it is reflected/perspectivated as de-mentation—(supererogatory—ontological—de-

mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). The critical reason

for this is that the intemporal-disposition is rather inclined to be utter about intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation as the complete and sufficient

stand for knowledge and virtue with anything else being denaturing, much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived—perversion-of—reference-of-thought—<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation >, and has nothing to do with issues of defect—logical-processing-or-

logological-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation

of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-

accordance). This can further be elucidated analysing —perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of a different nature

in a superseded registry-worldview/dimension like non-positivism/medievalism registry-


worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional–deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging\(^\text{94}\)/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought-preconverging-or-dementing–apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’ as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/ reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of
witchcraft will be the subknowledging\textsuperscript{1}\textsuperscript{-}-impulse/compulsive-dementing\textsuperscript{2} pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are \textsuperscript{10}universally-recurrent or \textsuperscript{10}universal across all times (postlogism\textsuperscript{7\textsuperscript{\textsuperscript{\textsuperscript{-}}-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-as-to-`}attendant-\textsuperscript{-}\textsuperscript{-}\textsuperscript{-}\textsuperscript{-}intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\textsuperscript{> pedestal which is rather an extricatory preconverging–dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency\textsuperscript{1\textsuperscript{-}}-{\textsuperscript{\textsuperscript{\textsuperscript{-}}}transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{-}\textsuperscript{-}\textsuperscript{-}\textsuperscript{-}\textsuperscript{-}amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing\textsuperscript{2\textsuperscript{-}}-apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{8}\textsuperscript{-}\textsuperscript{-}reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{9\textsuperscript{-}}) pedestal will rather be an inclination to see that the lack of empirical and rational \textsuperscript{8}reference-of-thought–\textsuperscript{-}categorical-imperatives/axioms/registry-teleology\textsuperscript{8\textsuperscript{-}},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme
of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/reference-of-thought in organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘de-mentation
ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in
‘mentation equivalence’ with a subknowledging®-impulse/compulsive-dementing mindset/ reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation <as-to-'attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism>/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/ reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementism-in-relative-ontological-incompleteness—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-
mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-
mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging®-impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing –apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation

pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-
dementing–apriorising-psychologismly striving to establish and examine whether the
accusation of witchcraft is true or not, with all the implied existential implications
meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-
thinking (organicism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflicatedness-or-
on-tological-reprojecting/longness-of-register-of–meaningfulness-and-teleology”) will be
to be dismissive of the two prior pedestals as in de-mentation–supererogatory–ontological–
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and of
preconverging-or-dementing–apriorising-psychologism-stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the
elements of their apriorising–registry are perverted (implied–logical-dueness–as to accusation
of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions,
implied-value-reference and implied-teleology), and the issue will rather be about
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the
perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of a registry-worldview/dimension that endemises and enculturates the belief
in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. In other words, the temporal-
dispositions are not logically-contending but ontologically or dialectically preconverging-or-
dementing–apriorising-psychologism as they are rather the subject of contention and
aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

or-dementing or-apriorising-psychologism of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation as knowledge-notionalisation and a corresponding de-mentation


(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing –apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as

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straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (and thus the requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as per percolation-channelling-in-deferential-formalisation-transference> and a positive-opportunism—of-social-functioning-and-accordance institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold, circumventive/distractive-temporal-prioritisation-of-reference-of-thought will very well do with an outcome (other than its inherent intemporal-projection) whether it is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity<-shallow-
perspective preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textrangle at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, \textsuperscript{20}procrypticism–or–disjointedness-as-of\textsuperscript{19} reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism-\textlangle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textrangle of base-institutionalisation, \textsuperscript{10}universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold\textsuperscript{22} speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought\textsuperscript{15} de-mentation\textsuperscript{16}\textlangle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textrangle preconverging-or-dementing\textsuperscript{22}–apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textrangle (as it is ‘devoid of\textsuperscript{8} reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity\textsuperscript{9}’ given its epistemic-
decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > the reference-of-thought–categorical-imperatives/axioms/registry-
teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation),
and so, in a state of transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ as perceived from the superseding/transcending
intemporal-disposition or registry-worldview/dimension which voids the registry-
perverting/subknowledging’/preconverging-or-dementing ‘-temporal-dispositions’
transcended-or-superseded-registry-worldview’s/dimension’s apriorising–registry-elements as
implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology⁹. This as de-mentation
 superserogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) is what prevents the <amplituding/formative–
etipisticity>totalising–self-referencing-syncretising-as-straight-and-candored, of the
recurrence-of-in hollow-constituting<sas-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping–’set-of-
dereifying-hollow-narratives-and-acts’>⁶ as absolving/fleeting/escaping-reflex–logic’ (which
are veridically of notional-discontiguity/epistemic-discontiguity<shallow-supererogation -
of-mentally-aestheticised–preconverging/dementing –qualia-schema>) as wrongly implied
postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in
hollow-constituting<sas-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking<-iterative-looping–’set-of-dereifying-
hollow-narratives-and-acts’>⁷⁶ and as the hollow-constituting<sas-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>^26, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing ^21–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality^98. For instance in registry-worldview/dimension terms, the de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ as to preconverging-or-dementing ^20–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/ reference-of-thought with respect to the positivistic mindset/ reference-of-thought (as reflecting the former perversion of ^83 reference-of-thought–categorical-imperatives/axioms/registry-teleology^99, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold^102 of non-positivistic meaningfulness-and-teleology^99) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common ^83 reference-of-thought–categorical-imperatives/axioms/registry-teleology^99, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity^67 of ^83 reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/ reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation into logical-contention. De-mentation-categories (supererogatory—ontological—
de-mentioning-and-dialectical—de-mentioning—stranding-or-attributive-dialectics) is effectively the
mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing
registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing apriorising-psychologism of positivistic meaningfulness), as from successive veridical
reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing reference (ontological-veridicality/ontological-contiguity) as base-institutionalisation,
universalisation, positivism and notional-deprocrypticism respectively which are mentally
postconverging-or-dialectical-thinking apriorising-psychologism-stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase.

(supererogatory—ontological—de-mentioning-or-dialectical—de-mentioning—stranding-or-
attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-
normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is
mementically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation, is transdimensional/transcendental in depth-of-meaningfulness as
ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). De-mentioning
(supererogatory—ontological—de-mentioning-or-dialectical—de-mentioning—stranding-or-
attributive-dialectics) as such is construed at the individuation-level as of the
circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-existentionalising/contextualising/textualising-contiguity'-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology'. This involves maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness-of-reference-of-thought and relative-ontological-completeness-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing—apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentionation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour...
being defined as a registry-worldview’s/dimension’s ontology depth in relation to its 
conventioning limitations with respect to pure-intemporal-ontology as to ontological-
normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-
pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not 
only retrospectively but equally prospectively, as from a prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity (with a corresponding insight about how 
we may be that preconverging-or-dementing<sup>7</sup>–apriorising-psychologism-<sup>6</sup>stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a 
progressive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’s 
reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>9</sup>, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when 
occluding our illusion-of-the-present/present-consciousness/epistemic-totalising<sup>1</sup>–self-
referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness

deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought registry-
worldview/dimension. In the bigger picture, de-mentation-{supererogatory–ontological–de-
mentation–or-dialectical–de-mentation—stranding–or–attributive-dialectics} effectively will 
seem to place human {cumulated/recomposured}-consciousness-awareness-teleology in the 
backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the 
articulation of intrinsic reality and correspondingly human mental-devising-representation.
Actually, registry-worldviews/dimensions are rather prospectively

<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging–or–dementing —
narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology}

of their own specific evolving successive existentialisms (with their full-depths-of-existential-
implications specific evolving preconverging–de-mentating/structuring/paradigming), and with
specific evolving percolation-channelling-<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), no registry-worldview/dimension will be transcendable (hence dementable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology is possible. This is because de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dements the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity–of–reference-of-thought but preconverging-or-dementing–apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-
or-ontological-good-faith/authenticity of reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing –apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-psychologism in a de-mention—(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing –apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity–of reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity–of reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing–reference)’ over the former which is ‘no longer reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity–of reference-of-thought today but rather ontologically-preconverging-or-dementing –apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the
interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation’ (i.e. \( \text{de-mentation-}^{15} \langle \text{supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle, \)) perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{02} \langle \text{supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle, \) unsoundness-or-ontological-bad-faith/inauthenticity of- reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding\(^{04} \langle \text{amplituding/formative–epistemicity>totalising~self-referencing-syncretising} \rangle \) indicates that de-mentation- \( \langle \text{supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle \) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging ‑-normalcy’ (epistemic-totalising \(^{31} \langle \text{self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination} \rangle \) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one
point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. ‘de-mention-⟨supererogatory–ontological–de-mention-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩ ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a ‘de-mention-⟨supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩ of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supерerogation-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism, circumventive/distinctive-temporal-prioritisation-of-reference-of-thought, subknowledge-‘impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging-normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as ‘de-mention-⟨supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩ does as it further induces ‘transdimensional or memetic thinking’ by its implied ‘de-mention-⟨supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩ in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> brings to the mind a poor ontological disposition like the
other BODMAS characters disposition to systematically operate additioality overlooking A’s condition, but it is a sense of \( \text{de-mentation-} \langle \text{supererogatory-ontological-}\text{de-mentation-or-dialectical-}\text{de-mentation—stranding-or-attributive-dialectics} \rangle \) that carries the intuition of an uninstitutionalised-threshold \( ^{02} \), and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{02} \)–defect-<as-Being-or-ontological-or-existential–defect>\(^{83}\) term thereafter, we grasp that it is the ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity’ –<shallow-supererogation -of-mentally- aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of-\(^{74}\)reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( > \) as to preconverging-or-dementing\(^{20}\)–apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{102} \)–defect-<as-Being-or-ontological-or-existential–defect>\(^{85}\) (and not about defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{09}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, \( ^{1} \text{de-mentation} \) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{02} \)–defect-<as-Being-or-ontological-or-existential–defect>\(^{85}\)/not-just-a-logical-
processing-or-an-implicitation-of-act-execution-or-a-implicitation-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the-preconverging-or-dementing-appriorising-psychologism of positivistic-meaningfulness)

de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness-or-ontological-reprojecting-reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference). Furthermore, by its de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-
thus highlighting the follow dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflections-as-to-more-profound-nondisjointing<-amplituding/formative-epistemicity>totalising/circumscribing/delineating): 1) impetus for intemporal-preservation beyond \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} at uninstitutionalised-threshold\textsuperscript{02} versus impetus rather for \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} at uninstitutionalised-threshold\textsuperscript{102} 2) thinking as veridical \textsuperscript{83}reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{83}-reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity-\textsuperscript{-of-}\textsuperscript{83}reference-of-thought versus preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity-\textsuperscript{-of-}\textsuperscript{83}reference-of-thought as it is no longer an \textsuperscript{83}reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing-\textsuperscript{-reference}) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of--\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}) versus threshold-of--nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{11}-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{8} as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of--\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{96}) 4) ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflicatedness -or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\textsuperscript{52}/longness versus circumventive/distractive-temporal-prioritisation-of- reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the
furtherance of intemporality/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation

reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or-ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold to the projected wooden-language

⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought–
articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflecteds-epistemicity-relativism-determinism’>) mindssets, notwithstanding the fact that the \[15\] de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (of their \[8\] reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their \[99\] amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as \[15\] de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in \[15\] de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension \[15\] de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness \[8\] reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation (procrypticism) and implying a prospective
need for deprocrypticism. Postdication, when alluding to an \text{de-mentation}\,(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) defining psychological science, will effectively hold that the
conceptualisation of the social is very much a contiguous ontological disambiguation of a
preconverging-or-dementing\(^\text{apriorising-psychologism}\) social of personhoods-and-
socialhood-formation in existentialism/full-depth-of-existential-implications of
notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective—ontological-normalcy/postconvergence>, from a prospective registry-
worldview’s/dimension’s \(8^3\text{reference-of-thought}\) in ontological-normalcy/postconvergence.
Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein
the prior/transcended/superseded registry-worldview/dimension is no longer
referenced/registered/decisioned (as \(8^3\text{reference-of-thought}\)) but ‘dialectically preconverging-or-
dementing’\(^\text{apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity}\)-
of-\(8^3\text{reference-of-thought}\)’ while the prospective/transcending/superseding registry-
worldview/dimension is referenced/registered/decisioned (as \(8^3\text{reference-of-thought}\)) as
‘postconverging-or-dialectical-thinking\(^\text{apriorising-psychologism/soundness-or-ontological-
good-faith/authenticity}\)-of-\(8^3\text{reference-of-thought}\)’ in construing meaningfulness. The grander
issue that always arises is in existentialism terms, whether with regards to an obvious human
disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-
of-\(\text{reference-of-thought}\) of being-and-existence as conceptualised within the successions-of-
existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-
prioritisation-of-\(\text{reference-of-thought}\)’ as conflatedness\(^\text{or-ontological-reprojecting}\) wherein
the articulation of meaning, being and existence is in existentialism-terms intemporally-driven
on the basis that that which is in need of transcendence-and-the-intemporal (the temporal)
cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’–as-confoundedness-or-ontological-reprojecting as ontology with regards to apriorising-registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)}. Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} of transcended reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism of procrypticism–or–disjointedness-as-of-reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the de-
mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\textsuperscript{105} of non-positivism/medievalism together with the de-mentively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and\textsuperscript{103} universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately \textsuperscript{103} universalising and detached meaningfulness by percolation-channelling-\textless in-deferential-formalisation-transference \textgreater ’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-\textless susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology \textgreater would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity from procrypticism to notional—deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments\textsuperscript{105} together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought-\textless as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater as to preconverging-or-dementing –apriorising-psychologism of positivistic meaningfulness-and-teleology\textsuperscript{74}, and specifically resolution of the implications of psychopathic subknowledging\textsuperscript{101} / perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > may be to think, given our own illusion-of-the-present/present-consciousnessas <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag >, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. But the fact is that such a profound conceptualisation will have to come to terms with the reality of the implied existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual analyst/analysts itself/theyselves); as the human psyche gave-in from recurrent-utteruninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, nonpositivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and
sublimity/sublimation/supererogatory–de-mentativity meet with some resistance or the other and thus a reason for transversality<for-sublimating–existential-eventuating/denouement>~of affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-
institutionalised-being-and-craft, as has historically been implied in the case with many a great
human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather
a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it
has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the
intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-sociaally-
perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright
unpalatable’ in the tempororo-social sense but in the bigger picture as an
intemporal/ontological/social/species/universal/transcendental/
maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an
intemporal/ontological/social/species/universal/transcendental/
maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming that prolongs to intemporality/an-
abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to
some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all
times’ by its percolation-channelling-<in-deferential-formalisation-transference> wherein for
instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational
living but its circumstantial construal and application may not be in tune with the temporal
interests of many but for its institutionalising constraining. This contrast between humans
appreciating intemporality/longness as potentially of universal import and at the same time
disposed occasionally to advanced their temporality/, is what warrants ‘a constraining
institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or
Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather
carry the mantle from one royal court to the other of affirming the possibility of human
emancipation (by which we are all percolatively benefiting from today) or the other the mantle
of a principled engagement and possibility of science starting with an uncompromising supplanting-conviction-as-to-profound-supererogation —of—attendant-intradimensional— postconverging/dialectical-thinking —apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, preceding/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation) is the reason for human registry-worldview/dimension perversion-of—reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation ≥ defect at uninstitutionalised-threshold ; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond the defective ‘intradimensional-subknowledging —normalcy or reflex-normalcy’ which is rather an <amplituding/formative–epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and—sublimity/sublimation/supererogatory—de-mentativity at its own (limited-mentation-capacity—threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter—uninstitutionalisation, universalisation over ununiversalisation, positivism over non—
positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold\(^2\) like \(^8\) procrystalism–or–disjointedness-as-of\(^8\) reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as deprocrystalism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising\(^1\)–self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging\(^7\)-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates\(^7\) perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect as\(^7\) de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging\(^9\)-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of\(^7\) perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is more than just the instigating effect of the subknowledging\(^9\)-impulse/compulsive-dementing\(^2\) (psychopathic postlogism\(^7\) in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but harkens back to the notion of the inraregistry-worldview/dimension limited-mentation-capacity/uninstitutionalised-threshold\(^2\) in the very first place. As this is the preconverging–de-

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wrongfully operating/processing of logic by the reference of the intemporal-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (intradimensional-subknowledging-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is about bringing the prior registry-worldview/dimension perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to its placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening-threshold (uninstitutionalised-threshold). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is
‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling—<in-deferential-formalisation-transference> as setup from positive-opportunism—of-social-functioning-and-accordance for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling—<in-deferential-formalisation-transference> (undermining <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ‘with-regards-to-prospective-apriorising-implications> or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}, grander subject-
matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and incompleteness-to—meaningfulness-and-teleology }; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of—meaningfulness-and-teleology ) over temporal-dispositions (shortness-of-register-of—meaningfulness-and-teleology ) as percolation-channelling-{in-deferential-formalisation-transference} not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/notional—knowledge-reification—gesturing—{in—prospective_psychologism—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-dissentailment—by}—postconverging—entailment—{amplituding/formative—epistemicity}causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to

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intemporal/ontological disposition (longness-of-register-of—meaningfulness-and-teleology), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism (wherein procrypticism is preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) fundamentally implies that reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions perversion-of—reference-of-thought—as-preconvergingly—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as being issues of intemporal-disposition/ontological-dispositions and thus
wrongfully implying their ontological-veridicality/ontological-contiguity of reference-of-
thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-
perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity-
<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-
contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing -apriorising-
psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing-reference), and thus wrongly engaging in logical contentions instead of
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)
manifestations of temporal-dispositions pereversion-of-reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, thus resulting in the
consequent endemisation/enculturation of the specific vices-and-impediments of the
positivistic registry-worldview (procrypticism–or–disjointedness-as-of-reference-of-
thought). In contrast, the particularity of the superseding/transcending ‘notional–deprocrypticism institutionalisation’ disposition over procrypticism is that
 prospectively it points to the ontological-veridicality of a human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor-pedestals-
disambiguation (at positivistic meaningfulness uninstitutionalised-threshold to its mental-
devising-representation to enable the ‘postconverging-or-dialectical-thinking’–psychology or
psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness, and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments together with the inhibiting effect on human emancipation potential associated with procrypticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity—or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity—or–ontological-preservation supersedes the
mere-categorical-imperatives/axioms/registry-teleology -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the latter’s pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their reference-of-thought-categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and subknowledging-impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought-categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as
prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental defects-of–categorical-imperatives/axioms/registry-teleology/-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging-impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging-impulse/compulsive-dementing of S, requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging-impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor.
before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional-deprocripticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging impulse/compulsive-dementing with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold, for a suprastructural resolution to human perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > disposition, enabling the ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-
disambiguation then allows for acknowledging, accounting for and the structural-superseding of
our vices-and-impediments thus enabling ontological-normalcy/postconvergence as
prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation involving the 

(supererogatory—ontological—de-mentation—or-dialectical—de-mention—stranding-or-
attributive-dialectics) preconverging-or-dementing apriorising-psychologism-<stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-
dispositions persion of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, as 

de-mention—<supererogatory—ontological—de-mention—or-dialectical—de-mention—stranding-or-attributive-dialectics> is the effective psychological tool for
‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring. The implications for the science of psychology can thus be drawn out. The
articulated notion of 

de-mention—<supererogatory—ontological—de-mention—or-dialectical—de-mention—stranding-or-attributive-dialectics> brings up the central conceptual role of
psychology as about understanding human mental-devising-representation and the implications
thereof. Central to this 

de-mention—<supererogatory—ontological—de-mention—or-dialectical—de-mention—stranding-or-attributive-dialectics> process is a dialectical exercise
of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-
of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension
or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a
superseding/transcending/sound registry-or-registry-worldview.
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in terms of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought (de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/reference-of-thought of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-
representation/mental-devising-representation is then fundamentally determined by the depth/profundness-of-ontological-veracity/depth/profundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging—normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—reified—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising—recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics exercise wherein the reference-of-thought (‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or—ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profundness-of-reference in superseding relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation—as-to—attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism>, as-it-is-thus—‘in-wait’—for—perversion-of—reference-of-thought—as—preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as—to—shallow—
supererogation >—or-temporal-preservation-as-pseudointemporal—preservation, in line with intemporal-preservation-entropy—or-contiguity—or—ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of—reference-of-thought and fails to factor in human limited-mentation-capacity-deepening and the consequent uninstitutionalised-threshold or relative-ontological-incompleteness—induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation >—or-temporal-preservation-as-pseudointemporal—preservation) hence failing/not-upholding—‘as-of-apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation >—or-temporal-preservation-as-pseudointemporal—preservation) hence failing/not-upholding—‘as-of-apriorising/axiomatising/referencing—in to imply a prospective dialectic ontological-depth/profondness-of-reference for an appropriate de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or—attributive-dialectics) de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or—attributive-dialectics). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or—attributive-dialectics) dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of reference-of-thought for a comprehensive, appropriate and veridical de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or—attributive-dialectics) exercise. Such reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for de-mentation (supererogatory—ontological—de-mentation-or—
exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing − apriorising-psychologism − stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase > for the dialectically-and-ontologically-superseded/transcended/unsound registry(registry-worldview-or-dimension, and postconverging-or-dialectical-thinking − apriorising-psychologism−stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase > for the dialectically-and-ontologically-superseding/transcending/sound registry(registry-worldview-or-
dimension. This ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews/dimensions successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning–superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-
representation’ (in reflecting preconverging-or-dementing—apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘de-mentation-{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as-prospective ‘reference-of-thought. A dialectical ontological-reconstituting—as-to-conflatedness/ deconstruction of ‘reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-
threshold (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold construct of our times (procrypticism) and the dementative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-
psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of \(\text{de-mentionation-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics)}\) as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold\(^{14}\)), which otherwise any \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) registry-worldview will overlook as it is a \(<\text{amplituding/formative}>\text{wooden-language}\) (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) that is exclusively operant and deterministic only to its very own \(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99},\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only \(\text{de-mentionation-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics)}\) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new \(^{83}\) reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^{20}\)-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central
to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to. Such a wrong disposition rather points aetiology for the need (in ontological-escalation) of an de-mentation-{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of the BODMAS characters at that uninstitutionalised-threshold. In the bigger picture, ‘knowledge-deadends—preconverging–de-mentating/structuring/paradigming’ (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present preconverging–de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—preconverging–de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging–de-mentating/structuring/paradigming–shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-dementing)–apriorising-
psychologism/subknowledging / perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of positivistic meaningfulness) psyche as being ontologically-preconverging-
or-dementing –apriorising-psychologism/dialectically-preconverging-or-dementing –
apriorising-psychologism from futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology as of prospective notional~deprocrypticism as reference-of-thought (veridical-
thinking-reference-over-preconverging-or-dementing-reference) opens up a new world of
transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and
social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and
critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking—
psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ has to
do with the foundational nature of mental-devising-representation/mentation/recomposured-
consciousness-awareness-teleology in the construction of all knowledge) at our positivistic
meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world
opened up from the de-mentation—of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality
as indicated of such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-
mentation-dynamics or natural~psychological-dynamics’ as indicated with respect to a
‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a
‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ is one that is being ontologically-driven or led by ontological-
veridicality when it comes to mental-devising-representation by strictly adhering to the de-
mentation—of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold.
or-attributive-dialectics) of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity\(^{30}\)-of reference-of-thought/apriorising-registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity\(^{34}\)-of reference-of-thought/perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (respectively postconverging-or-dialectical-thinking\(^{21}\)-apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\(^{20}\)-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation with the result that mented/stigmatic psychology is limited to hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation human intradimensional conventioning reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{99}\), for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-
driven/good-naturedness/wishfulness disposition but hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding-as-of-apriorising/axiomatising/referencing> reference-of-thought– categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) will raise an issue of say sorcery in terms—as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging–de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging–de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/notional-knowledge-reification–gesturing—in-prospective-psychologismic–apriorising/axiomatising/referencing-‐of-‐attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity—conflatedness—in-preconverging-disentailment–by–postconverging-entailment>/amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our modern-day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the de-mentation

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigming shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment in lieu of apriorising/axiomatising/referencing—
Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} \) as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} \) very much explains human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking\(^{\text{1}}\)—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening\(^{\text{3}}\). Such a ‘postconverging-or-dialectical-thinking\(^{\text{1}}\)—apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with Respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)}
Determinism has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions 'beyond their successive corresponding recomposured-consciousness-awareness-teleology', and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the totalising-renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposed-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflicatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflicatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology—<in-preconverging–existential-extrication–as-of-existential–unthought> of prior registry-worldview mindset/<reference-of-thought> (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of <reference-of-thought> as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-conflicatedness’ necessarily implies not one but two dialectically opposed
registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews/dimensions of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology\textsuperscript{10} -\textsuperscript{\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle \textsuperscript{6} } of) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) will wrongly imply that the ‘postconverging-or-dialectical-thinking\textsuperscript{21} –apriorising-psychologism’ and the preconverging-or-dementing\textsuperscript{20} –apriorising-psychologism are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirage as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendance-and-sublimity/sublimation/supererogatory–de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating\textsuperscript{13} –\textsuperscript{\langle amplituding/formative–epistemicity\rangle totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} } and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to
intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence⟨implicated-epistemic-veracity-of- nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirageas ⟨amplituding/formative–epistemicity⟩totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as ‘metaphysics-of-presence⟨implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩’. Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic
reference-of-thought of reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation (supererogatory onto logical de-mentionation or dialectical de-mentation stranded or attributable dialectics) with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/ reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional—deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing—apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language—(imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications)}
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirageas of its given registry-worldview metaphysics-of-presence), by effectively taking full cognisance of the fact that de-mentation is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-psychologism de-mentation of reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality and thus for ‘ontological-reconstituting–as-to-conflatedness’/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of de-mentation of reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/mirageas of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity’—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing—as-veridical-epistemicity—relativism-determinism <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity ’ in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of retrospective, present and prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting—as-to-conflatedness of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of modern-day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a
becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional–deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) over the ‘conventioningly-driven/conventionalised hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of-reference-of-thought-as-of-conflatedness and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation’ placeholder-setup/mental-devising-
registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way of ontological-reconstituting–as-to-confoundedness/deconstruction and point out their peculiar mental/circumscribed specificities in their hollow-constituting/as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation involving with all mental/devising-representations a circular preconverging-or-dementing-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered
attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/notional–knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies,
constitutions and jurisprudence and the associated culture (as longness-of-register-of—meaningfulness-and-teleology/) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-<in-deferential-formalisation-transference>. Prospectively, notional–deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) implying a greater underlying demystification of positivism/rational-empiricism manifestation of ‘procrypticism–or–disjointedness-as-of—reference-of-thought reasoning by way of the ontological-contiguity’ (as from prospective ‘deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought notional-contiguity/epistemic-contiguity—<profound-supererogation -of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity –<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> as we become more consciously insightful, preemptive and superseding of perversion-of—reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-subknowledging\(^{c}\)-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound \(^{c}\) reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional~deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretional or prestige basis of discretional and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social
integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> with corresponding de-mentation<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking-apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness—
or-ontological-reprojecting by which varied induced threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
or-ontological-reprojecting by which varied induced threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
\langle as-to-'attendant-
intradimensional'-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism\rangle narratives in circumventing/distractive-temporal-prioritisation-of- reference-
of-thought naively arise, and over which an organic-comprehension-thinking analysis dents
the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
\langle as-to-
'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing –
apriorising-psychologism\rangle narratives as of preconverging-or-dementing--apriorising-
psychologism-\langle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase\rangle to articulate an aetiologisation/ontological-escalation, and so
whether such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation
\langle as-to-'attendant-intradimensional'-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism\rangle postlogic narratives
are slanting (subknowledging -impulse), miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained
in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic
slanting 11 compulsing–nonconviction/madeupness/bottomlining-\langle decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
contextualising/existentialising–attendant-ontological-contiguity \rangle-in-shallow-
supererogation \langle as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\rangle
or postlogism or hollow-constituting\langle as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation\rangle in postlogic-backtracking-\langle iterative-looping–set-of-

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dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex–logic perversion-of- reference-of-thought-as-preconvergingly:
postlogic-backtracking-<iterative-looping-`set-of-dereifying-hollow-narratives-and-acts'>

thus inducing the wrongful elevation of the formulaic slanting ‘compulsing–

nonconviction/madeupness/bottomlining–{‘<decontextualising/de-existentialising–of-attendant-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-

‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness}> or postlogism or hollow-constituting

<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-`set-of-dereifying-hollow-narratives-and-acts'> as

being of supplanting–conviction-as-to-profound-supererogation —of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism whether

unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation (the temporal–threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’) - with the two above
being retrospectively construed from the veridical ‘reference-of-thought of a vantage
positivistic registry-worldview/dimension as being non-positivism/medievalism
mindset/ reference-of-thought and non-ontological-reference/non-contending-reference-but-
rather-preconverging-or-dementing –apriorising-psychologism and construed ontologically by
their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the
non-positivism/medievalism sorcery phenomenon of ‘perversion-of–reference-of-thought
<as-preconvergently-apriorising/axiomatising/referencing-in

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (the organic-
comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\(^1\) as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity\(^2\) - <shallow-supererogation > of mentally-aestheticised~preconverging/dementing –qualia-schema> (at its uninstitutionalised-threshold\(^3\)) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity\(^4\), as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like sorcery. As fundamentally, intemporal/ontological/social/species/\(^5\) universal/transcendental/\(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^7\) — unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like sorcery in the non-positivism/medievalism world; implying that an

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‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-
positivism/medievalism social-setup will not see the proffered accusation of sorcery against
them or any other individual as simply requiring defending themselves or the accused of
sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate
themselves or the accused but rather project that the registry-worldview/dimension in
endemising and enculturating the possibility of accusations and notions of sorcery is de-
mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus
in need of prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity), and the undermining of that registry-worldview/dimension is the
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming resolution of the epiphenomenon of
sorcery across metaphorically-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or
ontological or longness-of-register-of—meaningfulness-and-teleology resolution to
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation in any registry-worldview/dimension is well beyond the notion of resolving
just an underlying causative subknowledging-impulse/compulsive-dementing (condition
from say a physiological cause), like psychopathy in the positivistic registry-
worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That
may explain the initiation of a loss of intemporal social universal-transparency—
(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness) arising from postlogism in
hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superegregatory—dementativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementality-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as reference-of-thought—‘categorical-imperatives/axioms/registry-teleology’) to naively imply that reality will and should comply, as failing/not-upholding<-as-of-apriorising/axiomatising/referencing> reference-of-thought—categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-ends and the need for postconverging—dementating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the {cumulated/recomposured}-consciousness-awareness-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought—categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality /longness as ontology’. This translates as: - the grander problem of a subknowledging-impulse/compulsive-dementing
postconverging–de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ununiversalisation by a de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded ununiversalisation as preconverging-or-dementing –apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity ‘-of-’ reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); -the grander problem of a subknowledging -impulse/compulsive-dementing with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preser

intemporal/ontological/social/species/universal/transcendental/maximalising-

recomposuring-for-relative-ontological-completeness—anenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of non-positivism/medievalism by a de-mentation–(supererogatory–ontological–de-mentation-or-

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dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing
apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity of reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), the grander problem of a subknowledging
with the instigation of procrypticism–or–disjointedness-as-of-reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-as-of-apriorising/axiomatising/referencing (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all procrypticism–or–disjointedness-as-of-reference-of-thought human locales beyond just an extricatory preconverging–dementating/structuring/paradigming of any one human locale, requiring the de-mentation
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such’ perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
subknowledging\textsuperscript{\textdagger}-impulse/compulsive-dementing\textsuperscript{\textdagger}/slantedness in social-chainism/social-
discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textdagger}<as-to-'attendant-
intradimensional\textsuperscript{\textdagger}-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{\textdagger} as uninstitutionalised-animality-threshold; - (temporal-enculturation/temporal-endemisation-temporal-disposition) assuming psychopathic subknowledging\textsuperscript{\textdagger}-impulse/compulsive-dementing\textsuperscript{\textdagger}/slantedness in temporal-enculturation/temporal-endemisation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textdagger}<as-to-'attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{\textdagger} as uninstitutionalised-animality-threshold. What is specific about a mental-devising–representation of psychopathic/postlogic\textsuperscript{\textdagger} perversion-of-\textsuperscript{\textdagger} reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > and its protraction as social psychopathy to temporal-dispositions (not to be
confused with the spontaneous supplanting–conviction-as-to-profound-supererogation
\textsuperscript{\textdagger} of
‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism\textsuperscript{\textdagger}-
as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> as ‘poor or bad supplanting–conviction-as-to-
profound-supererogation <of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism’ wrongly implying logical nested-congruence–wrongly
implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of
psychopathic postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-
supererogation > as the uninstitutionalised-threshold of (de-mentation)
like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising–registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing—thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing—apriorising-psychologism and hence preconverging-or-dementing—apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the-Good which is about understanding in causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-
matters) are taken out of common hotchpotching and undisambiguated
notional-firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology} to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This 15 de-
mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-
devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base~de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non~de-mentation-<as-to-perspective–ontological-normalcy/postcovergence>’, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology19 taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to non~de-mentation-<as-to-perspective–ontological-normalcy/postcovergence>; involving at successive uninstitutionalised-threshold 102 of the institutional-cumulation/institutional-recomposure-<as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, social 103 universal-transparency 104 -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } of 71 perversion-of-83 reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, internal-contradictions induced from <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing–for-explicating-ontological-contiguity inoperance, 1 de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) divulging prospectively ~ perversion-of- reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and intemporal
projection superseding the transcendence-unenabling-uninstitutionalised-threshold in
alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity /nihilistic as of temporality, with corresponding formalisation and
internalisation as values. While this process had occurred priorly rather beyond-the-
consciousness-awareness-teleology ~<in-preconverging-existential-extrication-as-of-
existential-unthought> from base-institutionalisation, universalisation and up to positivism,
it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to
attaining notional–deprocrypticism as the latter registry-worldview/dimension is actually
weaker than the preceding registry-worldviews/dimensions in eliciting a positive-
opportunism—of-social-functioning-and-accordance and will more strongly depend on
percolation-channelling-<in-deferential-formalisation-transference> of intemporality /longness
to be realised. Preconverging-or-dementing ~apriorising-psychologism as thus implied can be
defined as reflecting/perspectivating/highlighting of the deficient mental-devising-
representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in
prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation as to suprastructural proxying of intrinsic-reality),
beyond the deficient mental-devising-representation intradimensional representation of
meaningfulness-and-teleology. The storying/narrating technique for relating preconverging-
intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sUBLlimity/sublimation/supererogatory-de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/ reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/ reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/ reference-of-thought in preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect-of—logical-processing—or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising—frame), and warrants in lieu of any pretence of medieval mindset/ reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset reference-of-thought—categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology exitentialising—framing (categorical-imperatives/axioms/registry-teleology—elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-
incoherence/institutional-constraining and social \( \models \) universal-transparency \( \models \) \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising-in-relative-ontological-completeness} \rangle \) imposes crossgenerationally the dominant as transcending-superseding meaningfulness over the dominated as transcended-superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending-superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending-superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying \( \models \) reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being \( 9.8 \text{ m/s}^2 \), but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘\( \models \) de-mentation-\( \langle \text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \rangle \) of reference-of-thought’ in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing \( \models \)–apriorising-psychologism-\( \langle \text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase} \rangle \) is rather a comprehensive intemporality \( \models \)–preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity -\( \langle \text{shallow-supererogation} \text{–of-mentally-aesthetised–preconverging/dementing} \text{–qualia-schema} \rangle \) of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (i.e. absolving/fleeting/escaping-reflex–logic -by-psychopathic-in hollow-constituting-\( \langle \text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} \rangle \) in postlogic-backtracking-\( \langle \text{iterative-looping} \text{–set-of-dereifying-hollow-narratives-and-acts} \rangle \text{–} \langle \text{other-temporal-dispositions} \text{-hollow-constituting} \rangle \text{–} \langle \text{as-disjointed-misappropriation-of-} \rangle \).
reflex by way of circumventive/distractive-temporal-prioritisation-of-reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (wrongly implying ‘postconverging-or-dialectical-thinking’\textsuperscript{21}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought rather than preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/reference-of-thought as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; and so, superseding/overcoming a conceptualisation of temporal-dispositions perversion-of-reference-of-thought\textsuperscript{74} as to preconverging-or-dementing–apriorising-psychologism as to ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation,\textsuperscript{10} universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity\textsuperscript{57} in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact, it is this latter veridical representation of the mental-devising-representation of temporal-dispositions as recurrently
preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/subknowledging\textsuperscript{94}/perversion-of-reference-of-thought\textsuperscript{94}/as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{98}–with-corresponding as to their \textsuperscript{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism) uninstitutionalised-threshold\textsuperscript{02} that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or \textsuperscript{procrypticism–or–disjointedness-as-of–reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity\textsuperscript{63}–shallow-supererogation/of-mentally-aestheticised-preconverging/dementing–qualia-schema) as then one is just in \textsuperscript{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory-dementativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism) when in fact it is preconverging-or-dementing\textsuperscript{21}–apriorising-psychologism/subknowledging/registry-perverting-in \textsuperscript{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}. This latter idea is actually the \textsuperscript{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of
prospective/transcending superseding registry-worldviews/dimensions, as we can appreciate
from our vantage perspective at the backend of the institutional-cumulation/institutional-
recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective/ontological-normalcy/postconvergence-reflected-epistemicity-relativism-
determinism-process to be rather not true with prior transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity though we’ll in turn obviously act by
reflex in amplituding/formative-epistemicity totalising/self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag with respect to the suggestion of
prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-
television-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The
ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why
ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality,
over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation
and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought which is more
about transversal for sublimating–existential-eventuating/denouement–of-affirmative-
and-unaffirmative–disambiguated-motif-and-apriorising/axiomatising/referencing human
conceptual elucidation of reality (given that the former emphasises amplituding/formative-
epistemicity causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity as all-determinant); with reasoning-
through/utterion generally implied in formal constructs and settings as the-
Good/understanding/notional-knowledge-reification–gesturing–in-
prospective psychologismic-apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity}–
confatedness in [preconverging-disentailment-by] postconverging-
entailment>/<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing-,for-explicating-ontological-contiguity settings while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and notional–procrypticism/notional–disjointedness-as-of- reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting in longness-of-register-of–meaningfulness-and-teleology and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of- reference-of-thought in shortness-of-register-of–meaningfulness-and-teleology and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of- reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/ reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative–
to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social psychopathic collorary (perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) in wrongly implying that a notional~deprocripticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-
conflatedness in {preconverging-disentailment-by} postconverging-entailment\</amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as of ontological-contiguity, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophesiers (working rather more assertively on 'supernatural postconverging-de-mentating/structuring/paradigming' implications) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/<amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity they actually aspired for 'intemporal-prioritisation-of-reference-of-thought’-as-conflatedness-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes universal and philosophical principles of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-{as-of-relatively-more-profound-construal-of attendant-ontological-contiguity.educed-existentialising/contextualising/textualising-contiguity}<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>) the golden mean into 'intemporal-prioritisation-of-reference-of-thought’-as-conflatedness-or-ontological-reprojecting but with the latter rather superseding/overriding such a golden mean conception if construed as of presencing—absolutising-identitive-constitutedness since we can appreciate the ontological-impertinence of such a golden mean notion with regards to the fact that the <cumulating/recomposuring-
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as manifesting their very own prospective disontologising uninstitutionalised-threshold renders absolutising their successive supposedly golden mean ontologically ridiculous as to the need for their prospective ontologising-and-re-ontologising for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional-deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ (as to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) and providing the emancipating umbrella for second-order-ontology (as to derived institutional-development—as-to-social-function-development and living-development—as-to-personality-development) and their temporal yearnings which are rather non-transcendental prospectively and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms—as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting will be skewed
('intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{58}', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/subliming/supererogatory-dementativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied\textsuperscript{10} universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure\textsuperscript{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} has been self-perpetuating in explicating the ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{98}). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure\textsuperscript{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-conflatedness/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness/or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting–as-to-conflatedness/deconstruction)
the corresponding mental-devising-representation of the ‘de-mentation’
(supererogatory–ontological–de-mentation—or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of ‘reference-of-thought’ as postconverging-or-dialectical-thinking—an
apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and
ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as
base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as
reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the
defective good-natured construct as impression-driven and intradimensionally-tied and all so
apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-
intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as it is rather tied to
and proxies, by mere-form, with intradimensional ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology—af-intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation irrespective of whether these are failing/not-upholding—<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation; and thus as the corresponding ‘de-mentation’
(supererogatory–ontological–de-mentation—or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of ‘reference-of-thought’ mental-devising-representation as
preconverging-or-dementing—an—apriorising-psychologism—<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the
registry-worldview’s/dimension’s-uninstitutionalised-threshold—a–defect—<as-Being-or-
ontological-or-existential–defect>, reflected in terms—as-of-axiomatic-construct of registry-
teleology—mentation, behind this mental-devising-representation of the registry-
worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their
slantedness/insane-fitment (psychopath’s ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema’s’ denaturing of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity -as-of-epistemic-decadence in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’> -
disontologising-preconverging/dementing –apriorising-psychologism> with regards to depth of issues arising from deductive narratives, life episodes, life schemes, general existential being dispositions and specific existentialism/full-existential-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the-anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation to reality as ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
slantedness/candored-to-decandored) human <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity” disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity” just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging/mimicking as <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically—a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative—‘being-construal’ as contrasted to just an ‘act construal’) to reflect by stranding (as decandored/oblongated) to represent the ‘existential being <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity” in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> at the uninstitutionalised-threshold. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/notional–knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-

<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-supererogation—-to psychopathic postlogism—-slantedness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOLOGICAL-ESCALATION-teleology (as ontological entrapment involving an intemporal teleology for stranding the temporal-dispositions as oblongated/deandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity principle teleology. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or ontological-contiguity/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation).

logic’. This equally explains the reason for de-mention-(supererogatory-ontological-de-
demonstration-or-dialectical-de-mention—stranding-or-attributive-dialectics) including with
regards to registry-worldview/dimension stranding where the veridicality of the
amplituding/formative-‐epistemicity>causality as-to-projective-totalitative-implications-of-
prospective-‐nonpresencing.-for-explicating-ontological-contiguity narratives is shown to be
of perverse/low teleology ontologically speaking). The amplituding/formative-‐
epistemicity>causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing.-for-explicating-ontological-contiguity-retracing (for
notional-‐firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> disambiguation) scheme’ is equally
critical in other respects. It rightfully prevents the ontological mental-devising-representation
from being flipped from formulaic slanting compulsing-‐
nonconviction/madeupness/bottomlining{‘<decontextualising/de-existentialising-‐of-‐attendant-
intradimensional-‐apriorising/axiomatising/referencing>-‐induced-disontologising'-of-the-
‘attendant-intradimensional-‐ontologising’-‐imbued-‐<contextualising/existentialising-‐attendant-
ontological-contiguity >;-in‐shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness>)} or postlogism narratives in
preconverging-or-dementing-‐apriorising-psychologism and wrongly represented
parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation-‐or-
ontologically-veridical narratives to be contended with rather than being rightfully
reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of
unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought-and-protracted-
unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-
thought/subknowledging/mimicking as amplituding/formative-‐epistemicity>totalising-self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag, as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the ‘<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity–retracing (for notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation) scheme’ equally prevents the relaying of the postlogism in hollow-constituting as of formulaic–compulsing–nonconviction/madeupness/bottomlining (~<decontextualising/de-existentialising~of-attendant–intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant–intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–ontological-contiguity >;<in-shallow-supererogation ~<as-to-disontologising–perverted–outcome-sought-precedes–existentially-veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’–logical-dueness>) initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing–apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking –apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protration) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic–association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation. Finally, the ‘<amplituding/formative–epistemicity>causality ~as-to-
ontological-contiguity ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology}, and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in
question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness}, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from
‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology\(^6\) of the totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/ reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposing induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/ reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold\(^1\) that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever
the institutional-cumulation/institutional-recomposurer\textsuperscript{as-to- historiality/ontological- eventfulness \textsuperscript{/ontological-aesthetic-tracing-\textlangle\textlangle perspective–ontological- normalcy/postconvergence-reflected-\textlangle epistemicity-relativism-determinism\textrangle\rangle}, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy.

Besides, one can imagine that a thorough grasp and creative application of the \textsuperscript{de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}} as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking\textsuperscript{–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>} and preconverging-or-dementing\textsuperscript{–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>} of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking\textsuperscript{–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} (for survival-and-flourishing to the
cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory-de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-indeferential-formalisation-transference. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipating from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to nonpresencing—perspective—ontological-normalcy/postconvergence epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—sublimation—as-to-underlying—ontological-commitment—inferred—self-assuredness—ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-of-existential-reality) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning).

Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and
notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguous dynamic, evolving and ontological-reconstituting–as-to-conflatedness/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to human limited-mentation-capacity-deepening). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to
uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity—of-the-human-institutionalisation-process undermining of subknowledging /mimicking/emant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supererogatory—de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive
institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on
the successive challenges of base-institutionalising, then universalising, then positivising,
and finally with notional~deprocrypticism absolute ontological-contiguity by undermining
‘disjointedness-as-of-’ reference-of-thought’-as-misappropriated—meaningfulness-and-
teleology ’in-arrogation’ (longness-of-register-of—meaningfulness-and-teleology over
shortness-of-register-of—meaningfulness-and-teleology). It should be noted that the issue
of procrypticism had always been present at all times of human existence but the natural priority
of human shallow limited-mentation-capacity—as of relative
apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—constitutedness—in—preconverging—
entailment} to deeper limited-mentation-capacity—as of relative
apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging—
disentailment—by—postconverging—entailment} was first to have a base-institutionalisation
institutionalisation, universalisation institutionalisation, positivism institutionalisation before
prospectively notional~deprocrypticism institutionalisation; more precisely, previous
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly
(skewing towards) addressing base-institutionalisation, universalisation, positivism and
deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-
recomposure where the reference-of-thought-as-the-registry-worldview is directly addressed.
This thus explains ontological-normalcy/postconvergence across human mental-devising-
representation as changes to accommodate intrinsic reality by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-
present/present-consciousnesses/epistemic-totalising—self-referencing-syncretising/mirage at
these successive institutionalisation/intemporalisation levels including the positivism—
procripticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/notional~knowledge-reification–gesturing-<sin-
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment by] postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity inducing
of social 103{universal-transparency 79}{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } and
internal logical coherence/contradiction this then validates the need for human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it
points to the fact that ontologically for the full potential of human science, this should be ‘rising
from this fundamental philosophical depth/profoundness of thought’ to then transversally
address the issues it raises while projecting prospectively. A further insight can be grasped
regarding the relationship between psychopathy, anthropopsychology/the-anthropological-
continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality
(illusion-of-the-present/present-consciousness/epistemic-totalising 13~self-referencing-
syncretising/mirage as metaphysics-of-presence-{implicit,-'nondescript/ignorable–void
'-as-to-presencing—absolutising-identitive-constitutedness }, human placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology 99, and registry-
worldviews/dimensions (of institutionalisation/intemporalisation, 103 universalisation,
positivism, and prospectively deprocripticism). Psychopathy points to the psychopath’s
postlogism 7 in hollow-constituting-sas-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation but postlogism 77 in hollow-constituting-sas-disjointed-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation registry-worldview”. For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/ reference-of-thought and the positivistic mindset). A positivistic mind can’t explain the denaturing\textsuperscript{16} of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we make reference to non-positivism/medievalism\textsuperscript{58} reference-of-thought–categorical-imperatives/axioms/registry-teleology that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview\textsuperscript{59} reference-of-thought–categorical-imperatives/axioms/registry-teleology. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/ reference-of-thought (which is subknowledging/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–apriorising-psychologism or prelogism\textsuperscript{78} minds as ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the mental-slantedness/decandoring/distractive-alignment-to– reference-of-thought–of-apriorising/axiomatising/referencing\textsuperscript{30} is thus called for, more like we perceive the ‘slantedness of a childhood cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the
mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity>. For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity shows that it is defective/perverted as procrypticism–or–disjointedness-as-of-reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence{(implicated-‘nondescript/ignorable–void ’)-as-to-presencing—absolutising-identitive-constitutedness } perceives its mind as straight/candored and as of organic-comprehension-thinking
supererogation > narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity>. That is, an understanding of the abstract temporal-dispositions as a specie-level\(^1\) universal/intemporal postconverging–de-mentating/structuring/paradigmning as prospective \(^8\) reference-of-thought–\(^3\) categorical-imperatives/axioms/registry-teleology\(^9\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, i.e. transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emancation-registry-pedestal in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’. The bigger scheme of things being the de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case \(^8\) procrypticism–or–disjointedness-as-of- reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins… of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism—of-social-functioning-and-accordance\(^5\) that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing\(^6\) are responsible for the vices-and-impediments\(^10\) of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/notional~knowledge-reification–gesturing~in-prospective_psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity —

confatedness – in – {preconverging-dsentailment–by} – postconverging-

entailment>/{amplituding/formative–epistemicity> causality –as-to-projective-totalitative–

implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity

conceptualisation’ making reference to <amplituding/formative–epistemicity> causality –as-to-

projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-

ontological-contiguity and not a vague ‘impression/good-naturedness/wishfulness

conceptualisation’ making reference to the banal <amplituding/formative> wooden-language

(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–

meaningfulness-and-teleology –as-of–’nondescript/ignorable–void ’–with-regards-to-

prospective-apriorising-implications>

as may illusionary be projected intradimensionally/intra-

registry-worldview (the latter being represented as oblongated non-veridical narratives by the

prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is

treated scientifically as highlighted above is that virtue is a ‘the-

Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For

instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-

worldview/dimension impression’ enough with the fundamental defective/perverted non-

positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic

mindset which will resolve or structurally-rendered-inoperant the problems of superstition and

witchcraft as the former will always make reference to the defective/perverted ‘reference-of-

thought–categorical-imperatives/axioms/registry-teleology’ of non-positivism/medievalism no

matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and
deprocrypticism. No procrypticism (preconverging-or-dementing”–apriorising-psychologism)

mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-

Good/understanding/notional–knowledge-reification–gesturing–sin-
notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a
temporal articulation that wrongly references (distractively) for temporality\textsuperscript{9} sake registry-worldview’s/dimension’s institutionalisation \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity of-mentally-aestheticised–preconverging/dementing –qualia-schema> that undermines institutional-cumulation/institutional-recomposure-{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’>}). Good-naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising) rather than ‘a capacity and scientific construct’ (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven construal/conceptualisation of meaning but rather by the

\textsuperscript{2}Good/understanding/notional~knowledge-reification–gesturing-<in-

prospective\textsuperscript{8}psychologismic–apriorising/axiomatising/referencing-\{of–attendant–ontological-

contiguity –\textsuperscript{7}\textsuperscript{educed–existentialising/contextualising/textualising-contiguity \}—

\textsuperscript{4}conflatedness -in–\{preconverging-disentailment–by–\}postconverging-

entailment>/\textsuperscript{4}amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–

implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity

devolved/construal/conceptualisation of meaning as validated by \textsuperscript{9}amplituding/formative–

epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–

nonpresencing,-for-explicating-ontological-contiguity (the emanant/becoming ontological-

normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real).

The-Good/understanding/notional~knowledge-reification–gesturing-<in-

prospective\textsuperscript{8}psychologismic–apriorising/axiomatising/referencing-\{of–attendant–ontological–

prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> and represents virtue in terms–as-of-axiomatic-construct of
allegiance/subservience transience), universalisation (mystical-principles postconverging–de-
mentating/structuring/paradigming, which is of <amplituding/formative–
epistemicity>totalising–‘ordinal-as-qualifying—implicated_attendant–ontological-contiguity’–
phenomenal-abstractiveness-of-presencing-in–‘preclusive-consciousness’–enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> and represents virtue in terms–as-of-axiomatic-construct of
qualification/good-to-bad transience), positivism (principles-rationalism/positivist-idealism
postconverging–de-mentating/structuring/paradigming, which is of <amplituding/formative–
epistemicity>totalising–‘intervalist-as-categorising—implicated_attendant–ontological-
contiguity’–‘phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’–enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> and represents virtue in terms–as-of-axiomatic-construct of
categorisations/kindness-humility-helpfulness-etc. transience), and prospectively
deprocrypticism (rational-realism of notional–deprocrypticism as of
ratiocentricity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity
as nondisjointing ‘postconverging–de-mentating/structuring/paradigming as ‘human-subject-
emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective-nonpresencing, which is a
thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preemption of such perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional—deprocrypticism and procrypticism—or—disjointedness-as-of-reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism or prelogism which is rather

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and not-of-logical-contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic without factoring in A’s condition/subknowledging-impulse/compulsive-slanting—preconverging-or-dementing-apriorising as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionised-threshold. It should be noted that at all uninstitutionised-threshold, it is de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the registry-worldview’s/dimension’s-uninstitutionised-threshold—defect—ontological-or-existential—defect as perversion-of-reference-of-thought—preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in construing unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought (preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) from whence an exercise of ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring with new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Ontologically, the mental-devising-
representation of such \textsuperscript{7}perversion-of-\textsuperscript{3}reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-\textsuperscript{7}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{9}, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as perversion-of-\textsuperscript{7}reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. For instance, in registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{02}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} at the uninstitutionalised-threshold\textsuperscript{02} where you need a positivisitic mental-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, procrypticism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}–<as-to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism>–unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/mental-perversion/subknowledging\textsuperscript{9}–mimicking-and-corr}\textsuperscript{34}ponding\textsuperscript{9} amplituding/formative–epistemicity\textsuperscript{9} totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{9} of positivistic\textsuperscript{3}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{02}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} at the uninstitutionalised-threshold\textsuperscript{02} where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us,
is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalmism-in-relative-ontological-incompleteness—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment/>/<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought–categorical-imperatives/axioms/registry-teleology-,for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-
worldviews/dimensions as of beyond-the-consciousness-awareness-teleology\textsuperscript{5} \textsuperscript{6} \textsuperscript{7} \textsuperscript{8} \textsuperscript{9} \textsuperscript{10} \textsuperscript{11} \textsuperscript{12} and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality\textsuperscript{13} asymmetric-subsumption-of-temporality\textsuperscript{14}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/notional–knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{15} conflatedness\textsuperscript{16} in {preconverging-disentailment–by}–postconverging-entailment/<amplituding/formative–epistemicity>causality\textsuperscript{17} as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation/notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure–as-to- historiality/ontological-
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the-Good
conceptualisation; pointing to the fact that impression-driven/good-naturedness/wishfulness
conceptualisations are rather inclined to induce vices-and-impediments given that the
veridicality of reality (reflected by the-Good/understanding/notional–knowledge-reification–
gesturing→<in-prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity } =
conflatedness -in-[preconverging-disentailment–by}–postconverging–
entailment>/<amplituding/formative–epistemicity>causality →as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather
distractions that are in effect vice-ridden and an impediment, and more specifically when these
undermine the-Good/understanding/notional–knowledge-reification–gesturing→<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educated–existentialising/contextualising/textualising-contiguity } =
conflatedness -in-[preconverging-disentailment–by}–postconverging–
entailment>/<amplituding/formative–epistemicity>causality →as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack
veridical ontological-contiguity. One may query what is the meaning of good/truth/essence in
a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And
invariably the answers will be a vague <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-
worldview/dimension, and it is rather the emanant insight of the-
Good/understanding/notional-knowledge-reification–gesturing<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment>/<amplituding/formative–epistemicity>causality -as-to-projective-totalitative–
implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity
conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹ that carries
the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which
are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-
threshold ⁰² vices-and-impediments¹⁰⁵; and so by successive Being-development/ontological-
⁹meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process³ as
base-institutionalisation, ¹⁰¹ universalisation and positivism respectively, and prospectively
deprocripticism., i.e. Increasing knowledge-as-virtue understanding, as of ²⁷ reference-of-
thought–categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as of their respective elucidation-of
attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> (recurrent-utter-
uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism,-as-
impulsive-or-accidented-or-random-mental-disposition as failing/not-upholding-<as-of-
apriorising/axiomatising/referencing>
rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-{as 'first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought


induces both ‘logical and unconscionability-drags. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms—as-of-axiomatic-construct of ‘poor or bad supplanting—conviction-as-to-profound-supererogation —of—attendant-intradimensional’—postconverging/dialectical—thinking —apriorising-psychologism’ or prelogism but rather compelling—nonconviction/madeupness/bottomlining)—(<decontextualising/de-existentialising—of—attendant—

intradimensional—apriorising/axiomatising/referencing>—induced—disontologising’—of—


intradimensional—apriorising/axiomatising/referencing’—logical—dueness>}) as to threshold—of—

nonconviction/madeupness/bottomlining—in—shallow—supererogation—<as—to—‘attendant—

intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising—

psychologism> due to the non-existence of the psychopath’s implied—logical—dueness—or—
scape, profile—or—stature, presumptuousness—or—arrogation, assumptions, value—reference and teleology’), suppose the interlocutor was to go on to in—conviction—as—to—profound—
supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical—drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability—drag’, and finally sub-par/formulaic—association/temporal/alibi conventioning—rationalising refers to the temporal mental—disposition to use conventioning thinking as alibi for temporal—motivated dispositions (over the inherent
sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivisitic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrysticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional–deprocrysticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a better grasp of reality and causality as-to-projective-totalitative-implications-of-prospective non-presencing—for-explicating-ontological-contiguity.

teleology /registry-teleology\(^9\) in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^9\) with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has causality\(^8\) as-to-projective-totalitative—implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity veridicality and carries a positive-opportunism—of-social-functioning-and-accordance\(^7\) that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so, through social institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> in the medium to long-run. It is only after such uninstitutionalised-threshold\(^1\) is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology\(^9\) that establishes the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity ’ (not formulaic—projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating \(^8\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\),-for-intemporal-preservation but involves anticipating human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in preempting the \(^7\)perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
preservation-entropy-or-contiguity—or—ontological-preservation the notion of temporal-dispositions to dement/subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/supererogatory—de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the procrypticism—or—disjointedness-as-of—reference-of-thought uninstitutionalised-threshold, we have to register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion/preconverging-or-dementing—apriorising-epistemology by temporal-dispositions: (i) <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside (as being in denial of perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—defect) arises where a registry-worldview returns to its same reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that have been shown to be subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge)/perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >> mental-perversion at the uninstitutionalised-threshold \(^1\) and, hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview’s (superseding the uninstitutionalised-threshold \(^2\)) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^3\), for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation in anticipation and preemption of the afore perversion-of-registry-worldview.

This latter instance involves de-mentation\(\langle\)supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\(\rangle\) or Coring (in reflection/perspectivation and acknowledgment of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-) with corresponding decandoring/distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing and is what enables memetic-reordering/psychoanalytic-unshackling whereas <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an immediate transcending nature. (ii) Conventioning metaphoricty involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality /ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-realism of notional–deprocrypticism as of ratiococontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity as nondisjointing or institutionalisation/intemporalisation full-cycle’ can thus be construed as a
apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/$\text{amplituding/formative-epistemicity>causality} \quad \text{as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity} \quad \text{). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold $^{13}$, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity $^{9} \quad \text{<shallow-supererogation} \quad \text{-of-mentally-}
\text{aestheticised–preconverging/dementing} \quad \text{–qualia-schema}/\text{epistemic-totalising}^{11} \quad \text{~self-}
\text{referencing-syncretising/setting-aside by appropriate stranding/coring representation (of-pervertting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation $^{16} \quad \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology}^{9}. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as $^{7} \text{perversion-of-
\text{reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}) \quad \text{its $^{7} \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology}^{9}, \text{-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold $^{13}$, even though this from the temporal-dispositions mindset/ reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-
worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as the ‘base de-mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and ‘de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) rather points to ‘a (lack of) the-Good/understanding/notional–knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness in (preconverging-disentailment-by)-postconverging-
entailment>/amplituding/formative–epistemicity> causality as-to-projective-totalitative–
implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity
reflection/perspectivation’ (hence a veridical amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity as operant and deterministic, and not
an impression-driven/good-naturedness/wishfulness nor a veridically logically-
disjointed/discretionary reflection/perspectivation). Strand ing is thus articulated as
slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-
rationa lising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-
preconverging-or-dementing apriorising-psychologism as of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold defect-as-Being-or-ontological-or-
existential–defect> (induced from temporal-dispositions threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation apriorising-
psychologism> as to ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-
threshold as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation apriorising–registry elements as implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (i.e.
reference-of-thought–categorical-imperatives/axioms/registry-teleology) towards the
transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology (‘categorical-
for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in re-institutionalising the uninstitutionalised-threshold. There is no reason for de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, as its threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supnerogation—<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism> provides the dynamic association for psychopathic/postlogic subknowlding/mimicking impulse leading to the vices-and-impediments of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation veridicality (as <amplituding/formative—epistemicity>causality—<as-to—projective—totalitative—implications-of-prospective—nonpresencing—for—explicating—ontological—contiguity) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (at uninstitutionalised-threshold) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology). The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding—<as-of—apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold. … To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a
new human subknowledging\(^{34}\) caused by a disease wherein we tend to say \(2+2=5\), \(5+1=7\) and \(7-3=3\), then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{39}\) are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging\(^{34}\)/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{39}\) null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to reference-of-thought–of-apriorising/axiomatising/referencing\(^{30}\) of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity\(^{34}\)-of-reference-of-thought arising from the perversion-and-derived-perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and the articulation of new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{39}\) reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge–(preconverging-or-dementing—as-if-of-sound-knowledge) intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{39}\),-for-
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. Newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head while under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation <reference-of-thought—notational-imperatives/axioms/registry-teleology>, but the template of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity shows that the intemporal prospective/superseding registry-worldview <reference-
of-thought takes precedence with contention construed by its categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–nonuniversalisation, nonpositivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a subknowledged\textsuperscript{6} mimicking/registry-worldview denaturing\textsuperscript{6} resistance is not attended to logically/by-logical-congruence since a perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>} as-of-its-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{ of reference-of-thought/subknowledging\textsuperscript{6}} registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) but by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-incoherence/institutional-constraining induced by the amplituding/formative–epistemicity\textsuperscript{ causality\textsuperscript{ as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{ of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{ registry-teleology\textsuperscript{99}}); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing\textsuperscript{ apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of}
perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the first place), and so with transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating-(amplituding/formative)supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) disposition’. Rather it is a secondnatured/ontological-contiguity—of-the-human-institutionalisation-process as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability
across the various registry-worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-sublimating’ {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at the uninstitutionalised-threshold} across all levels of institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} ‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (‘perversion-of-’reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
temporal-dispositions-preconverging-or-dementing—apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing—apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency—transparency-of-totalising-entailing—as-to-entailing-formative—epistemicity—totalising—in-relative—ontological-completeness}, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—atta...
conviction-as-to-profound-supererogation —of—attendant-intradimensional—

postconverging/dialectical-thinking —apriorising-psychologismly/prelogically to the psychopath

but is veridically now in effect the threshold-of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation

—<as-to—‘attendant-intradimensional’—prospectively—
disontologising—preconverging/dementing —apriorising-psychologism> by ignorance, and goes

on to miscue by articulating that the accused stranger should be reported to the police or any

other relevant organisation, and possibly does that. Further still, this miscuing comes to develop

into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation,

and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a

comprehensive depth of perverted narratives’ has now been cultivated in the social

environment. All such denaturing (and as are conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing —apriorising-psychologism to human
temporal defects of postlogism—slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,

so-disambiguated as of reference-of-thought—devolving ontological-performance

—including-virtue-as-ontology>) are a perversion-of—reference-of-thought—

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation

—<as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising—
psychologism> to the organic veridicality (deprocrypticism). In the bigger scheme of things,
denaturing of apriorising—registry (as the apriorising—registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold; consider that the non-
positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold\textsuperscript{\textdegree} requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold\textsuperscript{\textdegree} requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{\textdegree}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{\textdegree} about-and-defining the vices-and-impediments\textsuperscript{\textdegree} of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments\textsuperscript{\textdegree} associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology--for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-
impediments associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/notional~knowledge-reification–gesturing~

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thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-as-of-reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing–apriorising-psychologism perversions’ wherein the mimicry/subknowledging enters into an active dynamics with temporal-dispositions prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at inducing their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism as miscuing psychopathic/postlogism-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing–apriorising-psychologism. Directed-preconverging-or-dementing–apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising-registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Just as we work with the reality that all humans are
perspective–ontological-normalcy/postconvergence–existentialism-form-factor speak of ‘the-
real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-
reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-
worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a
whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which
is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different
species’ with ‘different ontological determinants’, which is naïve and false. The
anthropopsychological approach to psychology is analogical to the development of physics
which is not only on the basis of what is immediately at the consciously immediate human
operational/functioning level of physicists but equally projecting into a physics
conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm
(particle physics) in other to place the subject on a comprehensively sound footing. Central to
such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the
social domain is the idea of notional~firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and institutional-
cumulation/institutional-recomposure-{as-to_ historicality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. On another note,
it is critical to distinguish between a true philosophical development that arises by intemporal-
disposition and an institutionalised development that is articulated to elicit ‘positive-
opportunism—of-social-functioning-and-accordance’ in humans, so that the intellectual
exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so
doing undermine its work by naively projecting \[10\] universal intemporality\[12\]/longness and
failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to articulate a realism that
takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing’ to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. Intemporality/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals’). Intemporality/longness and temporality/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality/longness and temporality/shortness by their very definition above are made operant as an <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–meaningfulness-and-teleology (intemporality) and shortness-of-register-of–meaningfulness-and-teleology (temporality). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of
social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality\(^{52}\)-temporality\(^{90}\)) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal \(^{10}\) universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in \(<\text{amplituding/formative–}\text{epistemicity}>\text{causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity}\) in the notion of intemporality\(^{52}\)-temporality\(^{98}\) that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of–meaningfulness-and-teleology\(^{99}\) and longness-of-register-of–meaningfulness-and-teleology\(^{56}\) as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded \(^{83}\) reference-of-thought rather than the prospective/transcending/superseding \(^{83}\) reference-of-thought; since shortness-of-register-of–meaningfulness-and-teleology\(^{99}\) and longness-of-register-of–meaningfulness-and-teleology\(^{56}\) are a contiguous value construct as in \(<\text{amplituding/formative–}\text{epistemicity}>\text{totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’}-\text{-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-}\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of}\text{attendant ontological contiguity }\text{–educed–existentialising/contextualising/textualising-contiguity’ }\text{–<reifying-or-elucidating-of-}\text{prospective-relative-ontological-completeness }\text{-of- reference-of-thought- devolving-as-of-}\text{instantiative-context> of} \text{intemporal-preservation-entropy-or-contiguity–or–ontological–}

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preservation beyond just  


*reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought–devolving-as-of-instantiative-context* (impulsive-or-accidented-or-haphazard-or-random mental-disposition),  


*amplituding/formative–epistemicity* totalising~‘intervalist-as-categorising—implicated_attendant–ontological-contiguity’‘phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity - educed-
existentialising/contextualising/textualising-contiguity - reifying-or-elucidating-of-
prospective-relative-ontological-completeness - of- reference-of-thought- devolving-as-of-
instantiative-context> (categorisation/kindness-humility-helpfulness-etc. transience) of
canceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-
shortness-of-register-of--'meaningfulness-and-teleology' transience) or a
&amplituding/formative-epistemicity> totalising--'ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant-ontological-contiguity''-phenomenal-abstractiveness-of-
presencing-in-'protensive-consciousness'-enabling-
apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity - educed-
existentialising/contextualising/textualising-contiguity - reifying-or-elucidating-of-
prospective-relative-ontological-completeness - of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation with a corresponding depth/register-of-meaningfulness
(in memetic reordering depth) that allows for a grasp of the-Good intemporal-disposition (i.e.
beyond just an intradimensional 'good-natured' conceptualisation) of intemporal-preservation-
entropy-or-contiguity—ontological-preservation, with the memetic-reordering directly
associated with the referential entropy in institutional-cumulation/institutional-recomposure
(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'/>)/transcendence-and-sublimity/sublimation/superrerogatory—to-mentativity. Thus
by intemporal/longness as a the-Good conceptualisation as 'longness-of-register-of-
meaningfulness-over-shortness-of-register-of--'meaningfulness-and-teleology', that
specificity (as pursued in this paper) that informs ontological understanding of not idling and
articulating meaningfulness in equivalence of temporality/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible–or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrpticism-over-procrpticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such
construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal).
aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation ‘ontologically-reconstituting’ intemporal-disposition-teleology\(^\text{99}\) is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology\(^\text{99}\)-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^\text{99}\)) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology\(^\text{99}\) despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively proscripticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of—meaningfulness-and-teleology\(^\text{99}\) (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^\text{99}\)), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology\(^\text{99}\) (ontological-veridicality/ontological-contiguity\(^\text{97}\) of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold\(^\text{102}\), which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from—
universal-transparency

\{transparency-of-totalising-entailing,-as-to-entailing-
'amplitudining/formative–epistemicity\}totalising~in-relative-ontological-completeness’ with

\textit{corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively }
distinctive-alignment-to-

\textit{reference-of-thought-}<of-apriorising/axiomatising/referencing> of the subknowledging

dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocrypticism) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising–registry is at the institutionalised/intemporalised threshold of prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation\textsuperscript{79}-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-

\textit{precedes-disontologising-logical-outcome-arrived-at} meaning or at the uninstitutionalised-threshold\textsuperscript{81} of meaning involving perversion-of-\textit{reference-of-thought-}<as-preconvergingly-

\textit{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textbf{supererogation} > requiring distinctive-alignment-to\textsuperscript{77}\textit{reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{80}, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the\textsuperscript{74}perversion-of-\textit{reference-of-thought-<as-preconvergingly-

\textit{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textbf{supererogation} > dimension, and what is called for with the unconscionability-drag is a distinctive-alignment-to reference-of-

\textit{thought-<of-apriorising/axiomatising/referencing>\textsuperscript{80} which will explain a dialectically-or-

\textit{contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. *}, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as

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\textsuperscript{77}prelogism

\textsuperscript{78-as-of-conviction,-in-profound-supererogation

\textsuperscript{79}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-

\textit{precedes-disontologising-logical-outcome-arrived-at} meaning or at the uninstitutionalised-threshold\textsuperscript{81} of meaning involving perversion-of-\textit{reference-of-thought-}<as-preconvergingly-

\textit{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textbf{supererogation} > requiring distinctive-alignment-to\textsuperscript{77}\textit{reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{80}, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the\textsuperscript{74}perversion-of-\textit{reference-of-thought-<as-preconvergingly-

\textit{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textbf{supererogation} > dimension, and what is called for with the unconscionability-drag is a distinctive-alignment-to reference-of-

\textit{thought-<of-apriorising/axiomatising/referencing>\textsuperscript{80} which will explain a dialectically-or-

\textit{contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. *}, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as
the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by causality as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity! In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of ontological reality/veridicality: reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency–{transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness} of temporal-dispositions prior relative-ontological-incompleteness–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation<sup>82</sup> as ‘attendant-intradimensional’ - prospectively-
disontologising - preconverging - dementing - apriorising - psychologism<sup>83</sup>’. However, as
articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating
reference-of-thought in the ontological social construction of meaning as it is fully aligned or
‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-
referencing of intemporal-preservation-entropy’ while reflecting a social<sup>107</sup> universal-
transparency<sup>108</sup> (transparency of totalising-entailing - as to entailing - amplituding - formative -
epistemicity totalising - in relative-ontological-completeness) that shows the fallibility of
temporal dimensions amplituding - formative - epistemicity totalising - intervalist-as-
categorising - implicit attendant - ontological-contiguity - phenomenal-abstractiveness-of-
presencing in ‘occlusive-consciousness’ enabling - apriorising - axiomatising - referencing - intelligibilitysetup - measuring instrument for operant-or-
incidenting-predicative-insights-of attendant ontological-contiguity educed - existentialising - contextualising - textualising-contiguity reifying - elucidating -
prospective-relative-ontological-completeness of reference-of-thought devolving as-of-
instantiative-context point-referencing and as this further discomfitures in the social-construct
of meaning, and hence the perversion-and-derived perversion-of reference-of-thought as-
preconvergingly-apriorising - axiomatising - referencing in -
nonconviction - madeupness - bottomlining - as-to-shallow-supererogation>, and elicits an
ordered construct of meaning<sup>86</sup> reference-of-thought (in terms as-of-axiomatic-construct of
implied — logical-dueness or scape, profile or stature, presumptuousness or arrogation,
assumptions, value-reference and teleology<sup>89</sup>) from the superseding perspective of intemporal-
preservation-entropy or contiguity or ontological-preservation alienative-hierarchisation and
‘disambiguation of notional - firstnatures — temporal-to-intemporal-dispositions’ so-
construed as from perspective - ontological-normalcy/postconvergence as ontological-


of-outlawing/navigator/in-the-ontological-normalcy/post-convergence-reflected-epistemically-relativism-determinism> as of the dispersions. Unconscionability-drag (enabling ontological reference), by which the perversions/unsoundness-on-ontological-bad-faith/inauthenticity-of-reference-of-thought-perversion-of-reference-of-thought-as-pre-convergingly-apriorising/axiomatising/referencing-in-nonconvergence/madeupness/bottomlining-as-to-shallow-supererogation/y-mental-perversions teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities—a storied construal involving an underlying-superseding temporal/converging temporal—ontology—dispositions. Unconscionability-drag (enabling ontological reference), by which the perversions/unsoundness-on-ontological-bad-faith/inauthenticity-of-reference-of-thought-perversion-of-reference-of-thought-as-pre-convergingly-apriorising/axiomatising/referencing-in-non-convergence/madeupness/bottomlining-as-to-shallow-supererogation/y-mental-perversions teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities—a storied construal involving an underlying-superseding temporal/converging temporal—ontology—dispositions.
meaningfulness-and-teleology\(^9\) as of procrypticism teleologies’. For instance, the storying construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism \(^7\) perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-
‘preconverging-or-dementing\(^7\) –apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of-
meaningfulness-and-teleology\(^9\) over shortness-of-register-of–meaningfulness-and-teleology\(^9\). The reason for the above is that you can’t address a registry-worldview/dimension perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising ‘universalising’, superstition/non-positivism/medievalism
by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of-reference-of-thought preconverging-or-dementing–apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledgeing/mimicking’ and so as to ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology’ construed as deprocrypticising/preempting—disjointedness-as-of-reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional–deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a
different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality /longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing’–apriorising-psychologism of the psychopath’s postlogism—slantedness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’, and is different from ‘a defect of logical operation/processing/contention which
does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of
perversion-of- reference-of-thought: as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > or the denaturing of the reference-of-thought-elements/apriorising-
registry-elements out of attendant ontological contiguity educed–
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology’). With
temporal- perversion-of- reference-of-thought- as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms–as-of-axiomatic-construct of shortness-of-register-of– meaningfulness-and-teleology or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms–as-of-axiomatic-construct of longness-of-register-of– meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect> but rather ‘an adhoc defect–of- logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-
worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance
whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect> that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the epistemicity causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect>, i.e. oblongated/decandored as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation ~as-to-’attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>
mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-
reference-of-thought/shortness-of-register-of–meaningfulness-and-teleology in distractive-
alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> of
perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > notional–procrypticism mindset as per postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought-devolving ontological-performance-
including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity–or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism<as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging/mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging/mimicking)-stranding’, i.e. registry-precedes-logic as <perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism-slantedness, and hence are in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting–conviction-as-to-profound-supererogation<of–‘attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging/in-protraction-to-
psychopathic-preconverging-or-dementing apriorising-psychologism,-and-oblongated, i.e. a manifestation of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising–registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing apriorising-psychologism/oblongated/logical-incongruence-or-transversality-for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing –apriorising-psychologism and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought– categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior wooden-language–{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology}
of the so-called ‘perversion-of-reference-of-thought-as-preconverging-aperiorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms–as-of-axiomatic-construct of reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity social universal-transparency~(transparency-of-totalising-entailing–as-to-entailing ~amplituding/formative–epistemicity totalising~in-relative-ontological-completeness } of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling~in-deferential-formalisation-transference> impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity with its new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology. This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with
positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposing is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure’ process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposing reference-of-thought–categorical-imperatives/axioms/registry-teleology (as of supplanting-conviction-as-to-profound-supererogation –of–attendant-intradimensional–postconverging/dialectical-thinking –apriorising-psychologism) at the point where the former starts its own reference-of-thought–categorical-imperatives/axioms/registry-teleology, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality–for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation <as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality–for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/‘dialectically-or-contendingly-in-phase’ in their <amplituding/formative–
normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology*: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this perversephyreference-of-thought</ref> as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } of the registry-worldview-perversions, (b) generating <amplituding/formative—epistemicity>causality —as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity untenability/internal-contradiction/internal-incoherence/institutional-constraining in the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview (c) referencing/registering/decisioning or stranding the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview, inducing a ‘habituation’/postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ preconverging-or-dementing apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it
doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural-philosophic-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather amplituding/formative–epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural-philosophic-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies de-mentation-supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics of B to such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as prior intemporal
reference-of-thought–categorical-imperatives/axioms/registry-teleology is the effective backdrop for ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms–as-of-axiomatic-construct of the apriorising–registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional~deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity as nondisjointing ‘postconverging–de-mentating/structuring/paradigming as human-subject-
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of-meaningfulness-and-teleology) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily integrative of psychopathic postlogism-slantedness as conjugated-postlogism /preconverging-or-dementing-integration’ (hence no distracting-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be integrative of psychopathic postlogism-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will
represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’). Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards totalising-self-referencing-syncretising/temporality-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-in-deferential-formalisation-transference’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism—of-social-functioning-and-accordance elicited). Institutionalisation/Intemporalisation percolation-channelling-in-deferential-formalisation-transference are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-conflicatedness-of-notional-deprocrypticism-prospective-sublimation intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-in-
deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism—of-social-functioning-and-accordance for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling-<indeferential-formalisation-transference>. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–dementating/structuring/paradigming (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating→(<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection; as it may be inclined to make references to temporal reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-dementing–apriorising-psychologism/of-perverted-registry/subknowledging/mimicking–and–epistemic-
human intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{12}—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming rather than a temporal extricatory preconverging-de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-accordance\textsuperscript{3} wherein the ontologising construct elicits positive-opportunism—of-social-functioning-and-accordance\textsuperscript{22} for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism—of-social-functioning-and-accordance\textsuperscript{22} then undermines a superstitious-driven disease theory which leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological rightness of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ with respect to a species whose construct is structured to be temporal (shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{19}) to intemporal (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{19}) requiring skewing (‘intemporality\textsuperscript{12}-asymmetric-subsumption-of-temporality\textsuperscript{19}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by mere rightness’ has
never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism—of-social-functioning-and-accordance to coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism—of-social-functioning-and-accordance to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional-deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional-deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-in-deferential-formalisation-transference for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should
be notated that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and bring about new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation—of ‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-confledudness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology), being intemporal-driven, with respect to transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the 'perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation' as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory/de-mentativity that upholds intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory/de-mentativity is about ‘subverting’ 'perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation' by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional–deprocripticism and procripticism requiring a reasoning that goes beyond the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present’ mindset/’reference-of-thought of our current procriptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology–as-of–’nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications⟩ of a registry-worldview/dimension’. Otherwise no
progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal wooden-language of-thought-as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications> of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the apriorising–registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not decandored/straightened/integratively-aligned as if intemporal/longness in nature but rather as temporal/shortness. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> as such is rather a ‘flatness-of-the-mind’ involving temporality’, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating–
inclusion (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation at uninstitutionalised-threshold); deconventioning as such skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning
articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever
deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-
supererogation

apriorising-psychologismly/prelogically even if these are hollow mimicking non-veridical
narratives, i.e. vague-rhyming-or Copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-Illogical-
possibility-of-it-being-formulaically-narrated). On the other hand, prelogism-as-of-
conviction,-in-profound-supererogation imply more of an organic alignment view of meaningful articulations as
‘inherently sanctuous’, i.e. ‘attendant-ontological-contiguity-educed—
existentialising/contextualising/textualising-contiguity /meaningful-projection-of-
intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/
reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copted-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging (meaning-by-the-mere-Illogical-possibility-of-it-being-
formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation
mindset/reference-of-thought is inclined to call upon just the narratives it sincerely thinks are
relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of
postlogic narratives (vague mechanical stylising-of-location) with an organic depth-of-thought
or profundness, given that these involve postlogism—slantedness, disjointed-logic, miscuing,
inventions and platitudes from the postlogic mindset, requiring
decandoring/oblongating/distractive-alignment-to/reference-of-thought<of-
apriorising/axiomatising/referencing> . Ontologically speaking, meaning is an essential
construct of human mental-devising-representation meant to allow for human intemporal
teleology. A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but preceding notional–firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence disambiguation, i.e. in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), by prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reflex, prelogic/conviction-as-to-profound-supererogation and postlogism-formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-
syncretising/circularity/interiorising/akrasiatic-drag , with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling<-in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universal-transparency \{transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness \} as well as no notional-firstnatedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-uninstitutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality /longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity)/deferential-formalisation-transference of our collective thought process in the
medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt
temporal dispositions. This explains why modern man (positivistic registry-worldview) is
apparently more evolved/developed than he/she should normally be compared to previous
generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-
positivism/medievalism men, and prospectively, how he/she will be superseded by the
deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is
different from the others. The difference is the cumulated ‘software’ or institutionalisations and
formalisations that have been internalised into modern man. Anthropologists know that if you
were to take a newly born child from a society like those that do not have contact with the
modern world, and raise the child in a modern family, there is no different outcome on average
as with any other child bred in the modern world. So our faith in virtue is not in our inherent
excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation
that has cumulated, and insightfully, which creative template we will prospectively develop!
Incidentally institutionalisation and formalisation ensures that we take the best form of human
individuation thinking/capacity potential and constrain society and individuals to that
individuation thinking/capacity potential, and inherently so, by the overall positive-
opportunism—of-social-functioning-and-accordance to the cross-section of the species since
it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic
perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally
interpret solipsism as the deepest sense of existence and meaning available to an individual in
its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is
a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured
institutionalisation, and places all humans at all times at the same pedestal of virtuous and
ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recomposition/{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}> at which we are. It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism—of-social-functioning-and-accordance ⁵ and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporality⁶-asymmetric-subsumption-of-temporality⁷’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which is upheld by formalisation and internalisation. By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 3000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/notional~knowledge-reification–gesturing-{in-}
prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment-by} postconverging-
entailment</amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity for <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}. That idea that intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to–reference-of-thought–<of-apriorising/axiomatising/referencing> when impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising ~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion–reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion–reference-of-thought) for prospective/transcending/superseding reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. By ‘intemporal transversality\textsuperscript{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence’ is meant ontological-normalcy/postconvergence\textsuperscript{meaningfulness-and-teleleology\textsuperscript{99} as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity\textsuperscript{67} between registry-worldviews/dimensions\textsuperscript{8} references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of\textsuperscript{8} references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of\textsuperscript{8} reference-of-thought’–as-conflatedness\textsuperscript{13}–or-ontological-reprojecting pedestalling’); and that it is transversality\textsuperscript{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of such constructed veridicality in its <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity determinism and operance that will undermine other possible ‘temporal perverted-transversality\textsuperscript{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{14}–meaning’ by rendering them untenable/internal-contradiction and inoperant (not a ‘convincing’ at the philosophical or emanance level, rather a ‘constraining’ at the institutionalisation/intemporalisation secondnaturing level out of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity); noting that ‘temporal perverted-transversality\textsuperscript{of-affirmative-and-
unaffirmative--disambiguated--motif-and-apriorising/axiomatising/referencing

conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-

dementing--apriorising-psychologism meaning’ imply temporal existentialising--frame

meaningfulness-and-teleology cannot-be-referenced/registered/decisioned as-of/having-the

same reference-of-thought/registry of the intemporal-disposition which is ontological, and is

thus rather preconverging-or-dementing--apriorising-psychologism--stranded-as-rightfully-

oblongated/decandored-and-dialectically-or-contendingly-out-of-phase’, i.e. in distractive-

alignment-to--reference-of-thought--of-apriorising/axiomatising/referencing, (and so all

along the apriorising--registry-elements: implied—logical-dueness-or-scape, profile-or-stature,

presumptuousness-or-arrogation, assumptions, value-reference and teleology ) of the mental-
devising-representation from the intemporal-disposition/ontological perspective. Ontology

being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-
dispositions is inherently unwarranted and is rather amplituding/formative--

epistemicity totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ,

with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous

meaningfulness towards amplituding/formative--epistemicity causality as-to-projective-

totalitative--implications-of-prospective- nonpresencing,.for-explicating-ontological-

contiguity which induces the positive-opportunism—of-social-functioning-and-accordance

and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its

supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling--in-

deferential-formalisation-transference’; the latter being utterly impersonal (law, officialdoms

and subject matter formalisms) and allows for an abstraction of the virtue of ontological

contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is

underlying transcendental-enabling/sublimating/supererogatory--de-mentativity notion while

often obscured in the social amplituding/formative--epistemicity totalising--devolved--
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-
thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on causality～as-to-projective-totalitative～implications-of-prospective-
nonpresencing～for-explicating-ontological-contiguity and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold 02 in the extended-informality～{susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to～meaningfulness-and-teleology}, allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (‘intemporality 03～asymmetric-subsumption-of-temporality 03’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory～de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over incrementalism-in-relative-ontological-incompleteness～enframed-conceptualisation and notional～disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms～as-of-axiomatic-construct of causality～as-to-projective-totalitative～implications-of-prospective～nonpresencing～for-explicating-ontological-contiguity and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality causality～as-to-projective-totalitative～implications-of-prospective～nonpresencing～for-explicating-ontological-contiguity ‘at-a-superseding-pedestal and incisively/bluntly’. incrementalism-in-
relative-ontological-incompleteness\textsuperscript{58}—enframed-conceptualisation and notional~disjointedness-as-of-\textsuperscript{7} reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality.

incrementalism-in-relative-ontological-incompleteness\textsuperscript{58}—enframed-conceptualisation and notional~disjointedness-as-of-\textsuperscript{7} reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of a recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposing by distractive-alignment-to-\textsuperscript{10} reference-of-thought-\textsuperscript{7} of-apriorising/axiomatising/referencing.\textsuperscript{10}

Fundamentally, incrementalism-in-relative-ontological-incompleteness\textsuperscript{58}—enframed-conceptualisation and notional~disjointedness-as-of-\textsuperscript{7} reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textsuperscript{7} perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’} is superseded by reasoning-through/utterion; in transversality-\textsuperscript{7} for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ at-a-superseding-pedestal, and represented as of-
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-
’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> as oblongated/decandored or failing-intemporal-preservation-or-
misappropriation-of-meaningfulness or transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’, given the fact that this reflects apriorising–registry-
defect and not logical defect. More precisely, how can ’meaningfulness-and-teleology’ be-
represented in ‘a prospective apriorising–registry state’ which is ontologically more real-
contrasted to ‘a present retrospective apriorising–registry’, as ’meaningfulness-and-teleology’
‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference
to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to
do with our dimensionality-of-sublimating <amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection
irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-
transference meaning towards the intemporal/longness disposition for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation.
Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating
the ‘apparently prelogism-as-of-conviction,-in-profound-supererogation’<existentially-
veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> or prelogic teleological finality of a
temporal-disposition into its veridical preconverging-or-dementing–apriorising-psychologism
as postlogic perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity<-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking—apriorising-psychologism to reconstrue new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of
for distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing is what ends such a ‘free for all’ and is the basis of pedestals alienative hierarchisation as referenced/registered/decisioned from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-,<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness }, untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism—of-social-functioning-and-acCORDANCE and transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing,<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>}) going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of notional-firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity-reifying-or-
transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating’ projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating’ projection induced deference’ explains why
institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of reference-of-thought and meaningfulness; and that subpar preconverging—dementating/structuring/paradigming of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of subpar reference-of-thought–categorical-imperatives/axioms/registry-teleology, of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold is ‘perverted reference-of-thought and meaningfulness’ (<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{20}, and is ontologically-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism\textsuperscript{20} (dialectically-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview\textsuperscript{8} reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{20}–reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional–deprocrypticism over procrypticism/the-’preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology\textsuperscript{99}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of’ reference-of-thought’–as-conflatedness\textsuperscript{13}–or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to-intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} constraining construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a\textsuperscript{103} universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of’ reference-of-thought’–as-conflatedness\textsuperscript{13}–or-ontological-reprojecting conceptualisation of notional–deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling-<in-deferential-formalisation-transference> exercise, so as to avoid temporal-dispositions
denaturing as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional~deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating projection induced deference’ of the averageness/banality-of-thought (notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’ as of prospective notional–deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating projection induced deference’ of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness–or-ontological-reprojecting pedestal will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating-{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’) of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume ‘universal projection of
longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> construct requiring ‘transcending any perversion-of-’ reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} ), then ‘human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and civilisation will stall’ (of course, such an insight is purely from an ontological point-of-reference, and not a temporal <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions perversion-of-’reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and corruption dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’ comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and officialdom percolation-channelling-<in-deferential-formalisation-transference> to the
extended-informality⟩susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology ⟩ such that over time alchemic and
superstitious conceptualisations of material meaning are effectively destroyed while equally
seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and
institutionalisation/intemporalisation—percolation-channelling-in-deferential-formalisation-
transference⟩ processes’; because such a pedestalled supersedingness is only as valid as to
when it is the grandest construal of material meaning until, and if, it is shown not to be the case.
A further and nonetheless important reason for such delegation is the relative superficiality
generally associated with averageness/banality-of-thought dimensionality-of-sublimating—
 ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ projection construal of meaning, and not to speak of its discomposure
to the convolutedness often required in articulating and grasping intemporal meaning as
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness|—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related
to a more or less temporal take of an ontological/intemporal enterprise with regards to
articulations that are meant to have universal import (import of metaphorically-a-million-
and-one-instances-and-locals/aetiologisation/ontological-escalation across space and time)
rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in
whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming.
A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-
ontology as per <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—
implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity
validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since
intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the causality of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality/longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human
good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their
moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortals’ perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism (to thwart procrypticism—or-disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternity’ which is what allows for the intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Temporal-dispositions may not need to understand as of amplituding/formative–epistemicitytotalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality!

Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating’ projection induced deference’ to such an ontological construal by way
of formalism-and-officialdom as the temporality\textsuperscript{79} /averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating\textsuperscript{75} -\langle <amplituding/formative> supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality\textsuperscript{82} as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’\textsuperscript{79} (as to incrementalism-in-relative-ontological-incompleteness\textsuperscript{88} —enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments\textsuperscript{105} associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{102}—defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} as perversion-of- reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation \rangle, and hence are doing nothing but \langle amplituing/formative–epistemicity\rangle totalising~self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness ‘-induced,—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to—‘attendant-intradimensional’-prospectively- disontologising—preconverging/dementing –apriorising-psychologism\rangle\rangle, as it is thus—‘in- wait’—for perversion-of reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >--or-temporal-preservation-as-pseudointemporality >-preservation, in
temporal-preservation-as-pseudointemporality >-preservation with respect to ontological-
normalcy/postconvergence (the latter assumed to be fully conceptually completed as
deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-
institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and
positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-
threshold >-defect-<as-Being-or-ontological-or-existential–defect> > in want for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (notwithstanding that
the defect-in-temporal-preservation is instigated from postlogism >77 as disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness mental-disposition eliciting temporal
inclinations of >59 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
in upholding its temporal-preservation-as-pseudointemporality >51-preservation). That is why
psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly
overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-
constitute’/fail-intemporal-preservation as >-perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > but rather the
‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or
unwittingly’ by prelogism /as-of-conviction,-in-profound-supererogation-=<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mental-dispositions in conjugated-
postlogism /preconverging-or-dementing -integration (by ignorance, at best, then
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting-conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism credulity’ to elevate and integrate the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of a ‘slanted mind’. As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion and the social vices-and-impediments arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates,
of-thought and totalising∗self-referencing∗syncretisingillusion-of-the-presentpresent-consciousness, is graspable in transcendence-and-
sublimity/sublimation/supererogatory∗de-mentativity only by an active transversality∗for-
sublimating∗existential-eventuating/denouement∗of-affirmative-and-unaffirmative∗
disambiguated∗motif-and-apriorising/axiomatising/referencing∗construal involving
‘intemporal-prioritisation-of∗reference-of-thought∗as-conflatedness∗or-ontological-
reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to-
reference-of-thought∗of-apriorising/axiomatising/referencing∗. As a reminder to the fact
that pedestalled disambiguation is with respect to pervasive∗reference-of-thought∗as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’∗mental-perversion
(threshold-of∗nonconviction/madeupness/bottomlining-in-shallow-supererogation’∗as-to-
‘attendant-intradimensional’∗prospectively-disontologising∗preconverging/dementing∗–
apriorising-psychologism∗ defect or a defect outside the preconverging−dementating/structuring/paradigming logical-basis/logic∗as-derived-from—transversality∗for-
sublimating∗existential-eventuating/denouement∗of-affirmative-and-unaffirmative∗
disambiguated∗motif-and-apriorising/axiomatising/referencing∗> of the said registry-
worldview) and not logical defect (conviction-as-to-profound-supererogation∗ defect or a
defect in the operation/processing of the preconverging−de-mentating/structuring/paradigming
logical-basis/logic∗as-derived-from—transversality∗for-sublimating∗existential-
eventuating/denouement∗of-affirmative-and-unaffirmative∗disambiguated∗motif-and-
apriorising/axiomatising/referencing∗> of the said registry-worldview); it is critical to note
that the mental state of the registry-worldview/dimension involved with the psychopath’s
slantedness-integration is not a ‘poor or bad supplanting−conviction-as-to-profound-
supererogation∗of∗attendant-intradimensional’∗postconverging/dialectical-thinking∗−
apriorising-psychologism' (which is a supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism or prelogism nonetheless) but an elicited threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩, construed by the slanted social protraction of the psychopath’s slantedness inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions including that of the psychopathy that are the subject of every institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩} level’s psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism—as-of-compulsing–nonconviction/madeupness/bottomlining-{‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation –as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩} is associated with all the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩} by its eliciting of ‘protracted slantedness’ in temporal-dispositions (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given
the preconverging–de-mentating/structuring/paradigming relative-ontological-incompleteness of reference-of-thought induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its reference-of-thought–categorical-imperatives/axioms/registry-teleology/registry-teleology are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to reference-of-thought), ununiversal (from universalisation institutionalisation/intemporalisation as to reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-

inopportune/untenable; (ii) this process can effectively be grasped ontologically (at the
intemporal-disposition pedestal transversality→for-sublimating–existential-
eventuating/denouement>→of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ disposition by the mechanism of alienative-
hierarchisation) wherein a ‘given supplanting–conviction-as-to-profound-supererogation —of-
‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism or
prelogism78 construct’ is as of postlogism77–slantedness undermined postlogically/ perversion-
of’reference-of-thought→as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion by
the psychopath’s postlogism –slantedness pedestal in transversality→for-sublimating–
existential-eventuating/denouement>→of-affirmative-and-unaffirmative–disambiguated–motif-
and-apriorising/axiomatising/referencing’ disposition with respect to ‘socially-perceived-
value as of social-stake-contention-or-confliction’, and in succession by the derived postlogic
temporal-dispositions perversion/mental-perversion pedestal transversality→for-sublimating–
existential-eventuating/denouement>→of-affirmative-and-unaffirmative–disambiguated–motif-
and-apriorising/axiomatising/referencing’ dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and
correspondinglyly; (iii) an ‘uninstitutionalised-threshold102 aetiology’ of ‘temporal perverted-
registries characterisations in their depth-of-teleologies/orientation as temporal-projections
(more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for
instance,

de-mentation→supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) a medieval mindset/’reference-of-thought with
respect to a superstitious-disposition or ‘ perversion-of’ reference-of-thought→as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of universalisation
categorical-imperatives’ and likewise de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) a procryptic
mindset/ reference-of-thought with respect to ‘perversion-of- reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic
categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising
characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the
bigger scheme of things, as explained further above ‘the abstract inheritance of reality is given as
it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any
defective reflex of human mental devising of representation of meaning such that it is the latter,
the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of
‘prelogism/candoring/straightness reflex’, ‘distractive-alignment-to reference-of-thought-
<of-apriorising/axiomatising/referencing> (as decandored/oblongated) is always the mental
apriorising–registry alignment with regards to the perversion-of reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview,
as positivism by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics) distractively/decandored/oblongated aligns non-
positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism>, universalisation by
de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) aligns ununiversalisation
distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-
normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as
‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>/threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>, even as intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation implies a continually-
evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows
for a truly universal and dynamic psychological science (and sound foundation for grasping
‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about
‘1 de-mention-⟨supererogatory~ontological–de-mentionation–dialectical–de-mentionation-
stranding-or-attributive-dialectics⟩ of ‘reference-of-thought’ of registry-worldview/dimensions
successive existentialisms/full-depths-of-existential-implications ‘transdimensional-
meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical
transformation as prospective reference-of-thought involving fundamentally the organic
harnessing of the notions of candoring/prelogism, dialectically-or-contendingly-in-phase,
organic-comprehension-thinking, prelogism-as-of-conviction.,in-profound-supererogation
<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on the one hand and on
the other hand decandoring, distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> 8, dialectically-or-contendingly-out-of-phase, non-
onontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-
or-perspectivated-as-preconverging-or-dementing–apriorising-psychologism, not-veridical-
thinking-reference-rather-preconverging-or-dementing-reference, 7 perversion-of-reference-
of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > –and-not-of-logical-
contention as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation 5<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing → apriorising-psychologism> (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, shortness-of-register-of–meaningfulness-and-teleology); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage, and truly have a fulsome picture of universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present {cumulated/recomposured}-consciousness-awareness-teleology’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procryptism-deprocryptism) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated {cumulated/recomposured}-consciousness-awareness-teleology’ (given that these consciousness-awareness-teleologies are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening’ but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any {cumulated/recomposured}-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as de-mentation→supererogatory-ontological–de-mentation-or-dialectical–de-mentation
stranding-or-attributive-dialectics} hermeneutically/reprojectively/supererogatingly/zeroingly-
educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogue case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism have effectively occurred and so, counterintuitively to their natural {cumulated/recomposured}-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns {cumulated/recomposured}-consciousness-awareness-teleology; there isn’t any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal {cumulated/recomposured}-consciousness-awareness-teleology (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold involving organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-
meaningfulness-and-teleology)-ontologising from the prospective registry-worldview/dimension. For instance, where a positivist mind might see a forest as a subject of scientific inquiry/understanding, a non-positivist/medieval mindset/reference-of-thought might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrysticism viewed from deprocrysticism, though of a different nature than the example expressed above. In that sense, the deprocrystic mind might actually seem ridiculous in the procrytic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perspective but rather to make it irrelevant’ otherwise the deprocrystic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublation/supererogatory-de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublation/supererogatory-de-mentativity, requiring that such an intellectual analyst be of presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing with temporal meaningful frames which do not define
and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is ‘an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental 5 meaningfulness-and-teleology is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional preconverging–de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation of that registry-worldview/dimension (which itself had been the
outcome of a preceding existential psychoanalytic ontological form). Memetism as to
 suprastructural meaninglessness-and-teleology will refer to the projective conceptualisation
of meaninglessness-and-teleology beyond and superseding an intradimensional registry-
worldview abstraction scope to the scope of transdimensional/transcendental existential
psychoanalytic ontological form (in full blossoming of the transcending dimension with its
existentialism/full-existential-depth-implications personhoods-and-socialhood-formation);
highlighting as ontologically wrong any relation to intradimensional meaningfulness as
(intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-
mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking-<iterative-looping-
‘set-of-dereifying-hollow-narratives-and-acts’> -subknowledging /mimicking-set-of-
narratives, and wrongly leads to their totalising-self-referencing-syncetising-as-straight/candored’ at that registry-worldview’s/dimension’s
uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this
will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-
cadre for such a more or less deconstructive articulation in ontological-
normalcy/postconvergence and suprastructural, as is the case herein, as to the requisite
‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is
necessary to get-to-and-grasp not only an explanation but critically as well the requisite
psychoanalytic-state of a construed existential psychoanalytic ontological form, in full
blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a
matter of fact going by the institutional-cumulation/institutional-recomposure-as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> process that
coming from an intemporal-disposition/ontological skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory/de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of \[\text{reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the}
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\[\text{grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp would enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory/de-mentativity/institutionalisation in the ‘human essential notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence}\]
equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporality /longness nature which is equally not ontologically true’ –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposing tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating \[\text{(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)}\] and by its very nature is ‘beyond a philosophical transformation
exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrgatory-de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), hence the need to refer analytically to human notional-firstnaredness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation highlighting the uninstitutionalised-threshold and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-sublimity/sublimation/superrgatory-de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendentally/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing of such reference-of-thought—categorical-
imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself and beyond any set– categorical-imperatives/axioms/registry-teleology\(^9\)–implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure\(\{\text{as-to-}\) historiality/ontological-eventfulness /ontological-aesthetic-tracing<<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’\}>\} process) to define ‘social problem/questioning’ as implying a \(\{\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\)\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold \(^{10}\) of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) whereas postdication refers to a transcendentally/transdimensionally/interdimensionally/ across-all-institutional-cumulation/institutional-recomposure\(\{\text{as-to-}\) historiality/ontological-eventfulness /ontological-aesthetic-tracing<<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’\}>\} entropy as ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity), by way of institutionalisation/intemporalisation percolation-channelling-<in-
deferential-formalisation-transference>, towards the supersedingness of the intemporal-
disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-
worldview’s/dimension’s perversion-of-\textsuperscript{7} reference-of-thought\textsuperscript{<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation at it uninstitutionalised-threshold is articulated, with contention then being
about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is
intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this
regard, the development of positivism from non-positivism/medievalism). It should be noted
then that the postconverging–de-mentating/structuring/paradigming is an
intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence
between (‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness’–or-
ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness
frame-of–social-stake-contention-or-confliction’ of the temporal/preconverging-or-
dementing–apriorising-psychologism dimension, more like the positivist ontological biology
and medicine postconverging–de-mentating/structuring/paradigming is beyond/supersedes-and-
is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of–social-
stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions
with respect to the notion of disease, that is, it’s point is to define an altogether different and
superseding meaningful frame or postconverging–de-mentating/structuring/paradigming and is
not involved in an idle exercise of elevating and articulating its meaning in terms–as-of-
axiomatic-construct of and implying an equivalence with non-positivism/medievalism
meaningfulness. That is equally the relation between a transcending notional–deprocrypticism
registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-to-conflicatedness\(^1\) psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure–\(\text{as-to-} \) historiality/ontological-eventfulness/ontological-aesthetic-tracing–\(\text{as-to-} \) ontological-normalcy/postconvergence-reflected–\(\text{as-to-} \) epistemicity-relativism-determinism\(\)\)\) (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of ‘reference-of-thought–‘categorical-imperatives/axioms/registry-teleology\(\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing\(\)–apriorising-psychologism–\(\text{as-to-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase} \) undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\), as to ‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(\), and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–‘reference-of-thought’–as-conflicatedness’–or-ontological-reprojecting/longness-of-register-of–‘meaningfulness-and-teleology\(\))\), and ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-projection/eudaemonic-contemplation\(\), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition
whether of low or higher teleology\(^\text{96}\); hence any such ‘storied/articulated’ absolutely specific-
individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of
individuation aetiologies’, though all such storied/narrated specific individuation aetiologies
represent the full possibilities of any and all individuals ‘as receptacles of individuation
aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence
intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-
supererogation\(^\text{96}\) disposition that is beyond just one institutionalised/intemporalised registry-
worldview/dimension \(^\text{58}\) but abstractly and supererogatorily across all transcendental retrospective-and-
prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-
reflected by dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness }\text{/transvalutative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\); with the
implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of recurrent-utter-
uninstitutionalisation and its vices-and-impediments\(^\text{105}\) –equivocates as of profound-
supererogation\(^\text{96}\) to the highest teleologies of \(^\text{103}\) universalisation (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-
and-impediments\(^\text{105}\) –equivocates as of profound-supererogation\(^\text{96}\) to the highest teleologies of
Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments\(^\text{105}\) –and prospectively,
equivocates as of profound-supererogation\(^\text{96}\) to the highest teleologies of
notional~deprocrypticism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of \(^\text{8}\) procrypticism–or–disjointedness-as-of- reference-of-thought and its vices-and-impediments\(^\text{105}\)). It should thus be noted as such that ‘higher teleologies’ are
‘equivalences of existential’ (in terms—as-of-axiomatic-construct of notional–firstnaturedness—
temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence), and not equivalences of institutionalisation/intemporalisation
levels. That is, being in a transcended institutionalised/intemporalised registry-
worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t
equivocate as highest teleologies to the existential projection that ‘had the vision’ in the
prior/superseded subknowledging /mimicking/untranscended registry-worldview/dimension
(‘with-no-elicted-positive-opportunism—of-social-functioning-and-accordance’ /much-more-
likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-
percolation-channelling— in-deferential-formalisation-transference the prospect of the
transcended-registry-worldview/dimension-with-its-prospective—universal-virtue-over-the-
VICES-and-impediments—of-the-prior-registry-worldview/dimension even as it seem
unintelligible/existentially-suprastructural to the prior/superseded untranslated/preconverging-or-dementing—apriorising-psychologism registry-
worldview/dimension. So in terms—as-of-axiomatic-construct of ‘higher teleologies’
(emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an
institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the
Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-
upholding-for-percolation-channelling— in-deferential-formalisation-transference of a
positivistic registry-worldview/dimension (even though together with them we all may
recognise and operate within a positivistic world). That is, the ‘existential profound-
supererogating that enables the articulation-and-upholding-for-percolation-channelling— in-
deferential-formalisation-transference of a transcending registry-worldview/dimension as to
dimensionality-of-sublimating—{amplituding/formative}supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ is the higher teleology‘ over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality ) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<indeferential-formalisation-transference> the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-<indeferential-formalisation-transference> an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold’, and as being notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative
intrinsic-reality/ontological-veridicality transcendent
enabling/sublimating/supererogatory-de-mentativity)/memetic-reordering with respect to the
base physical animal selectivity process (genetics) of the human species generational
succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of
notional-firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as
these define mental orientations or registry-worldview teleological-dispositions. Going by the
human ‘institutional-cumulation/institutional-recompose-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>\}’ process
involving variously candored/straightness/prelogism76 and decandored/oblongated/distractive-
alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> mental-
devising-representation of registry-worldviews/dimensions dependent on which registry-
worldview is considered 7 perversion-of-‘reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > or transcendental/superseding; in any given registry-worldview’s social
context, the notion of ‘existential idealism/success’ is averagely viewed invariably as ‘living to
the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the inherent
registry-worldview’ irrespective of whether it is perversion-of-‘reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or
transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then
given that what allows for the institutional-cumulation/institutional-recompose-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>}-process
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal <amplituding/formative> wooden-language<(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of—‘meaningfulness-and-teleology’ of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profoundly applicative enough’ and more or less cultic (available more or less to a
priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling<&in-deferential-formalisation-transference> effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary–as-unenframed/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation}) originary/event –of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-verification transcendental-enabling/sublimating/superroratory-de-mentativity as of phenomenal-abstractionness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> conceptualisation’ is what allows for human individual and collective orienteering–focussing–persisting of construal/conceptualisation by that transcendental-enabling/sublimating/superroratory-de-mentativity (re-originary–as-unenframed/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation}) originary/event –of-prospective-ontology-origination psyche rule to the full exhaustion of what intrinsic-reality/ontological veridicality can avail to humankind as of the-Good/understanding/notional~knowledge-reification–gesturing<&in-prospective_psychologism~apriorising/axiomatising/referencing-
our own de-mentation-\{supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics\} for prospective transcendental possibilities.

Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling-<in-deferential-formalisation-transference> into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology\(^9\)) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology\(^9\)) ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology\(^9\)) ‘redefining the human psychoanalytic-unshackling or registry-worldview
memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) agency towards intemporality/longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions—preconverging-or-dementing—apriorising-psychologism underlying the suprastructural and practical introduction of notional—deprocrypticism postconverging-or-dialectical-thinking—apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity from the superstitious RELIGION, universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional—deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity as nondisjointing is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure—(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence- reflected-‘epistemicity-relativism-determinism’) that successive introduction of more and more ‘realistic’ conceptualisations enable a grander <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating—ontological-contiguity and grasp of its world.

Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of notional—deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity as nondisjointing is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging—impulse/compulsive—dementing /slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional—deprocrypticism dialectical—thinkng—or-postconverging—apriorising—psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting—conviction-as-to-profound—

notional—deprocrypticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism—determinism’—>, in that it addresses the fundamental issue of perversion-of—reference-of-thought—<as-preconvergingly—apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— defective by recognising the reality of human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so—construed-as—from-perspective—ontological-normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of
apriorising–registry to establish that this isn’t subknowledging\textsuperscript{11}-impulse/compulsive-dementing \textit{/slanted/psychopathy} as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing \textsuperscript{11}–apriorising-psychologism

\textsuperscript{11}\textsuperscript{12}perversion-of-\textsuperscript{7}reference-of-thought-\textsuperscript{20}<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{20}by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such ‘notional–deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as with any other institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology\textsuperscript{99}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive)\textsuperscript{77}perversion-of-\textsuperscript{81}reference-of-thought-\textsuperscript{83}<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{99} positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{200}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions \textsuperscript{12}de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is
in-relative-ontological-incompleteness — enframed-conceptualisation as to notional-disjoinedness-as-of-reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation and notional-disjoinedness-as-of-reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution
to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth
insight. However, the latter storying will have to be more deterministic, operant and of aesthetic
applicability, unlike just a simple literary work, with strong existentialism/full-existential-
depth-implications insights with respect to percolation-channelling-<in-deferential-
formalisation-transference> effects as predication/deferred-predication and
application/deferred-application to human and social issues based on
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> conceptual articulation as
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity about the ‘abstract nature
of man’. This will involve ‘creative existentialism (full-existential-depth-implications) storying
construal’ in transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ articulated in a dynamic relationship along the three
pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-
fleeting-logic-reflex-or-escaping-logic in hollow-constituting-<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
looping–set-of-dereifying-hollow-narratives-and-acts’>76-to-last-narrative-wronglyly-allowing-
interlocutors-prelogic-or-conviction-as-to-profound-supererogation96-alignment; temporal-
dispositions (of 50ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)
insane/slantedness integration/conjugation in threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation 96-as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
mental ‘postconverging-or-dialectal-thinking—a-priorising-psycho-linguism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional—deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity). Another ontological element of the perpetuation-of-notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory—de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism—of-social-functioning-and-accordance as the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to
survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposing is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemperoal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or \textsuperscript{103}universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambit of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/\textsuperscript{103}universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality\textsuperscript{98} preconverging–de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/\textsuperscript{103}universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming regarding the \(^3\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accountability as intemporality\(^1\)-skewing (‘intemporality\(^5\)-asymmetric-subsumption-of-temporality\(^5\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) rules/principles’ or notional-deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism—of-social-functioning-and-accordance \(^5\) for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as temporal
directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory~de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by <amplituding/formative-
This leads in the instance of perversion-of-reference-of-thought-to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of categorical-imperatives/axioms/registry-teleology to the entropic preservation of intemporality/intrinsic-reality as validated by amplituding/formative-epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. The referential memetism as suprastructural-meaningfulness implying that meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-reality) and it is grounded on its validation/veridicality by its amplituding/formative-epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored, and then mentally-oblongated/deandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism.
More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory~de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology‘)’s universal projection/intemporality keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternality’ that is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the bigger scheme of things, all the vices-and-impediments of
successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment)/<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicking-ontological-contiguity constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent a recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment–by}–postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing’ and subknowledging” with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress postconverging–de-mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitorsocial-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/notional~knowledge-reification–gesturing-sin-}

prospective_psycho~logism~ic–apriorising/axiomatising/referencing-{of-attendant_ontological-contiguity -=educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment>/<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative– implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, i.e. secondnaturining as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology}’ (informal settings) where the constraining social universal-transparency ~(transparency-of-totalising-entailing-as-to-entailing~amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) (usually introduced in formal settings) is not available. Hence intellectual responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence-disambiguating realism that upholds/preserves intemporality /longness and stifles temporal-dispositions persion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition which then allows for scrutinising and preempting ‘the ignorances/desublimation’/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between
prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional–deprocrypticism and as procrypticism (‘perversion-of–reference-of-thought’as-preconverging–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews/dimensions share the same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality<for-sublimating–existential-eventuating/denouement> of affirmative-and-unaffirmative–disambiguated–‘motif-and:
apriorising/axiomatising/referencing’ that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/ reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology<in-preconverging–existential-extrication-as-of-existential-unthought> of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because
human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/ reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/supplimenting/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity institutionalisation percolation-channelling<-in-deferential-formalisation-transference> mechanism. This ontological insight (transversality)<for-sublimating–existential-eventuating/denouement>~of-affirmative-and- unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing” that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional-deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enables prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus technically, preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding\textsuperscript{21} reference-of-thought (of postconverging/dialectical-thinking\textsuperscript{1}–apriorising-psychologism) about the prior transcended/superseded reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity-and-shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> and go on to be of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} this now shown-to-be-wrong reference-of-thought). Preconverging-or-dementing–apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\textsuperscript{20}–apriorising-
psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \( ^{2} \) reference-of-thought is superseded/transcended by a prospective \( ^{2} \) reference-of-thought as notional–deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising \( ^{1} \) self-referencing-syncretising/mirage that its personhoods- and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical \( ^{3} \) reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity\( ^{4} \), and go on to self-reference-syncretise its transcended/superseded \( ^{5} \) reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/ reference-of-thought will likely shift the \( ^{6} \) reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/ reference-of-thought will be that A is preconverging-or-dementing\( ^{7} \)–apriorising- psychologism and that a germ and biological functioning theory of the human body is the \( ^{8} \) reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to \( ^{9} \) reference-of-thought– categorical-imperatives/axioms/registry-teleology\( ^{10} \), for-intemporal-preservation- entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded \( ^{11} \) reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/supernumerary–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supernumerary–de-mentativity which is rather slow in the making)
shows that it is the crossgenerational habituation by *amplituding/formative-*

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notional-deprocrypticism reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation that will ultimately lead to a shift in reference-of-thought and the correspondingly more profound and grander notional-deprocrypticism ontological-veridicality/ontological-contiguity thereof. Another validation for the preconverging-or-dementing–apriorising-psychologism mental-devising-representation of retrospective/transcended/superseded registry-worldviews/dimensions has to do with the implications of the notions of impression-driven/good-naturedness/wishfulness and the Good/understanding/notional-knowledge-reification–gesturing="in-

prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity” with

entailment”/”amplituding/formative–epistemicity” causality "as-to-projective-totalitative–
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity

mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing–apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-
normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-
mentally-aestheticised~preconverging/dementing –qualia-schema> and hence its preconverging-or-dementing”–apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing”–apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension the-
Good/understanding/notional~knowledge-reification–gesturing,<in-
prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflicatedness –in–{preconverging-disentailment–by}–postconverging
entailment>/<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity
conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-
ness constructs’ are defective is quite simple as it is based on adhering to a registry-
worldview’s/dimension’s institutionalisation temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the” reference-of-thought–’categorical-imperatives/axioms/registry-teleology”
which along the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’> are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in a recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the Good/understanding/notional~knowledge-reification–gesturing~in–prospective_psychologismic-apriorising/axiomatising/referencing–{of–attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging-disentailment–by}–postconverging.
entailment>/<amplituding/ formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-andapriorising/ axiomatising/ referencing–as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/ axiomatising/ referencing—psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the “reference-of-thought—categorical-imperatives/axioms/registry-teleology”,–for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. 
appreciation that an \(\text{amplituding/formative–epistemicity}\) causality \(\text{as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity}\) as to existence-potency \(\text{sublimating–nascence–disclosed-from-prospective-epistemic-digression}\) indicating such a \(\text{perversion-of–reference-of-thought–}\) \(\text{preconvergingly-apriorising/axiomatising/referencing-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\) implies a prospective/transcending/superseding registry-worldview’s/dimension’s new \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\), \(\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}\) to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/notional-knowledge-reification–gesturing\(\text{in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}\) conflatedness \(\text{in–[preconverging-disentailment–by]}\) postconverging–entailment\(\text/\text{amplituding/formative–epistemicity}\) causality \(\text{as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity}\) that carries the mantle of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally \(\text{amplituding/formative–epistemicity}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with the wrong implications of inherently representing the \(\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\), \(\text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}\) of the registry-worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-reality/ontology ontological-normalcy/postconvergence and suprastructural nature as

This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing~apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging—or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/’ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation” initiative/effort’ from the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how perversion-of—reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness’ and not a traditionally naïve ‘wrong hollow-constituting perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of

attendant ontological-contiguity–educed—existentialising/contextualising/textualising-contiguity that is usurpable/impostored by mere-formulaicity—methodologising/mutualising/organising/institutionalising>. This is the veridical ontological depth of mental-devising-representation/psychological-representation/[cumulated/recomposured]-consciousness-awareness-teleology informed by the \( \text{de-mentation} \)\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\}. The institutional-cumulation/institutional-recomposure–\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing.<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as specific successive existentialisms/full-depths-of-existential-implications imply their mental-
devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by \(1^{\text{de-mentation}}\) \(\langle\text{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) wherein the \(1^{\text{de-mentation}}\) \(\langle\text{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) sets prior/transcended/superseded institutional-cumulation/institutional-recomposure-\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’\}> as ‘dialectically-
preconverging-or-dementing\(^{11}\)–apriorising-psychologism’ (mentally-oblongated/decandored-
and-dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding institutional-cumulation/institutional-recomposure-\{as-to–historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’\}> as ‘postconverging-or-dialectical-thinking\(^{11}\)–apriorising-psychologism’/soundness-or-ontological-
good-faith/authenticity\(^{8}\) of reference-of-thought (mentally-straight/candored-and-
dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-
existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\(^^{13}\) as dialectical transformation. However from their intradimensional perspectives as ‘perversion-of-’ reference-of-thought\(^{8}\) \(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle, the preconverging-
or-dementing\(^{11}\)–apriorising-psychologism institutional-cumulation/institutional-recomposure\} \{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
psychologism’/soundness-or-ontological-good-faith/authenticity/of-reference-of-thought
institutional-cumulation/institutional-recomposure-\{(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)\}
teleology and by so doing, to start with, rightfully denying it "reference-of-thought which
then fundamentally collapses its soundness-or-ontological-good-faith/authenticity-of-
reference-of-thought, as the hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> postlogism-or-disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness preconverging-or-dementing–
apriorising-psychologism counts on the natural inclination (as ‘prelogism-as-of-conviction,-
in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-
logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation
mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow
narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the
hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as
‘reference-of-thought and implying the falsely apriorising–registry-elements of its implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology; as being an even grander faulty-mentation-procedure-
deception-or-urge of a registry-worldview’s/dimension’s-uninstitutionalised-threshold–
defect<as-Being-or-ontological-or-existential–defect>’ nature of registry-teleology mental-
devising-representation/mentation, that speaks not only to an act defect but a registry-
worldview/dimension defect. Thus this insight in transcendental analysis is that by its very
nature in that it puts into question ways, assumptions and traditions of thought and practices,
the possibility of truly profound insights that go well beyond more or less platitudes and
inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of
transcendental-meaningfulness–
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhood-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating

\[ \langle \text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \]

projection nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambi of given \(^2\)reference-of-thought–\(^2\)categorical-imperatives/axioms/registry-teleology with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive \[ \langle \text{amplituding/formative–epistemicity}\text{-totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag} \rangle \].

Within all registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-\(\langle \text{as-to-} \text{historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing–}\langle \text{perspective–ontological-normalcy/postconvergence-reflected–} \text{epistemicity-relativism-determinism’}\rangle \)}, there is a convergence that ensures intemporal-preservation-entropy-or-contiguity-or–ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human \(^1\)reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of–\(^1\)meaningfulness-and-teleology\(^1\)/temporality\(^\#\)-potency\(^\#\) perversion-of–\(^1\)reference-of-thought\(\langle \text{as-preconvergingly-}

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \rangle \) (wherein ‘ontological/intemporal \(^1\)reference-of-thought and meaningfulness’
coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry (categorical-imperatives/axioms/registry-teleology) establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting-conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism or perversion-of- reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > when we are of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology -in-preconverging-existential-extrication-as-of-existential-unthought) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation wherein a common apriorising-registry of interlocution is already established, there is no logical-basis/logic-as-derived-from—transversality <for-sublimating–existential-eventuating/denouement> of affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing > for one apriorising-registry disposition as a prospective/superseding/transcending reference-of-thought like a positivistic registry-worldview to convince another apriorising–registry
disposition as a prior/superseded/transcended reference-of-thought like a non-positivism/medievalism registry-worldview that it is the former’s reference-of-thought that is sound, other than for the fact that its better amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing-, for-explicating-ontological-contiguity will in the middle to long-run be untenable with respect to the latter thus ‘collapsing’ it; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking –apriorising- psychologism’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing –apriorising-psychologism’, so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation –as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’. Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/ reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/ reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology of a positivistic
meaningful-frame), and it is purely the causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axiomsregistry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> (aetiological causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to attendant-ontological-contiguity-<deduced–existentialising/contextualising/textualising-contiguity> with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation since its apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are ontologically-veridical, which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity of reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’. - As the ‘consciously-slanting-{whether-psychopathic-or-other-postlogic}-temporal-disposition’ disposition which as of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–attendant-intradimensional”–prospectively-disontologising–preconverging/dementing – apriorising-psychologism> or formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)” (based on ontologically non-veridical reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation since the implied slanting apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought (perversion-of–reference-of-thought) as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing–apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted-
ignorance/affordability/opportunism/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-{by-their-specific-conjugations-to-the-slanthing/postlogism} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation since their slanting/postlogism -induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical reference-of-thought ( perversion-of- reference-of-thought as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing apriorising-psychologism. As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or uninstitutionalised-threshold) as rather hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, and requiring the
dialectical-thinking\textsuperscript{21}–apriorising-psychologism'). By ‘reflecting a preconverging-or-dementing\textsuperscript{22}–apriorising-psychologism

placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}> defective \textsuperscript{8}\ reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and failing/not-upholding-\textsuperscript{-as-of-apriorising/axiomatising/referencing}> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity\textsuperscript{8} -\textsuperscript{-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema}, and in so doing keeping the ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity\textsuperscript{10}’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending \textsuperscript{8}\ reference-of-thought that re-establishes ontological-contiguity\textsuperscript{7}/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness ’/deconstruction in upholding the ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’; the implication is that the \textsuperscript{<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure\textsuperscript{-as-to_ historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–`epistemicity-relativism-determinism’>> are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}> and upholding ontological-reconstituting–as-to-conflatedness\textsuperscript{11} as ontological-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–of-meaningfulness’* which refers to how on the one hand from a suprastructuring construal-{as-of-’perversion-and-derived- perversion-of- reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–as-to-uninstitutionalised-threshold -self-referencing-syncretising–and–
subtransversality-<in-desublimating–existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing’-and-’corresponding-ontological-reconstituting–as-to-
conflatedness –of-veridical- reference-of-thought-as-prospective-
institutionalisation/supratransversality-<in-sublimating–existential-
eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing’) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity’ -
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology} by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation insight, the psychopath/postlogic-character is contextually in vague-rhyming-
or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging as of in—compulsing–
nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;–in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> or postlogically from social occasions
and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal
{as-of-’perversion-and-derived- perversion-of- reference-of-thought<-as-preconvergingly-

apriorising/axiomatising/referencing’-\(\text{–and–corresponding-ontological-reconstituting–as-to-}

conflatedness \(\rightarrow\) of-veridical- reference-of-thought-as-prospective

institutionalisation/supratransversality-\(<\text{in-sublimating–existential–}

eventuating/denouement}>\text{–of-motif-and-apriorising/axiomatising/referencing’})

delineating

existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-

contiguity \(\rightarrow\) -educed–existentialising/contextualising/textualising-contiguity

reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology

by \(\rightarrow\) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-

conceptualisation insight, in postlogic-backtracking-\(<\text{iterative-looping–‘set-of-dereifying-}

hollow-narratives-and-acts’}\(\rightarrow\) by its slantedness-of-meaningfulness as ‘relevant-occasions-of-

opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-
hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that
they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or
‘so-called principles’ that are actually fallacious since such arguments cannot truly be of
entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-

completeness} \text{ as they require that others do not act likewise as the psychopath/postlogic-

character or their implications should be limited to a given target or targets and not be implied}
as totalisingly-entailing, as the fundamental teleology\(^{12}\)/purpose for articulating them is not
intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further
suprastructuring construal\(\rightarrow\text{of–‘perversion-and-derived–perversion-of- Reference-of-}

thought-<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\(\rightarrow\) as-to-
supererogation as-to-'attendant-intradimensional'-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism> reflection of both the
(postlogic-backtracking:<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>)
psychopathic/postlogic-character and by extension the (conjoining-looping-set-of-narratives)
interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are
involved in the perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ of positivistic-meaningfulness or procrypticism, and beyond just procrypticism, with regards to perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ of all institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) in all registry-
worldviews/dimensions (given that postlogism as disontologising-perverted-outcome-sought-
preamon-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness is behind all registry-
worldviews/dimensions perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ whether instigated from a physiological condition or not). This ‘postlogic
denaturing of temporal-dispositions individuations ontological-performance-<including-
virtue-as-ontology> as conjugated-postlogism’ is so-inherently linked with the registry-
worldview uninstitutionalised-threshold associated with perversion-of- reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ in-recurrent-utter-
uninstitutionalisation, perversion-of- reference-of-thought<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >—of-base-institutionalisation or ununiversalisation, perversion-of-
reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >—of-universalisation
or non-positivism/medievalism, and perversion-of- reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of their respective meaningfulness and corresponding reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation in accordance with human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. Without the
operational technique of ‘Différance-existential-transitory-articulation-of-the-protration-of-
perversion-of- reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of meaningfulness’, the psychopathic/postlogic-character and its
interlocutors will, going by the supplanting—conviction-as-to-profound-supererogation —of—
‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as
being in ontological-contiguity/ontological-veridicality instead of being of notional-
discontiguity/epistemic-discontiguity <shallow-supererogation of-mentally-
aestheticised—preconverging/dementing —qualia-schema> of
technique is a proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ (with the text, from an overall insight of presence and absence metaphysics, rather construable as ontological meaningfulness, with the implication that there is no meaningfulness that is not in ontological-veridicality/ontological-contiguity, or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology’ or mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising of reference-of-thought—categorical-imperatives/axioms/registry-teleology without considering whether these are in intemporal-preservation-entropy-or-contiguity—or–ontological-preservation in the very first place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought) hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (to the reference-of-thought—categorical-imperatives/axioms/registry-teleology but failing/not-upholding-as-of-apriorising/axiomatising/referencing to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging and implying wrongly they are in a state of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking—aspriorising-psychologism (be it implied bad or good
supplanting–conviction-as-to-profound-supererogation —of- ‘attendant-intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologism, to falsely initiate the
‘implicationation-of-notion-of-agreement-or-disagreement’ as logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue
rather than the more profound issue of perversion-and-derived—perversion-of-
reference-of-thought—<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) in lieu of their true
veridical state of being in a state of threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation <as-to- ‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism> (which speaks of
perversion-of—reference-of-thought—<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > with the corresponding need rather for a ‘Différance-disambiguation-of-
ontologically-veridical–meaningfulness-and-teleology’), and thus wrongly eliciting that they
are in a state of ‘postconverging—or-dialectical-thinking—apriorising-psychologism’ whereas in
veridicality they are in a state of preconverging—or-dementing —apriorising-psychologism and
thus dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal
{as-of–perversion-and-derived—perversion-of—reference-of-thought—<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >—as-to-uninstitutionalised-threshold —self-referencing-syncretising—and—
subtransversality—<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’—and—‘corresponding-ontological-reconstituting—as-to-
conflatedness—of-veridical–reference-of-thought-as-prospective-
institutionalisation/supratransversality—<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’} delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity

reification_or_intrinsic-reality-ontological-coherence_or_superseding–oneness-of-ontology

by

institutionalisation/supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity—educed–existentialising/contextualising/textualising-contiguity—
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology

by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation insight’ as allowed by the technique of the ‘Différance-existential-transitory-
arbitrations-of-the-protraction-of-‘perversion-of‘reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—of-meaningfulness’ enables the disambiguation of the appropriateness of
reference-of-thought/apriorising–registry–wordview into the shortnesses-of-register-of-
meaningfulness/temporal-dispositions and longness-of-register-of-meaningfulness/intemoral-
disposition; as the suprastructurings construals(as-of–perversion-and-derived–perversion-of-
reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—uninstitutionalised-threshold
-self-referencing-syncretising–and–subtransversality<in-
unsublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’–and–‘corresponding-ontological-reconstituting–as-to-
confatedness—of-veridical–reference-of-thought-as-prospective-
institutionalisation/supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’)” delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity—educed–existentialising/contextualising/textualising-contiguity—
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology

by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation insight of essence-of-meaningfulness keeps/upholds the ‘superseding–oneness-of-ontology’ in ontological-contiguity/ontological-veridicality and consequently is ‘postconverging–or-dialectical-thinking’–apriorising-psychologism’ unlike a ‘static or abstract unsound/virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference state of essence-of-meaningfulness’, which doesn’t keep/uphold the ‘superseding–oneness-of-ontology’ existentially and thus is of notional-discontiguity/epistemic-discontiguity/postconverging–or-dialectical-thinking–apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought–categorical-imperatives/axioms/registry-teleology(by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-as-of-perversion-and-derived–perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-to-uninstitutionalised-threshold-self-referencing-syncretising–and–subtransversality-in-desublimating–existential-eventuating/denouement–of-motif–and-apriorising/axiomatising/referencing’–and–‘corresponding-ontological-reconstituting–as-to-conflatedness-of-veridical–reference-of-thought-as-prospective-institutionalisation/supratransversality-in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity→educed–existentialising/contextualising/textualising-contiguity→-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness→—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity→of→reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity→of→reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity→of→reference-of-thought do protract and an ignorant prelogism→as-of-conviction,-in-profound-supererogation→<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism→-as-of-conviction,-in-profound-
supererogation\textsuperscript{10} \textsuperscript{- existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{10} on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting\textsuperscript{12} \textsuperscript{- as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\textsuperscript{12} or \textsuperscript{12}conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking\textsuperscript{12} \textsuperscript{- iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}. This is known as postlogism\textsuperscript{17} or preconverging-or-dementing\textsuperscript{17} -integration or compulsive-slanting—preconverging-or-dementing\textsuperscript{20} -apriorising or conjugated-postlogism\textsuperscript{20} (whether conjugated to in \textsuperscript{20}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to- reference-of-thought\textsuperscript{10} \textsuperscript{- of-apriorising/axiomatising/referencing\textsuperscript{10} and once it is induced by ignorance it leads to an undermining of ‘deductive social\textsuperscript{10} universal-transparency\textsuperscript{10} ⟨transparency-of-totalising-entailing,-as-to-entailing\textsuperscript{- amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ \textsuperscript{10} at ‘uninstitutionalised-threshold\textsuperscript{10}’ of registry-worldviews, with subsequent conjugating\textsuperscript{5} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{77} -integration is derived from the psychopath’s initiated postlogism\textsuperscript{77} in hollow-constituting\textsuperscript{8} \textsuperscript{- as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} and goes on to lead to social
psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of- perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought and preconverging-or-dementing—apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity—of—reference-of-thought and ‘postconverging-or-dialectical-thinking—as-apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism as prelogism —as-of—conviction,-in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of
disambiguating-and-establishing the existential-contextualisation of the various characters-states-of-minds/the various characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism), intemporal-dispositions or postlogism compulsive-slanting—preconverging-or-dementing apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-intemporality or fail-intemporality /temporality as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality /longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of
intemporality\footnote{\textsuperscript{34}} may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or seconddnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality /temporality\footnote{\textsuperscript{9}}); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional~firstnaturedness—temporal-to-intemporal-dispositions-\footnote{\textsuperscript{52}}<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as shortness-of-register-of—\footnote{\textsuperscript{56}}meaningfulness-and-teleology\footnote{\textsuperscript{99}} to longness-of-register-of—\footnote{\textsuperscript{56}}meaningfulness-and-teleology \footnote{\textsuperscript{99}}, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporality\footnote{\textsuperscript{34}}-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality over failing-intemporality /temporal-dispositions of postlogism\footnote{\textsuperscript{77}}-slantedness (postlogism\footnote{\textsuperscript{77}}-as-\footnote{\textsuperscript{74}}perversion-of-\footnote{\textsuperscript{83}}reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>_instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect–of–\footnote{\textsuperscript{54}}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold \footnote{\textsuperscript{92}}—defect-<as-Being-or-ontological-or-existential–defect>, and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just attendant). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-contiguity’ not only in terms–as-of-axiomatic-construct of failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence⟨implicated-epistemic-veracity-of-nonpresencing–<perspective–ontological-normalcy/postconvergence⟩⟩/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation to the postlogic compelling–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturulation-or-temporal-endemisation and leading to

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’ (uninstitutionalised-threshold\(^{02}\) or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) the (postlogic) perversion-of-‘reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \Rightarrow \)
of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > necessarily imply a
dialectical situation between two ontological-references with the one being
prior/transcended/superseded and the other prospective/transcending/superseding. It is
important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor, the ontological-contiguity —of-the-
human-institutionalisation-process“ where this is skewed (‘intemporality”-asymmetric-
subsumption-of-temporality”’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity) by deferential-
formalisation-transference towards the intemporal (intemporalisation) is actually an artifice
(artificial conceptualisation) that is habituated for its relative positive-opportunism—of-social-
functioning-and-accordance with regards to the cross-section of human interest in the middle
to long run construed as of de-mentation—(supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics). However, no institutionalisation
construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity alienating ‘present as prior/transcended/superseded ontological-reference
conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference
conceptualisation’, has ever been acquiesced to socially without resistance even in instance
induced by diffusion involving the power dominance of one cultural entity over another, with
such resistance being at least in the short-term of a covert nature and of a
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger
where transcendental institutionalisation is implied within a same cultural entity. Thus it might
just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusional dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at
uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sUBLIMITY/sublimation/supercRogatory—de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional~deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, how
temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-in-differential-
formalisation-transference and how transcendental ideas are taken up over time and induce
untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-
opportunism—of-social-functioning-and-accordance in the short run and secondnaturing in
the middle to long run construed as of de-mentation-(supererogatory-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The fact is that
while the social-construct is by and large a conceptualisation that determines individuals
possibilities, the reality is equally that the social-construct does have ‘powerful channels’ that
enable individuals to drastically redefined what is the social. The individual, it is often ignored,
is an abstract-atomic-social-construct, as in the individual is priorly implied in the social,
beyond just in terms—as-of-axiomatic-construct of social aggregation in implying a
meaningfulness and value-reference construct relationship to the abstract summative social.
Such insight on the nature of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity will certainly highlight why the
Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect
contributing in transforming medieval European societies mindsets into a positive worldview
by cynically putting together all the positive knowledge they could muster and disseminating it
throughout Europe, and so over the forces of obscurity of the days who understood the
implications of such a venture. The fact here as well as with all issues of perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (by the prior relative-
ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation’-as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism’, as-it-is-thus-‘in-
wait’-for perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >--or-temporal-preservation-as-pseudointemporaliteit-preservation, say of a
medieval mindset/ reference-of-thought with respect to a prospective positivistic mindset, as
implied by ontological-normalcy), is that there was obviously no mutually common/same
reference-of-thought between the Encyclopédistes as positivists and many in the medieval
establishment as non-positivists for any mutually intelligible logical exercise. But rather it was
a case of transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-
and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ wherein
the <amplituding/formative–epistemiciteit>causality ~as-to-projective-totalitative–implications-
of-prospective– nonpresencing,-for-explicating-ontological-contiguity of positivistic
meaningfulness over non-positivism/medievalism ontologically imposed the positivistic
reference-of-thought, as the former elicits untenability/internal-contradiction/internal-
incoherence/institutional-constraining in the latter as well as its relative positive-opportunism—
of-social-functioning-and-accordance from its relative ontological effectiveness such that it
ends up being secondnatured further by percolation-channelling<in-deferential-formalisation-
transference>. Insightfully, in an intellectual conceptualisation exercise which, though
conceptually contiguous, and while not necessarily implying similar dramatisation, in addition
to its relatively diffuse implications in the sense of the contention being rather about human-
mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently
less dramatic, at least as of its apparent negative social consequence given it is so focussed on
human individuations as atomic-level point-of-departure of transformation but rather finding its
radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>}) emancipation of the positive/procryptic
human, and as with all other institutionalisations, it is thus not an issue that
notional-deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-in-deferential-formalisation-transference thereof, as an objectively engaged intellectual/emancipating exercise. - As the above circularity/recurrence/repetition/repeatability of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect reflected/perspectivated as the 


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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{2}\textsuperscript{-}or-temporal-preservation-as-pseudointemporality\textsuperscript{2}\textsuperscript{-}preservation, in need for ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This is the reason why the registries of the dialectically/contendingly-out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism \textsuperscript{3} (the-\textsuperscript{4} perversion-of\textsuperscript{5} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{6},–of-our-positivism-construed-from-a-prospective-\textsuperscript{6} reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity–of-reference-of-thought’ \textsuperscript{6}<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–\{by-a-renewing-of-\textsuperscript{6} apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology \}, in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{7}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{8} as effectively preconverging-or-dementing\textsuperscript{9}–apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{10} of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking\textsuperscript{11}–apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, \textsuperscript{12}universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism\textsuperscript{13} and conjugated-postlogism\textsuperscript{14}/preconverging-or-
dementing\textsuperscript{20}-integration leading to temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional\textsuperscript{7}/maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{92}—unenframed-conceptualisation; contextually it explains incidental occasions of \textit{perversion-of-} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\textsuperscript{12}-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness\textsuperscript{90}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>}, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}, or-temporal-preservation-as-pseudointemporality\textsuperscript{12}-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness\textsuperscript{90}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>}, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}, or-temporal-preservation-as-pseudointemporality\textsuperscript{12}-preservation, with respect to ontological-normalcy, and transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure\textsuperscript{<as-to-}historiality/ontological-
eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'⟩ as of ‘diminishing–human-epistemic-abnormalcy-or-preconvergence’ so that the perspective is one of ‘abnormalcy’, such that the mindset/reference-of-thought in no institutionalisation including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold, thus being falsely ‘dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior registry-worldviews/dimensions had been thus-construed in succession to deliver its own; thus speaking of an ‘ontological-bad-faith/inauthenticity’ for the prospective possibilities of the future. - As it is important to grasp that the postlogic/psychopathic characters instigation of conjugated-postlogism/preconverging-or-dementing-integration in the other temporal-dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing–apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-intradimensional'-prospectively-

\textit{disontologising–preconverging/dementing –apriorising-psychologism}> (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s
instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \>
instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \>
in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrypticism at its human limited-mentation-capacity-deepening registry-worldview/dimension-level as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \>
consciously-or-unconsciously/wittingly-or-unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity ~shallow-supererogation ~of-mentally-

aestheticised-preconverging/dementing ~qualia-schema~ speaking of epistemic-decadence (postlogism~). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality~shortness with human temporality~. Intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview.

The vocation of the intemporal-disposition (intemporality /ontological-construct/longness-of-register-of—as-to-meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality~) is ‘necessarily escalated ontologically at a humanity-at-large scale of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–
apriorising/axiomatising/referencing'-logical-dueness-or-disontologising-perverted-outcome-
sought-precedes-existentially-veridical–"attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness
perversion-of-"reference-of-thought</as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (whether instigating
from physiological or enculturated basis) being incidental phenomena (associated with human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence’—existentialism-form-factor) emphasising the more fundamental
issue of the dialectic implicited in human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and with this dialectic being the
‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all
issues of ontological-or-existential-defect/registry-defect/
perversion-of-"reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/transcendental-
dialectic going by a ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology’. This differs from issues in relation with existentially
veridical logical-dueness and from thence enabling the construing of relevant soundness or
unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation that ‘comes only after the notion of a sound
reference-of-thought is established in the first place’ and are intradimensional, and doesn’t
put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-
reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-
ontological-good-faith/authenticity-of-"reference-of-thought-or-soundness-of-mind/registry-
worldview, and furthermore are grounded on a same/common reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism\textsuperscript{77} phenomenon (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) like a psychopathic disposition is not the causation of a reference-of-thought perversion-of-reference-of-thought<br>nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, then what is its relevance and pertinence? The fact is with or without postlogism\textsuperscript{77} including psychopathic individuations, human limited-mentation-capacity-deepening\textsuperscript{73} warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity–or-ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102} that correspondingly mark the successive uninstitutionalised-threshold\textsuperscript{102} states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness\textsuperscript{83}-induced,-
<‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’>-\textsuperscript{96}<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, as-it-is–thus–‘in-wait’–for- perversion-of-‘reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-
preservation-as-pseudointemporality\textsuperscript{52}-preservation, (ontological-completeness-of-‘reference-of-thought involving institutionalising, universalising, positivising and deprocrypticising, with notional–deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant–(as-of-the-more-profound-construal-of attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity <reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought>-
devolving-as-of-instantiative-context> all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory–dementativity will be more straightforward, direct and definite from the prior preconverging-or-dementing–apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality–preservation once social universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ and what is preconverging-or-dementing–apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation distorting effect including psychopathic which renders establishing social

universal-transparency

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such perversion-of reference-of-thought-as preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogismmental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) takes the form of ‘denaturing postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts’ with ‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as ‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/sup ererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations). This in turn induces ‘conjoining looping narratives of flawed-existential-elevation-of reference-of-thought as conjugated-postlogism /preconverging-or-dementing-integration-of-temporal-dispositions in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
endemisation-effect). Thus strengthening the temporality\(^9\)/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism\(^7\)-slantedness/\(^8\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^9\) reference-of-thought-\(^9\) devolving ontological-performance\(^9\) -\<including-virtue-as-ontology\> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{10}\)–defect-\<as-Being-or-ontological-or-existential–defect\> \(^{11}\) when these become temporally-preservational-as-pseudoimportality\(^9\)-preservation as of the circularity/recurrence/repetition/repeatability\(^{10}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\(^9\)-educed–existentialising/contextualising/textualising-contiguity\(^{10}\)-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology \(^{11}\) in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus defining the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{12}\)–\<as-to–‘attendant-inradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\>’ (as the uninstitutionalised-threshold \(^{12}\) as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social \(^{10}\) universal-transparency \(^{11}\)-(transparency-of-totalising-entailing,-as-to-entailing-\<amplituding/formative–epistemicity\>-totalising~in-relative-ontological-completeness ) and untenability/internal-contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, breaking the temporal-dispositions acts-execution/logical-processing defects that had become registry-worldview’s/dimension’s-
uninstitutionalised-threshold \(^0\) – defect, as Being-or-ontological-or-existential-defect\(^3\) by temporal-preservation-as-pseudointemporality\(^2\) – preservation as of the circularity/recurrence/repetition/repeatability\(^0\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\(^0\) – induced existentialising/contextualising/textualising-contiguity – reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^4\) due to relative-ontological-incompleteness\(^8\) – induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^0\) – as-to–‘attendant-intradimensional’–prospectively disontologising–preconverging/dementing – apriorising-psychologism\(^8\), as it is thus – ‘in-wait’ – for perversion of reference-of-thought–as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^0\), – or temporal-preservation-as-pseudointemporality – preservation. Of course, in registry-worldview terms it’s more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold\(^0\) level. Basically, by blurring (by way of hollow-constituting – as-disjointed-misappropriation-of-meaningfulness-and-failing intemporal-preservation in-iterating alterations or slanting) the notion that a reference-of-thought is preconverging-or-dementing\(^0\) – apriorising-psychologism given it relative-ontological-incompleteness – induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation – as-to–‘attendant-intradimensional’–prospectively disontologising–preconverging/dementing – apriorising-psychologism\(^8\), as it is thus – ‘in-wait’ – for perversion of reference-of-thought–as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^0\), – or temporal-preservation-as-pseudointemporality – preservation, postlogism\(^7\) induces temporal-preservation by circularity/recurrence/repetition/repeatability\(^1\)
of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold ⁰⁻ⁿᵈ⁻<as-Being-or-ontological-or-existential–defect> ⁵⁵ by temporal-preservation as of the circularity/recurrence/repetition/repeatability ⁵⁻ⁿᵈ⁻<as-Being-or-ontological-or-existential–defect> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological-contiguity –reduced-existentialising/contextualising/textualising-contiguity –reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology ⁷⁻ⁿᵈ⁻<as-Being-or-ontological-or-existential–defect> in principle. postlogism ⁷⁻ⁿᵈ⁻<as-Being-or-ontological-or-existential–defect> compulsing–nonconviction/madeupness/bottomlining

meaningfulness-and-teleology\(^9\) in arrogation (at individuation-level relative-ontological-incompleteness\(^5\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)-as-to–‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\(^8\), as it is thus–‘in-wait’-for- perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\),–or-temporal-preservation-as-pseudointemporality –preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of pseudointemporality\(^2\), for pathological reasons, as it takes a faulty-mentation-procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as being deterministic of how others will act’, such that this is actually part and parcel of its developmental psychology. While other temporal-dispositions individuations come to pseudointemporality\(^2\) by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-consciously-expeditiously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation. postlogism\(^7\)-as-of- compelling–nonconviction/madeupness/bottomlining\(\)
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
disontologising–preconverging/dementing –apriorising-psychologism>’-threshold (as-it-is–
thus–‘in-wait’-for-26 perversion-of-87 reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥-or-temporal-preservation-as-pseudointemporality52 -preservation), such that equally temporal-dispositions are effectively in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ≥<as-to–‘attendant–
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness\(^8\)-induced,\(^-\)‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)-\(<as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ~apriorising-psychologism>-\(^-\)-threshold (as-it-is-thus–‘in-wait’-for-\(^\)\(^7\)\(^-\)perversion-of-\(^\)\(^8\)\(^-\)reference-of-thought\(<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)–or-temporal-preservation-as-pseudointemporality \(\geq\)-preservation) the human mindset/\(^-\)reference-of-thought (medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\(^9\)-\(<in-preconverging–existential-extrication-as-of–existential-unthought>-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing \(^9\)–apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold \(^0\) or relative-ontological-incompleteness\(^8\)-induced,\(^-\)‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\)-\(<as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ~apriorising-psychologism>-\(^-\)-threshold (as-it-is-thus–‘in-wait’-for-\(^\)\(^7\)\(^-\)perversion-of-\(^\)\(^8\)\(^-\)reference-of-thought\(<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)–or-temporal-preservation-as-pseudointemporality \(\geq\)-preservation), its disposition for temporal-preservation-as-pseudointemporality \(\geq\)-preservation (whether instigated postlogicly or arising from enculturated-postlogism\(^7\)) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing \(^9\)–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness\(^8\)-induced,\(^-\)‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation (as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism)

(as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, or-temporal-preservation-as-pseudointemporality, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ (as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism)-threshold will reflect as of preconverging-or-dementing –apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/ reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/ reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/ reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/ reference-of-thought with respect to notional–deprocrypticism mental-dispositions’ as from the notional–deprocrypticism perspective. (This preconverging-or-dementing –apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing –apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics
intemporal-preservation of reference-of-thought–categorical-imperatives/axioms/registry-teleology of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing apriorising-psychologism, as-it-is-thus–‘in-wait’–for–perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation–or-temporal-preservation-as-pseudointemporality–preservation, inducing new derived–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing apriorising-psychologism’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing apriorising-psychologism’ social constructions of meaningfulness that are veridically-unreal. These derived–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-
manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold (however nefarious the consequences from an ontological-
normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}. It is more likely that in this regard, more likely than not perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is rather prone to apprehend and deal with perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing
(‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (from shortness-of-register-of-‘meaningfulness-and-teleology’ to longness-of-register-of-‘meaningfulness-and-teleology’) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the trascendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recomposure/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal preconverging-de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn’t actually preempt but fails the ‘universal resolution of temporal-preservation-as-pseudointemporality-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality/shortness with respect to perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in all the registry-worldviews/dimensions (institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-
reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation) (as longness-of-register-of-‘meaningfulness-and-teleology’) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/’disjointedness-as-of-reference-of-thought’ ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation of formal constructs is all about construing human
transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality/utter-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness\textsuperscript{89}–induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{86} <as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{8}’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising-reference-of-thought-elements/apriorising–registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{8}), and so beforehand/as-of-a-priori even without the instigating effect.
of any perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation like postlogism /psychopathy; such that such temporal/incremental/‘disjointedness-as-of’ reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting-parsimony-as-of-

shoddiness-and-incompleteness-to– meaningfulness-and-teleology) even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-

incompleteness-to– meaningfulness-and-teleology) disruption of formal effectiveness).

Abstractly maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of–

meaningfulness-and-teleology and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is actually the drive for transcendence-and-

sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically-

<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-

institutionalisation-process successive institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–

ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}, with human ontological development from ‘shallow limited-mentation-capacity—{as of relative

apriorising/axiomatising/referencing—{of attendant–ontological-contiguity-educed—

existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–
entailment\rangle to deeper limited-mentation-capacity\{as of relative
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \} — conflatedness \{in –\{preconverging-
disentailment –by\} — postconverging-entailment\} reconstrual/reconceptualisation’ and hence it is
ontologically-contiguous as a virtue construct that is self-sustaining. maximalising-
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as such
is the mental-disposition to uphold ‘imbricatedness/threadedness/recomposuring as of
attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-
contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness — of-
reference-of-thought— devolving-as-of-instantiative-context\} as to existence-
potency — sublimating—nascence,-disclosed-from-prospective-epistemic-digression — rules-of-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking — reference-of-thought in relative-ontological-completeness as depth-of-
ought’) as ‘shallow limited-mentation-capacity\{as of relative
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \} — constitutedness \{in \{preconverging-
entailment\} — to deeper limited-mentation-capacity\{as of relative
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \} — conflatedness \{in \{preconverging-
disentailment –by\} — postconverging-entailment\} — diminution — diminishing—human-epistemic-abnormalcy-or-preconvergence avails for the
development of reference-of-thought in construing intrinsic-reality/ontology, by its very
intemporal/longness-of-register-of— meaningfulness-and-teleology principle-driven nature;
hence it thus regenerates new reference-of-thought—categorical-imperatives/axioms/registry-

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teleology\textsuperscript{9}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to match developing ‘shallow limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}\}—constitutedness\{in preconverging entailment\} to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}\}—conflatedness \{in \{preconverging disentailment–by\}–postconverging entailment\}\}/relative-ontological-completeness /diminishing–human-epistemic-abnormalcy-or-preconvergence\}. Whereas \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere-formulaicity<-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>) and thus \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality /longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from ‘shallow limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}\}—constitutedness\{in preconverging entailment\} to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}\}—conflatedness \{in \{preconverging disentailment–by\}–postconverging entailment\}\}/relative-ontological-completeness /diminishing–human-epistemic-abnormalcy-or-preconvergence\} elicits, and in lieu it is rather of a temporality\textsuperscript{7}/shortness reflex mental-disposition such that correspondingly developed \textsuperscript{7} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
mentativity. Basically, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existing-elevation-of-reference-of-thought. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology grasp of the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-teleology /teleological-differentiation involving rather a ‘continuous maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity/{as of relative apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment by}—postconverging-entailment} arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is a change of human <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling>{by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology}
enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of\textsuperscript{55} reference-of-thought-as-of\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold \textsuperscript{92} due to human limited-mentation-capacity-deepening \textsuperscript{55}, as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation emerging-through, just as is universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional–deprocrypticism over procrypticism; as a \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation process in the recomposuring accrual of human `shallow limited-mentation-capacity\textsuperscript{(as of relative apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{11} in \textsuperscript{12} preconverging-entailment) towards deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—conflatedness\textsuperscript{11} in \{preconverging-disentailment-by\} \textsuperscript{12} postconverging-entailment) wherein the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{13} is rather construed as of `imbricatedness/threadedness/recomposuring as of \textsuperscript{attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity} <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ providing existential-context
<reifying-or-elucidating-of-prospective-relative-ontological-completeness —of— reference-of-
thought— devolving-as-of-instantiative-context> as to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—ontologically-same-existential-reality’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening needs to grasp imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness —of— reference-of-
thought— devolving-as-of-instantiative-context> as to existence-potency ~sublimating—
nascence, disclosed from prospective epistemic digression—rules of apriorising/axiomatising/referencing that further epistemically unconceal the very ontologically same existential reality, as a priori over any subsequent elaboration as to mere extrapolating/constituting/abstracting/deducing/inferring of elucidation outside—attendant ontological contingency—educed existentialising/contextualising/textualising contiguity for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological normalcy/postconvergence with respect to human existential reference/existential tautologisation pivoting to ontology/ontological veridicality speaks of a ‘decentering’ to the prospective ontological construct that maximalising recomposuring for relative ontological completeness—unenframed conceptualisation effectively enables by placeholder setup/mental devising representation mentation/consciousness awareness teleology rescheduling (as it perpetually recomposes to the intemporal as the relative absolute in value and ontology) over incrementalism in relative ontological incompleteness—enframed conceptualisation which wrongly falls back to the relatively limited mentation capacity deepening of the temporal presencing as if definitely set in wrongly construing it as the relative absolute reference of thought. Insightfully with respect to the notion of maximalising recomposuring for relative ontological completeness unenframed conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality / longness that is further summonable in improving the law with human ‘shallow limited mentation capacity as of relative
formalisation-transference. The notion of intersolipsism is actually the notional validation of the solipsistic argument as it frames the question in the right manner, that is, inversely (contrary to the traditional philosophical framing of the solipsism question, which by so doing naively and wrongly implies that ‘individuals precede and/or are in supposedly in existence in existence’ upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in existence which subsumes their individuality and projecting of the same about others in an intersolipsistic recognition arising from individuals’ own solipsistic insights of predication-and-projection as so-reflected as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘herein-specifically-
relevant—human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation}), since it priorly implies existential emanance-or-becoming validated by <amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity about a superseding—oneness-of-
ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression (however effective—as-solipsistically-intemporal or ineffective-as-
solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of ‘human condition of perceived ontological appropriateness/veridicality’ irrespective
of whether it can be said of such perception as being objectively right or wrong going by inherent ontological-veridicality. So solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality to solipsistic-intemporality and as such solipsism as of solipsistic-intemporality is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional~deprocrypticism mindset in enabling the most elaborate transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional~knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of–meaningfulness-and-teleology\(^{(9)}\) relative to temporality/shortness-of-register-of–meaningfulness-and-teleology\(^{(9)}\) as to the child’s underlying ‘conception of the ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming’, further explaining in the bigger picture why maximalising-recomposuring-for-relative-ontological-completeness\(^{(7)}\)~unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\(~\text{<implied—self-assuredness-of-ontological-good—}\)
each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our ‘meaningfulness-and-teleology’ within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism at uninstitutionalised-threshold. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity-postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality as of amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-
of-existential-reality> as of <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human) with other humans from whence the existential
specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural
context and increasingly in a globalised world social trends of all sorts whether fashion,
cultural, educational, intellectual, political, environmental, social media, etc. are now critical
determinants of its subjective and intersubjective \[6^{meaningfulness-and-teleology}]. Supposed
again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up,
wherein as of the relative-ontological-incompleteness\[7\] of reference-of-thought implied
beyond-the-consciousness-awareness-teleology \[in-preconverging–existential-extrication-as–
of-existential-unthought> of the registry-worldview/dimension, it is a generalised certainty that
sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \[as-to–'attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\[x\] at their non-positivism uninstitutionalised-threshold \[\]). This conception speaks
of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a
\[amplituding/formative\] wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>\) human
condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the
‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity
conceptualisation/construal can be implied as well as of ‘<amplituding/formative> wooden-
language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrysticism) with respect to their respectively relative-ontological-incompleteness\footnote{reference-of-thought implied uninstitutionalised-threshold}. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,’-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\footnote{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing.-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology\footnote{-<in-preconverging–existential-extrication-as-of-
existential-unthought> as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-
veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold (which is obviously fallacious, as it is ‘the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality} as of {amplituding/formative–epistemicity} causality \textit{as-to-projective-totallitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity {amplituding/formative} wooden-language-{imbued—averaging-of-thought-\textit{as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology} \textit{as-of—'nondescript/ignorable–void ‘-with REGARDS-To-prospective-apriorising-implications}} mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance \textit{\langle\textit{including-virtue-as-ontology}>,} is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\textit{\langle\textit{supererogatory—de-mentativity hence implicated}}, the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality\textit{\langle\textit{/shortness as ignorances/desublimation, so-construed as ‘knowledge-notionalisation’}) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion\textit{\langle\textit{as-to-depth-of-ontologising-development-as-infrastructure-of—} \textit{meaningfulness-and-teleology} \textit{\langleof prospective notional-deprocrypticism registry-worldview institutionalisation. For instance, the concepts of apriorising/axiomatising/referencing-{of-}}
attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment, first-level presencing—absolutising-identitive-constitutedness, second-level presencing—absolutising-identitive-constitutedness, third-level presencing—absolutising-identitive-constitutedness and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment by}—postconverging-entailment of temporal-to-intemporal individuations as of reference-of-thought—prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome—arrived-at to threshold-of-nonconviction/madeupness/bottomlining—in-shallow-supererogation—as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—so-articulated previously as of ‘notional—conflatedness—to—conflatedness perspectivation of ontologically-veridical dynamic-cumulative—aftereffect/aftereffect’ in enabling a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’ but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality’ (so-underlying human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications). This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an sublimating/emancipating exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the <amplituding/formative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

human condition to derive knowledge-and-virtue, and so as human-subpotency/'subpotent-
mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-
of-its-mimetic-echoness or existence-in-reverberation or existence-potency"~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the
foundational notion of all phenomenological conceptualisations and derivation of value and
meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common
perceived existential-reference/existential-tautologisation and derived-representations of
existential-reference/existential-tautologisation. It is what allows for the possibility of human
construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity to supersede social-aggregation-enabling
as a knowledge and virtue construct. The implication being that there is a contiguity in
solipsistic insight as simplistically elucidative in the relatively more simpler experimental
framework of natural phenomenon studied by the natural sciences (which practice is
categorisation-driven, more like elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity)
but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-
categorisation/re-optimising of experimental content when the virtualities come to be seen as
unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend
to be driven heuristically actually as of "presencing—absolutising-identitive-constitutedness"
or
apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—
disentailment—by}—postconverging-entailment) but such solipsistic insight extends to the more
convoluted social phenomenon studied by the social sciences, as well as the phenomenal
convoluted equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like —unenframed-conceptualisation from the most profound of conceptualisation which is intemporality /longness or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as of inherent superseding–oneness-of-ontology, and so on the basis of the absolute a priori, ‘attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness —of- reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojecting/supererogating/zeroing design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by —unenframed-conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening (whereby successive generations take a shot at the superseding–oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern-day quantum-mechanics recomposuring as of historicality/ontological-eventfulness/ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence/reflected-‘epistemicity-relativism-determinism’>, rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation as of transversality<for-
sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-
to-the-all-defining-<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity–intercession, with nothingness rather the ‘conceptual devising of the metaphysics-
of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>} of existence’ with existence conceptually construed in metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness }; but then with existence being its very own metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness }, the mutual equivalence of both metaphysics-of-
presence-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-
identitive-constitutedness } and metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence> implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitatively–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity -intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘attendant–ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ which is necessarily ‘the absolute a priori’ (as ‘attendant–ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’) of superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-
devising-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human <amplituding/formative–

‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩ that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human ‘meaningfulness-and-teleology’ is necessarily of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/throwness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/throwness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/
pseudointemporality-*preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-’disjointedness-as-of-’ reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (’intemporality^preservation-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that reinvents new reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—ontological-preservation as a metaphysics-of-absence{implicated-epistemic-veracity-of-
conceptualisation in further human limited-mentation-capacity-deepening and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/superoerogatory-de-mentativity of an animal of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence in need for skewing (‘intemporal-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superoerogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality/shortness which left to its own device will strive for incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation/extrication. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating,

totalitative–implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity whether in early times as of non-universal and universal metophysico-theological creeds or as of metophysico-worldviews nature and practices in later human history marked by the de-mentative/structural/paradigmatic emphasis of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over ordinariness mental-disposition within the secondnatured institutionalisation of such percolation-channelled meaningfulness-and-teleology marked by temporal extricatory preconverging–de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of reference-of-thought of meaningfulness-and-teleology between a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition and an ordinariness mental-disposition going by their different existential preconverging/postconverging–de-mentating/structuring/paradigming; as the ordinariness mental-disposition will emphasise a registry-worldview/dimension
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such <amplituding/formative> wooden-language ⟨imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -
as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ arose all by itself whereas a maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of ‘meaningfulness-and-teleology’ that account for the possibility of our present and prospectively opened-construct-of–meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, it is often the case that such is bound to the denaturing in many ways as of human ordinariness <amplituding/formative> wooden-language ⟨imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
telemetry -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications⟩ temporal extricatory preconverging–de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-<in-deferential-formalisation-
transference> institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions, as recognised by the Nieszschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-
of-existential-unthought> as ‘derogation to the fact that such maximalising-recomposuring-
Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity notion, which is the prior <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought~devolving-as-of-instantiative-context—meaningfulness-and-teleology as of its (given consciousness’s neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> as a non-decenterable <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>!
supererogation or-temporal-preservation-as-pseudointemporality preservation, and defines successive institutional-cumulation/institutional-recomposure-as-to-

historiality/ontological-eventfulness ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism>}

uninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-

constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity’, but then a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extension (but for the complexes arising from our metaphysics-of-presence—implicated-nondescript/ignorable—void—as-to-
presencing—absolutising-identitive-constitutedness\)

⟩ all humans in our \procrpticism—or—
disjointedness-as-of-\ reference-of-thought are procryptic and it is no use turning around to our
fellow mortals to do social-aggregation-enabling; with the more criticial issue being what is the
ontological-contiguity\)—of-the-human-institutionalisation-process\—implication as from the
prospective epistemic-projection perspective! Such temporal-dispositions are characteristically
draggy across all registry-worldviews/dimensions explaining why all transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity meet with temporal resistance going by
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor which take the form of
subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As
the ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation
\amplituding/formative\ wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}’
disposition tends to wrongly define the reference-of-thought of a given
prior/transcended/superseded registry-worldview as the absolute framework of
‘postconverging-or-dialectical-thinking’—apriorising-psychologism’, and so by reflex, as if the
successive prior institutional-cumulation/institutional-recomposure—{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’} were geared to
end at its own registry-worldview as the absolute registry-worldview that doesn’t incur
(including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moultling’ of human limited-mentation-capacity-deepening of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence to allow for successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing.–for-explicating-ontological-contiguity. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing.–for-explicating-ontological-contiguity/attendant-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and
this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} which is rather about ‘successions of metaphysics-of-absence\textsuperscript{61}〈implicit-epistemic-veracity-of-nonpresencing-〈perspective-ontological-normalcy/postconvergence〉〉 insights as the successive transcendental-enabling/sublimating/superoeditary-de-mentativity rules in reflecting holographically-〈conjugatively-and-transfusively〉 the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} yielding in-lockstep the successively more ontologically profound metaphysics-of-presence\textsuperscript{61}〈implicit-'nondescript/ignorable–void-as-to-presencing—absolutising-identitive-constitutedness〉\textsuperscript{14} construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional-deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the \textsuperscript{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} of ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation \textsuperscript{<amplituding/formative> wooden-language\textsuperscript{4}〈imbued—averaging-of-thought-〈as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications〉〉 disposition is rather the prior/transcended/superseded \textsuperscript{7} reference-of-thought to be construed as
reference-of-thought with the reference-of-thought reflecting the registry-worldview—devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disjointedness-as-of-reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as supposedly of prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reflex (or ‘conviction-as-to-profound-supererogation-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex). Beyond our illusion-of-the-present/present-consciousness/mirage as <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reflex (or ‘conviction-as-to-profound-supererogation-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation-reflex flaw’ is that it actually defines ‘a threshold of


meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation process at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-mentation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality”, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of-meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudo-intemporality—preservation alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of-meaningfulness-and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting—as-to-conflatedness/deconstruction’ by intemporal-preservation-entropy-or-contiguity—or-ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-reference-of-thought-as-of-conflatedness). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/’urge/entitlement-folie of postlogism-slantedness effect) or
progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting-as-to-conflatedness’/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating-⟨amplituding/formative⟩supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in
distraction/circumvention of intemporality\textsuperscript{52}-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of \textsuperscript{7}perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as opposed to issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation), can only be construed as implying ‘a perpetual construct for upholding intemporality\textsuperscript{52}-in-preservational-compensation-alterity/alteration over temporality\textsuperscript{52}-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality\textsuperscript{52}-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at the-interdimension level where the registry-worldviews/dimensions are intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’ requiring prospective intemporal ‘ontological-reconstituting—as-to-conflatedness’/deconstruction explaining the successive institutional-cumulation/institutional-recomposure—\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–
determinism'>), rather than going by the wrong idea of an ‘illusion-of-definitiveness-of-
ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-
common-ontological-reference-of-the-meaningfulness-of-the-various-
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>', likewise at registry-worldview level,
‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology
'ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-
veridical-meaningfulness in circularity/recurrence/repetition/repeatability, by temporal-
preservation-alterity/alteration in circularity/recurrence/repetition/repeatability, requiring the
further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-
alterity/alteration in circularity/recurrence/repetition/repeatability, to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply
a same/common reference-of-thought with temporal-dispositions, and in so doing avoid to
wrongfully elevate postlogism-and-conjugated-postlogism in preconverging-or-
dementing-integration-of-temporal-dispositions to a ‘conviction-as-to-profound-
supererogation-reflex’ rather as of postconverging-or-dialectical-thinking–apriorising-
psychologism when dealing with their meaningful-reference-defect/registry-
defect/defersion-of-reference-of-thought-as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation defect. The implication being that the intemporal-disposition ontological-
reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-
teleology - <in-preconverging-existential-extrication-as-of-existing-unthought> ) of the
postlogism-and-conjugated-postlogism which is in preconverging-or-dementing-
integration-of-temporal-dispositions (which explains the latter subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation)
by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-{implicited-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ’} (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising) and metaphysics-of-absence-{implicited-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>} as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} in their evolving de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ and at another preconverging-or-dementing—apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence’-{implicited-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ’} and ‘metaphysics-of-absence-{implicited-epistemic-veracity-of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩\textsuperscript{)}-perspective-
{‘postconverging-or-dialectical-thinking\textsuperscript{2}–apriorising-psychologism\textsuperscript{3}–reference-of-thought} 

which is then actually prospective (toresolve-the epistem-abnormalcy/preconvergence \textsuperscript{1}); and not ‘metaphysics-of-presence⟨implicitd negligent-as-to presencing—absolutising-identitive-constitutedness ⟩\textsuperscript{)} conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence \textsuperscript{1} nature of the successive institutional-cumulation/institutional-recomposure-⟨as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism⟩⟩\textsuperscript{)} from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence \textsuperscript{1} as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to \textsuperscript{103}universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism\textsuperscript{-as-of} compelling–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising–of-the–attendant-intradimensional–ontologising–imbued–contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation \textsuperscript{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing⟩–logical-dueness⟩\textsuperscript{)} perversion-of–reference-of-thought\textsuperscript{5} <as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > (reflected as mental-
perversion/unsoundness-or-ontological-bad-faith/inauthenticity<reference-of-thought>

alterity/alteration as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-
preservation-as-pseudointemporality-preservation, upon instigation of postlogism-as-of-
compulsing–nonconviction/madeupness/bottomlining-‘<decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-
supererogation ,<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}

by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold-defect-<as-Being-or-ontological-or-existential–defect>_ or
intradimensional’ as of the circularity/recurrence/repetition/repeatability delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-

This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-
threshold, and so, as fundamentally imbued in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor which is de-
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\(^ {88}\) induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^ {96}\) as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism’\(^ {20}\), up to notional-deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold\(^ {102}\) by the mere fact that notional-deprocrypticism psychologism is one that factors in in its \{cumulated/recomposured\}-consciousness-awareness-teleology\(^ {79}\) the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor. Thus issues of \(^7\)perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > including postlogism\(^ {77}\) are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notional-deprocrypticism with respect to notional-procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to suprastructurally (as preconverging-or-dementing —apriorising-psychologism consciousness-awareness-teleology\(^ {89}\) which \(^8\)reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation). The nature of
dimensionality-of-sublimating–\{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}, as in the
bigger scheme of things the latter is delusional (for an animal whose potency under social-
stake-contention-or-confliction is rather as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor thus needing
its secondnatured skewing (‘intemporality’-asymmetric-subsumption-of-temporality\(\)\(\)), for
relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity as deferential-formalisation-transference
to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity) and that’s why society and more specifically formal organisations ‘operate on the
clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-
driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable
construct and is simply a call for institutional failure in the middle to long run. A human
secondnaturing institutionalising construct is a requisite because, at best even the intemporal-
disposition individuation in individuals purporting prospective emancipation comes from and
are from the stock of the prior \(8\) reference-of-thought uninstitutionalised-threshold\(10\) registry-
worldview/dimension, and such prospective emancipation involves such individuals own
‘moulting’, as actually intemporality /longness is a ‘potential construct of orientation’ as
implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is
only a devised institutionalisation construct as secondnaturing that achieves that potential-
construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By
that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional-deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moultlng’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation. Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ (as an ontology-driven
meaningfulness-and-teleology as of prospective notional-deprocrypticism (‘postconverging-or-dialectical-thinking–apriorising-psychologism’ reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that doesn’t have any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporalintemporal, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporalintemporal, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking–psychology or psychology-ointment-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supernatural–de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions’–existentialism-form-factor induced dynamism of shallow limited-mentation-capacity {as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed–}.
In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional–deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking apriorising-psychologism reference-of-thought’ is naturally implied as
being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology⁹⁹ - in preconverging-existential-extrication-as-of-existent-unthought) of the ‘old present’/retrospective as prior. That is it is critical to grasp that 'de-mentation' (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking¹¹—apriorising-psychologism’ and preconverging-or-dementing—apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking —apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking —apriorising-psychologism’), but such ‘de-mentation’ (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing—apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of the present as preconverging-or-dementing—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking—apriorising-psychologism’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more


‘deeper superseding–oneness-of-ontology construal/conceptualisation’ veering towards transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That is, by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold transcedentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-
ontologically-veridical existential reality, such that there is a rule of recurrence in existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{12} -
educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification_or_intrinsic-
reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{11} defined by the
uninstitutionalised-threshold\textsuperscript{02} which arises de-mentatively/structurally/paradigmatically and
accounts for vices-and-impediments\textsuperscript{105}. This is more than just a question of acts-
execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-
threshold\textsuperscript{02}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{43}, that speaks of the
registry-worldview’s/dimension’s inherent relative-ontological-incompleteness\textsuperscript{02}-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>, as-it-is-thus–‘in-wait’–for- perversion-of- reference-of-thought\textsuperscript{96}
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-
preservation-as-pseudointemporality\textsuperscript{12}-preservation. That is at the basis of the
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{1} nature of a registry-worldview/dimension
vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes
tend to be incomplete and requiring further re-categorisations and readjustments as rather
construed/conceptualised on an <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{1} basis of organisation that isn’t
in the full potency for grasping intrinsic reality and requiring further adjustments all along (the
whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously
articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis
needing constant insights, it is actually a better conceptualisation scheme of prospective
being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-
positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-
constitutedness}; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of an ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence–(implicit--epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather mobilises ‘maximalising-recomposuring-for-relative-ontological-completeness’ —unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence–(implicit--epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence–(implicit–‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive–constitutedness) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from

alterations-and-realterations as ‘ontological-reconstituting–as-to-confalatedness’ realterations over hollow-constituting alterations in upholding ontology over subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-limits/transcendently/transdimensionally/interdimensionally, is what effectively allows for the ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by compulsing–nonconviction/madeupness/bottomlining (‘<decontextualising/de-existentialising–induced-disontologising’–imbued–ontological-contiguity >;in-shallow-supererogation –as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–apriorising/apriorising/axiomatising/referencing’–logical-dueness>) or postlogism, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold ‘in wait’ for such compulsing–nonconviction/madeupness/bottomlining (‘<decontextualising/de-existentialising–induced-disontologising’–imbued–ontological-contiguity >;in-shallow-supererogation –as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–apriorising/apriorising/axiomatising/referencing’–logical-dueness>) or postlogism elicitation of its
'attendant-intradimensional-ontologising’–imbued-\langle contextualising/existentialising–attendant-ontological-contiguity \rangle ; \langle shallow-supererogation \rangle –\langle to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness \rangle \rangle or postlogism or conjugated-postlogism /preconverging-or-dementing -integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation —of-’attendant- intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism to induce social universal-transparency \langle transparency-of-totalising-entailing-,as-to-entailing- \langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \rangle of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the positive-opportunism—of-social-functioning-and-accordance thereof’ for prospective institutionalisation transience-and-sublimity/sublimation/supererogatory–de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold endemicised/enculturated temporal-preservation-as-pseudointemporality-preservation. This aspect of postlogism and conjugated-postlogism /preconverging-or-dementing -integration temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendency’ at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold but which is ‘transiently transcendant’ as it is not in temporal-preservation-as-pseudointemporality-preservation instigated by postlogism-as-of-compulsing–
nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩). Thus it is the condition of
‘recurrence’ and ‘non-transience’ transcendency arising from postlogism\textsuperscript{77} and conjugated-postlogism /preconverging-or-dementing -integration that is ontologically relevant for
ontological-reconstituting–as-to-conflatedness\textsuperscript{77}/deconstruction for prospective transcendency
(as it conceptually defines the successive uninstitutionalised-threshold\textsuperscript{102} of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and
it basically encapsulates the phenomenality of preconverging/dementing\textsuperscript{20}–apriorising-
psychologism mental-devising-representation of postlogism\textsuperscript{77} and temporal-dispositions-
conjugated-postlogism so-construed as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}-<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{67} (and so-reflected of the registry-worldview’s/dimension’s social-construct of
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> at its uninstitutionalised-threshold\textsuperscript{102}
defined by recurrence and ‘non-transient transcendency’). Thus
subontologisation/subpotentiation is induced as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}-<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{67} so-associated with postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{7} leading to
temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-
indeterminacy/deficiency/limitation/constraint—imbued- ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality\(^2\)/longness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold\(^2\); that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality\(^2\)’ as a functional pseudo-conceptualisation of intemporality\(^2\)/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold\(^2\) wherein procrypticism—or—disjointedness-as-of—reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as deprocrypticism—or—preempting—disjointedness—reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on
institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}, no institutionalisation effectively transforms human notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence towards ontological-normalcy/postconvergence as deeper and deeper superseding—oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring required in fully assuming the reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘amplituding/formative–epistemicity>totalising rationalism’ by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/ reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposurer-{as-to- historiality/ontological-eventfulness }/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'} process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/supercorogatory–de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound
construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence

\{(implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\}. Thus

metaphysics-of-absence\{(implicated-epistemic-veracity-of-

nonpresencing-<perspective–ontological-normalcy/postconvergence>\} notion of threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

psychologism> (substituting, to induce ‘a preconverging-or-dementing”–apriorising-

psychologism mentation reflex’ in sync with the ontological perspective, over the same notion

as subontologisation/subpotentiation as metaphysics-of-presence\{(implicated-

‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \},

which rather wrongly induces ‘a postconverging-or-dialectical-thinking”–apriorising-

psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) effectively arises from a maximalist construct in

grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising

nature of intrinsic-reality/ontology over incrementalism-in-relative-ontological-
incompleteness”—enframed-conceptualisation notional–procrpticism or

notional–disjointedness-as-of-‘reference-of-thought as the natural intradimensional summative

temporal mental-disposition (which speaks of a registry-worldview/dimension relative-

ontological-incompleteness –induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation”<as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism>”, as-it-is-thus–‘in-

wait’-for- ‘perversion-of- ‘reference-of-thought<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation or-temporal-preservation-as-pseudointemporality-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), which incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notional-procrypticism or notional-disjointedness-as-of-reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold. In other words, without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will be possible, as base-institutionalisation is the ultimate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct over a summative mental-disposition of in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, likewise universalisation is the ultimate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct over a summative mental-disposition of in ununiversalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, so too with positivism over non-positivism, and prospectively notional-deprocrypticism over procrypticism/as-the-perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology. An ‘existential-decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-in
shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism> defect) of
ontology/ontologically-veridical-meaningfulness/intemporality\textsuperscript{12} conceptualisation’ is equally
critical, along with the implied psychological uninhibitedness/décomplexing for a prospective
registry-worldview/dimension as deprocrypticism, with respect to the central concept of
‘knowledge-notionalisation’ wherein understanding is much more than about grasping the
ideals but equally preemptively construing the possibilities of ‘the
ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not
for an idle temporal motive, but to better skew (‘intemporality\textsuperscript{12}-asymmetric-subsumption-of-
temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity) for institutionalisation/intemporalisation-
as-virtue, as a specific necessity for a notional–deprocrypticism registry-worldview/dimension
preempting—disjointedness-as-of\textsuperscript{13} reference-of-thought,-as-to-’\textsuperscript{13} amplituding/formative–
epistemicity> growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Ultimately
the purpose of \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—
enunframed-conceptualisation as an intemporal conceptualisation of transcendental implication
should be of ‘ presencing—absolutising-identitive-constitutedness\textsuperscript{14} consummated/forfeiting
posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised
registry-worldview/dimension in want for a prospective corresponding institutionalisation
registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the
logical-dueness/logical-pertinence of the uninstitutionalised-threshold\textsuperscript{02} is sound as its
\textsuperscript{81}reference-of-thought is prospectively defective (for instance a positivistic implied
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval \(^8\) \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{99} \text{ for its logic}, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation\(^1\) \text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \text{instigation of prospective registry-worldview/dimension institutionalisation \(^3\) \text{reference-of-thought} as of a ‘postconverging-or-dialectical-thinking\(^2\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental \(^5\) \text{maximalising-recomposuring-for-relative-ontological-completeness} —unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance of the prospective institutionalisation \text{amplituding/formative–epistemicity>causality} \text{as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity} over its corresponding uninstitutionalised-threshold \(^0\) \text{to put in question the latter’s \(^3\) \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{99} \text{ for the ones of the prospective}
institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/ reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why “maximalising-recomposing-for-relative-ontological-completeness”—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation–⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought> of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking’–apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing’–apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of–
enculturates/endemises the various uninstitutionalised-threshold even though the state as
dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-
thus-‘in-wait’-for- perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—or-temporal-preservation-as-pseudointemporality-preservation, with
respect to ontological-normalcy’ by ‘undermining social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness) for ontological-veridicality’;
wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the
conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding
temporal-preservation-as-pseudointemporality-preservation and the conjugated
ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-
aftereffect, are geared towards upholding or undermining temporal-preservation-as-
supererogation-preservation by supplanting–conviction-as-to-profound-
supererogation–of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism inclination whether naively conjugating to postlogism as
misconstrual or good supplanting–conviction-as-to-profound-supererogation–of-‘attendant-
intrdimensional’-postconverging/dialectical-thinking–apriorising-psychologism when the
untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-
opportunism—of-social-functioning-and-accordance of ontological-veridicality is established
from an intemporal-disposition, in which latter case as being largely summative of the
dynamic-cumulative-aftereffect it leads to the collapsing of postlogism mental-disposition
recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect
to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality\textsuperscript{12}-preservation at its uninstitutionalised-threshold\textsuperscript{12}. Thus this is the underlying dimensionality-of-sublimating\textsuperscript{23} {\langle \text{amplituding/formative} \supercallop supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle} in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>} as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{13} explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold\textsuperscript{102} (in hollow-constituting<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the reference-of-thought–‘categorical-imperatives/axioms/registry-teleology\textsuperscript{79} of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocripticism. * Ultimately, an ‘ontological-reconstituting–as-to-conflatedness /deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold\textsuperscript{102} from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procripticism from
deprocrypticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-
narration of comprehensive intuitive insight’ grounded on: the construal of temporal-
dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation \(<\text{as-to-‘attendant-intradimensional’}-\text{prospectively-}
\text{disontologising-}\text{preconverging/dementing} \text{apriorising-psychologism} \text{)}\) (enabling the
EXISTENTIAL-TRACING-as-<amplituding/formative-epistemicity>causality \(<\text{as-to-}
\text{projective-totalitative-implications-of-prospective-\ nonpresencing,-for-explicating-}
\text{ontological-contiguity}\) of disambiguated notional-firstnatures —temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> and-
their-associated \(^{8}\text{reference-of-thought’, reflecting soundness-or-ontological-good-
faith/}^{9}\text{reference-of-thought/postconverging-or-dialectical-thinking}^{10}\)
apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or-ontological-
preservation) over unsoundness-or-ontological-bad-faith/inauthenticity \(<^{11}\text{reference-of-
thought/preconverging-or-dementing}^{12}\text{apriorising-psychologism} \text{)}\) (as-failing-intemporal-
preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous
\(^{13}\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{14}\) /‘same-terms-of-
expressions/seemingly-same-implied-meaningfulness’, so-construed insightfully and
contextually as existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity -
reification_or_intrinisc-reality–ontological-coherence_or_superseding–oneness-of-ontology\)
by \(^{15}\text{maximalising-recomposuring-for-relative-ontological-completeness}^{16}\) —unenframed-
conceptualisation, reflecting ‘shallow/temporal superseding–oneness-of-ontology to
deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies’; from the
perspective of a suprastructural superseding/transcending/deeper/intemporal superseding–
oneness-of-ontology mental-conception teleology\(^{17}\). As beyond the epiphenomenon of
psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human
placebo-teleology with respect to reference-of-thought and meaningfulness; ‘Différence-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology’ implies preempting—disjointedness-as-of-reference-of-thought, as-to–amplituding/formative-epistemicity; growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positive/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet
notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of–‘meaningfulness-and-teleology’) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipating ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, ⟨as ‘first-level presencing—absolutising-identitive—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ as a postconverging—de-mentating/structuring/paradigming for superseding the vices-and-impediments inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological—constitutedness—educed—existentialising/contextualising/textualising—constitutedness—in—preconverging—entailment} to deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological—constitutedness—in—preconverging—entailment} to deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological—constitutedness—in—preconverging—entailment} to deeper limited-mentation-capacity—}—conflatedness—in—{preconverging—entailment}—}{
This analysis is very much in line with the notion of virtue as a totalising\-ratiocontiguity/ratiocination-as-referentialism—implicit attendant\-ontological-contiguity\-phenomenal-abstractiveness-of-presencing-in\-protensive-consciousness\-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\-for-operant-or\-incidenting-predicative-insights-of\-attendant-ontological-contiguity\-educed-existentialising/contextualising/textualising-contiguity\-reifying-or-elucidating-of-prospective-relative-ontological-completeness\-of-reference-of-thought\-devolving-as-of-instantiative-context construal, representing virtue ‘contiguously’ in terms\-as-of-axiomatic-construct of human limited-mentation-capacity-deepening of shortness\-to-longness-of-register-of\-meaningfulness-and-teleology in the intransience of ontological-normalcy/postconvergence (from shallow superseding\-oneness-of-ontology to deeper superseding\-oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency\-aporia/undecidability/dilemma/ought\-indeterminacy/deficiency/limitation/constraint—imbued ‘notional\-firstnatures—temporal-to-intemporal-dispositions\-so-construed-as-from-perspective\-ontological-normalcy/postconvergence’–existentialism-form-factor points out that it is rather such intemporality/longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure\-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\-perspective\-ontological-normalcy/postconvergence-reflected\-epistemicity-relativism-determinism\). In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments of the prior registry-worldview that enables the
ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional-deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of \[\text{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence}>\} insights yielding in-lockstep the successively more ontologically profound \[\text{implicated-'}nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness} \] as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a
medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity–{as of relative
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }–constitutedness in–preconverging entailment} to deeper limited-mentation-capacity {as of relative
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–
contextualisation, at the registry-worldview/dimension or intradimensional level as the 'dynamic-cumulative-ftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a being/ontological-basis, as described above, of a ‘Différance-
or-ontological-preservation, and (ii) an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence—(implicit—epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence)/postdication, and thus subjects meaningfulness to hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting—conviction-as-to-profound-supererogation—of—‘attendant—intrdimensional’—postconverging/dialectical-thinking—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor—or—‘poor or bad supplanting—conviction-as-to-profound-supererogation—of—‘attendant—intrdimensional’—postconverging/dialectical-thinking—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots—or_attendant_ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of—existent-transitioning-or-iterability-trace-of-narratives-as-dots—or_attendant_ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—
ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting–as-to-conflatedness ’/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism/preconverging-or-dementing-integration dispositions) adhere to an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence—in the case of the postlogic/psychopathic character, progressively—in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively—in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology and hence failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the
plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic 
individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-
meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract reference-of-
thought–categorical-imperatives/axioms/registry-teleology”) of essence-of-meaningfulness 
terms, so long as their existential basis is established, including and critically for its purpose, 
where it is so deceptively implied’, to artificially or opportunistically construe a plausible 
existential-context-of-reference-narrative which then ‘provides licence’ to articulate 
existentially-unreal-and-abstract-narratives in hollow-constituting-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation concurrently-false-
preamising on the initial plausible existential-context-of-reference-narrative, with the idea that 
that human mental-reflex will by reflex naively-and-wrongly imply the 
existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic 
hollow existentially-unreal-and-abstract-narratives; and so, in terms–as-of-axiomatic-construct 
of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of 
attendant-ontological-contiguity–educed existentialising/contextualising/textualising-
contiguity–<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-
reference-of-thought-devolving-as-of-instantiative-context> as implied—logical-dueness-
or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 
teleology” as highlighted priorly. This preconverging-or-dementing—apriorising-
psychologism is in contrast with a postconverging-or-dialectical-thinking—apriorising-
psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting– 
conviction-as-to-profound-supererogation–of-‘attendant-intradimensional’ 
postconverging/dialectical-thinking—apriorising-psychologism) which is always inclined to 
ensure that the succession-of-narratives it propounds are tied to successive-instances as of the 
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-

iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{67}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{67}-reification_or_intrinsic-reality-ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{61} by \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{38}-integration individuation characters is rather as an intemporal/ontological suprastructuring (implying \textsuperscript{15}demonisation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) of their hollow-constituting<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Going by the example of a medieval setup again as effectively in <amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-referentialism—implicit\textsuperscript{76}_attendant–ontological-contiguity\textsuperscript{67}-phenomenal-abstractiveness-of-presencing-in–’protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of \textsuperscript{attendant-ontological-contiguity}\textsuperscript{67}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{67}-<reifying-or-elucidating-of-prospective-relative-ontological-completeness \textsuperscript{of} reference-of-thought\textsuperscript{devolving-as-of-instantiative-context}> and not analogy (epistemic-totalising \textsuperscript{33}~’ratiocontiguity/ratiocination-as-referentialism—implicit\textsuperscript{76}_attendant–ontological-contiguity\textsuperscript{67}-phenomenal-abstractiveness-of-presencing-in–’protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of \textsuperscript{attendant-ontological-contiguity}\textsuperscript{67}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{67}-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> insightfully implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representations of ontology, due to different but improving human limited-mentation-capacity-as from apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness {in preconverging entailment} towards apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness {in {preconverging-disentailment–by}–postconverging entailment} from shallow-to-deepening–limited-mentation-capacity,-as-limited-mentation-capacity-deepening} with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence-{implicit-epistemic-veracity-of-nonpresencing-{perspective–ontological-normalcy/postconvergence}> with it, in contrast to our more or less blurred disposition to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence-{implicit-‘nondescript/ignorable–void ‘-as-to-presencing—absolutising-identitive-constitutedness } problem), if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-
normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/reference-of-thought-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-andlocales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of-reference-of-thought-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation to start with in the very first place but rather a superseding/transcendental representation of such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing
apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity ‘of- reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional~deprocrypticism for instance, it is such an existentialism
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional-deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

‘notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/reference-of-thought is bound to be incremental/disjointedness-as-of—reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) percolation-channelling-in-deferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentially/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional
superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as’first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules\textsuperscript{103} universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a
transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthily life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This further points out that with regards to ‘metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}', projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising ~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-<as-Being-or-ontological-or-existential–defect> is non-transcendable/unsuperseded by its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’ as-to– presencing—absolutising-identitive–constitutedness’}, thus upholding its soundness-or-
ontological-good-faith/authenticity -of- reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{12} \)-defect-<as-Being-or-ontological-or-existential–defect>\(^{15} \) while the prospective registry-worldview/dimension implying a new reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{12} \)-defect-<as-Being-or-ontological-or-existential–defect>\(^{15} \) represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/preconverging-or-dementing –apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold \( ^{12} \)). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10} \) allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing\(^{20} \)-apriorising-psychologism and unintelligible/existentially-superstructured, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposed}-consciousness-awareness-teleology\(^{10} \) of \(^{10} \) procrypticism–or–disjointedness-as-of-\(^{13} \) reference-of-thought mindset/ reference-of-thought will rather be construed as decentered and preconverging-or-dementing\(^{20} \)-apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold \( ^{12} \) in order to effectively and adequately reflect the requisite metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{56} \)meaningfulness-and-teleology\(^{19} \) as of prospective deprocrypticism, as
implied by \( \text{de-mentation}\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-} \)
\( \text{mentation–stranding-or-attributive-dialectics}\) as-uninstitutionalised-threshold \( ^{10} \) suprastructuring \( \text{de-mentation}\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-} \)
\( \text{mentation–stranding-or-attributive-dialectics}\) that is the mechanism of a ‘postconverging-or-dialectical-thinking\(^{21}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{10} \)–defect-<as-Being-or-ontological-or-existential–defect> \( ^{15} \) is central to superseding it, and so the idea of implying preconverging-or-dementing \( ^{20} \)–apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity\( ^{[}\text{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity\}—constitutedness}^{1} \text{in–preconverging-entailment}\)} to deeper limited-mentation-capacity\( ^{[}\text{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity\}—confatedness}^{13} \text{in}\{\text{preconverging–} \text{disentailment–by}\}\text{postconverging-entailment}\). Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of
when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-

human-institutionalisation-process}. As a side note though, it is important to grasp that the registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms–as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20\(^{th}\) and early 21\(^{st}\) century. Further to the two elucidations made of postlogism\(^7\)/psychopathic and conjugated-postlogism\(^7\)/preconverging-or-dementing\(^7\)-integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\(^9\)’, and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-\(^7\) perversion-of-\(^7\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

\(^9\)
technique as well as plausibly concurrently-false-premising to an existential-context-of-
reference-narrative providing licence for postlogic narratives, a third elucidation provides an
even more profound insight of the distortion/perversion of essence-of-meaningfulness and the
implications at the comprehensive existential level. This basically has to do with the ontological
consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’
conceptualisation of reference-of-thought and meaningfulness, and so with respect to
perception of registry-soundness/soundness-or-ontological-good-faith/authenticity
reference-of-thought and perversion-of reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to
postlogism and conjugated-postlogism threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism individuation characters, and supplanting–conviction-as-to-profound-
supererogation of–‘attendant-intradimensional’–postconverging/dialectical-thinking –
apriorising-psychologism individuation characters. Basically the ontological-veridicality of
meaningfulness is construed in ‘non-veridical/vacuous’ terms of categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated
if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of
the human supplanting–conviction-as-to-profound-supererogation of–‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism mind with
respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of
This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising–reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context>’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology —of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism—of-conviction,—in-profound-supererogation —<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context> and even better when mutually of good supplanting—conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect—of—logical-processing.
or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold—
defect—<as-Being-or-ontological-or-existential—defect>—associated with postlogism, whether
pathological/psychopathic or enculturated, and conjugated-postlogism. However, with the
psychopathic/postlogic and social psychopathic case where compelling—
nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of-the—
attendant—intradimensional—ontologising—imbued—contextualising/existentialising—attendant—
ontological-contiguity—;—in-shallow-supererogation—<as-to-disontologising-perverted—
outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing—logical-dueness> or postlogism as disontologising—
perverted-outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing—logical-dueness is the underlying principle as vague—
rhyming-or-copied-mimicry—or-formulaic-projection-or-projection-of-form—or-hollow-and—
vague-vocalisation—or-subknowlding—this ‘existentialist-shortfall’ is highly consequential as
it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold—
defect—<as-Being-or-ontological-or-existential—defect>; by wrongly and so comprehensively
implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplituding/formative> wooden—
language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging—or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology } articulated in hollow-constituting—<as—
disjointed-misappropriation—of-meaningfulness-and-failing-intemporal-preservation> or
otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of—
thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of—
thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-totalising-in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalising-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism /psychopathic disposition is basically recursive (recursive denaturing alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-
constituting\textsuperscript{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} ‘denaturing\textsuperscript{16} postlogic-backtracking-\textsuperscript{iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’}\textsuperscript{76}-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism\textsuperscript{77} mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{20}-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting\textsuperscript{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing postlogic-backtracking-\textsuperscript{iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’}\textsuperscript{76}-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The centrality of ‘concurrently-false-premising-of-meaning thread/tracing’ in the entire process of postlogism\textsuperscript{7} and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{20}-integration lies in the fact that it provides the ‘as non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-premising’ for perversion-of-‘reference-of-thought\textsuperscript{as-preconvergently-}

It is critical to understand this underlying thread of concurrently-false-premising by its compulsing–nonconviction/madeupness/bottomlining-〈‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing〉-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >; in shallow-
supererogation 〈as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness〉
or postlogism postinstigation as a ‘false-sense-of-good-to-’poor or bad supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’ postlogism and conjugated-postlogism /preconverging-or-dementing -integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought-〈as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation 〉 as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-
<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather
transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} wherein the superseding (and sound) \textsuperscript{102} reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing\textsuperscript{102}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding \textsuperscript{83}reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of \textsuperscript{102}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation as to ‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism as to
subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-
drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising–
reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity
–reifying-or-
elucidating-of-prospective-relative-ontological-completeness –of reference-of-thought-
devolving-as-of-instantiative-context>’ as implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation—of-
‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism–as-of-conviction–in-profound-supererogation–existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> relation to its postlogism–formulaic slanting
‘compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-
disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–
<contextualising/existentialising–attendant-ontological-contiguity >–in-shallow–
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and undermining transcendence-and-sublimity/sublimation/superrorogatory-de-mentativity) of ‘ontologically-reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing—human-epistemic-abnormalcy-or-preconvergence1), eliciting the intemporal-disposition to ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimenson’… and so on, circularly up to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology2 as of prospective notional—deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor as validating the requisite ‘postconverging-or-dialectical-thinking3—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging—de-mentating/structuring/paradigming for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology5 as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its
uninstitutionalised-threshold \(^{(1)}\) as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism which should enable superseding for the prospective transcendent institutionalisation secondnaturings as depprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence\({\{\text{implicated-nondescript/ignorable–void 'as-to- presencing—absolutising-identitive—constitutedness}\}}\) (due to human limited-mentation-capacity-deepening \(^{(2)}\)) propped up by a metaphysics-of-absence\({\{\text{implicated-epistemic-veracity-of- nonpresencing—perspective—ontological-normalcy/postconvergence}\}}\) (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening \(^{(3)}\), and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-Veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation\(\langle\)supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—attributive-dialectics\rangle\) of \(\langle\)reference-of-thought’ in construing the \(\langle\)reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\langle\)as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism\rangle\) over ‘the prior’ in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions\langle\)so-construed-as-from—
perspective–ontological-normalcy/postconvergence—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is rather about the ontological-veridicality of reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of reference-of-thought. Thus unlike in the instance of defect–of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of reference-of-thought—supposedly-apriorising-in-conviction-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into
the superseding\(^3\) reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the precedingness/supersedingness/ascendency over\(^3\) reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor are inclined to ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation


‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications

(implying incremental/temporal-accommodation meaningful dispositions of postlogism\(^7\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^7\) reference-of-thought—devolving ontological-performance\(^7\)—including-virtue-as-ontology as defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^2\) of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, and worst still when conjugated to postlogism\(^7\) become temporally-preservational-as-pseudointemporality—preservation or conjugated-postlogism as of circularity/recurrence/repetition/repeatability\(^10\) in existential-transitioning-or-iterability-trace-of-narratives—as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\(^11\) in contrast to defect—of—logical—
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-

supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-
functioning-and-accordance, and rather implying a ‘preconverging–de-
mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-
threshold—defect—as-Being-or-ontological-or-existential-defect—that defines a registry-
worldview/dimension as preconverging-or-dementing—apriorising-psychologism and
dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its
hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation (take the case of the BODMAS characters highlighted previously
where the other characters simply went along calculating without factoring A’s defect), such
that where there is induced derived—perversion-of—reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > when such defect—of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-
social-functioning-and-accordance dispositions are conjugated to postlogism (which directly
perverts reference-of-thought), temporal-dispositions are rather then construed as in registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-
existential-defect—in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of
the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase
state which is thus preconverging-or-dementing—apriorising-psychologism, while the
intemporal-disposition is inclined to ‘maximalising-recomposing-for-relative-ontological-
completeness—unenframed-conceptualisation intemporal projection-of-thought’ (implying
notional—deprocrypticism in its preempting—disjointedness-as-of—reference-of-thought,—as-to-
<amplituding/formative-epistemicity>growth-or-conflatedness</transvaluative-

cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness/ontological-aesthetic-tracing<-perspective-ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'} as it dialectically leaves by the wayside human temporality/shortness and temporal/reflection-of-thought and meaninglessness. Critically, the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology/implications are utterly different between such a familiar/logical-processing-or-logical-implication—supposedly-apriorising-
in-conviction-as-to-profound-supererogation and a ‘Différence-disambiguation-of-
ontologically-veridical—meaningfulness-and-teleology’ as the latter calls upon/ demolition—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) in setting up two dialectical/reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-
psychologism and the other as prospective/transcending/superseding is postconverging-or-
dialectical-thinking—apriorising-psychologism. In other words, ‘Différence-disambiguation-
of-ontologically-veridical—meaningfulness-and-teleology’ is dealing with perversion-and-
derived/perversion-of/reference-of-thought—as-preconvergently-apriorising/
axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> (at the uninstitutionalised-threshold or socially-betraying-threshold-of-
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation or threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to—‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In
registry-worldview terms of notional-firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective-ontological-normalcy/postconvergence> ‘dynamic-
cumulative-aftereffect of subontologisation’, this establishes ontological
precedence/supersedingness/ascendency. The grander insight and answer to the elusive
Derridean conundrum is that the full <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating-
ontological-contiguity of a ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology’ renders our presencing-as-positivistic meaningful-
reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-
reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as
preconverging-or-dementing—apriorising-psychologism to a prospective-as-deprocryptic
reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-
thinking—apriorising-psychologism. The latter (as with all relative postconverging-or-
dialectical-thinking—apriorising-psychologism references) can only be ‘habituated’ over the
former, and so ‘by virtue of its more profound intemporality–potency’ validated by its greater
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing.-for-explicating-ontological-contiguity in the middle to long-run
with respect to the dialectically corresponding prior meaningful-reference/anchoring-of-
meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-
worldview. For instance, there is no logical-basis/logic,-as-derived-from—transversality—<for-
sublimating–existential-eventuating/denouement~of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’> for a positivistic
mindset/ reference-of-thought to convince a non-positivism/medievalism mindset/ reference-
of-thought that it reference-of-thought is better but for the fact that its better
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective-nonpresencing-for-explicating-ontological-contiguity will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking-apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing-apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sUBLimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. This is the only basis for establishing the relative ascendancy of divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking-apriorising-psychologism over preconverging-or-dementing-apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation or threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation^\footnote{as-to-`attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism}' with regards to the postconverging-or-dialectical-thinking\footnote{apriorising-
psychologism}–apriorising-psychologism and preconverging-or-dementing –apriorising-psychologism dialecticism of
meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-
reference/contending-reference/registry-worldview’ developed as base-institutionalisation over
recurrent-utter-uninstitutionalisation, \footnote{universalisation over ununiversalisation, positivism
over non-positivism/middleageism and prospectively notional–deprocrypticism over
procrypticism.} It should equally be noted that just as no \footnote{83}reference-of-thought will recognise
itself as rather preconverging-or-dementing\footnote{apriorising-psychologism} (from its own present
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\footnote{99} of itself as postconverging-or-dialectical-thinking\footnote{apriorising-psychologism}–apriorising-psychologism) as
we may appreciate from our relative vantage point being at a higher registry-worldview
ontological-completeness-of-\footnote{reference-of-thought, we will equally have a hard time
recognising a preconverging-or-dementing\footnote{apriorising-psychologism}–apriorising-psychologism
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\footnote{99} of our
present positivistic registry-worldview as rather preconverging-or-dementing\footnote{apriorising-
psychologism} (as procrypticism–or–disjointedness-as-of-\footnote{} reference-of-thought) from futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\footnote{meaningfulness-and-teleology} as of prospective
notional–deprocrypticism higher registry-worldview ontological-completeness-of-\footnote{reference-
of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology\footnote{99}’ highlights that the prior preconverging-or-dementing\footnote{apriorising-psychologism}
reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’,}
as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought over the hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of the prior preconverging-or-dementing—apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction—as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation do not apply with respect to ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’; as the latter is more about an engagement between a prior/transcended/superseded reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) as rather hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation to its reference-of-thought–categorical-imperatives/axioms/registry-teleology whether these are failing/not-upholding—as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity—or–ontological-preservation and a prospective/transcending/superseding reference-of-thought like positivism (which develops new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
and-socialhood-formation marking any registry-worldview \textsuperscript{10} reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging–de-mentating/structuring/paradigming approach’ is to have at hand a \textsuperscript{10} universal cadre that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That \textsuperscript{10} universal cadre with regards to issues of \textsuperscript{74} perversion-of-\textsuperscript{83} reference-of-thought-\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-\textsuperscript{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>} pointing to ‘Différance-disambiguation-of-ontologically-veridical–\textsuperscript{74} meaningfulness-and-teleology\textsuperscript{83}’, and so across all registry-worldviews/dimensions, is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-\textsuperscript{103} ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor conjugating with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulation/institutional-recomposure-\textsuperscript{⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’>⟩}}}, cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as institutionalising, \textsuperscript{103} universalising, positivising and fully/utterly-ontologising into deprocrypticism). Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-\textsuperscript{103} ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-depth-of-existential-
implications issues’ across all the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) since ‘it grasps the ontological-veracity of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as it recomposures across all the successive institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}); due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening (notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations dispositions) along the successive/snowballing institutional-recomposes with respect to the succession of recomposed human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor individuations dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposured-existentialism contextualisation’, and as such a given ‘recomposured-existentialism contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor individuations dispositions’. A further implication is that going by ontological-normalcy/postconvergence (prospective-transcendence-
so-disambiguated as of ‘reference-of-thought’ devolving ontological-performance <including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting–as-to-conflatedness’ over their hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) contrasted to ‘notion of agreement-disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is the mechanism of transcending the registry-worldview reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness /deconstruction’ articulates better and better ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality /shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of "reference-of-thought-\^\textsuperscript{\textcircled{\textdagger}}" devolving ontological-performance\^\textsuperscript{\textdagger}, <including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality\(^\beta\)/shortness since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor can’t be emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost cause as that is not our firstnatureness since we are effectively of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity relative to the full-potency of existence as existence-potency\(^\gamma\)—sublimating–nascence, disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance "reference-of-thought when in reality it is of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-channelling-<in-deferential-formalisation-transference>. Effectively given that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions
with respect to it whether as a temporal extricatory preconverging–de-
mentating/structuring/paradigming or as an intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, and knowledge-notionalisation is
grounded on addressing meaningfulness insightfully in these two respects. The veridical insight
to the reality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor lies in the fact that the cross-section of
humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold or
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-
itattendant–intradimensional’–prospectively-disontologising–preconverging/dementing–
apriorising-psychologism}; as basically intemporality/longness is a pathway from base-
institutionalisation to universalisation to positivism and prospectively
notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency,
and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-
axiomatic-construct of ‘‘Différence-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology” is untenable as the same could be implied at base-
institutionalisation and universalisation, which obviously we won’t recognise and acquiesce
to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting
holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as
human-subpotency–aporia/undecidability/dilemma/ought
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal–to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor! The grander insight being that
‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality’ passing for intemporality’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of–meaningfulness-and-teleology or perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews/dimensions had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and

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aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion of reference of thought, apriorising/axiomatising/referencing in nonconviction/madeupness/bottomlining as to shallow supererogation, of base-institutionalisation as ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion of reference of thought, apriorising/axiomatising/referencing in nonconviction/madeupness/bottomlining as to shallow supererogation, of universalisation as non-positivism/medievalism for its superseding, and there is equally no pathway for futural Being-development/ontological-framework-expansion as to depth of ontologising development as infrastructure of meaningfulness and teleology as of prospective notional deprocrypticism without a recognition of perversion of reference of thought, apriorising/axiomatising/referencing in nonconviction/madeupness/bottomlining as to shallow supererogation, positivism as procrypticism for its superseding. However, such an intemporal disposition of transcendental depth of thought, it must be acknowledged is hardly the panacea of a wooden language imbued--averaging of thought, leveling/ressentiment/closed construct of meaningfulness and teleology as of nondescript/ignorable void ‘with regards to prospective apriorising implications’ temporal mental disposition that is more predisposed to project mainly in terms as of axiomatic construct of ‘temporal lifespan of living scale’ rather than ‘humanity-at-large spatial and timeless scale’ of intemporal projection of thought mental disposition; with the inherent moral and intellectual superiority of the latter warranting an uncompromising stance over the former, in transversality for sublimating existential eventuating/denouement of affirmative and
the real nature of human action’ thus undermining the disposition for human temporal-

preservation-and-prevarication behind relative-ontological-incompleteness\(^\text{8}\) -induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{8}\) -\langle\text{as-to-}

‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –
apriorising-psychologism\rangle\rangle; as in fact the successive institutional-cumulation/institutional-

recompose\langle\text{as-to-} historiality/ontological-eventfulness /ontological-aesthetic-tracing-

\langle\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’}\rangle\rangle (as ‘postconverging-or-dialectical-thinking\(^\text{1}\) –apriorising-psychologism and in-

phase/soundness-or-ontological-good-faith/authenticity\(^\text{9}\) -of-\langle\text{as-to-} reference-of-thought’ in

voiding/annulling the ‘supposed pretence of a contending posture or \(^\text{8}\) ‘reference-of-thought’ of

the successive corresponding uninstitutionalised-threshold\(^\text{2}\) as actually the ontological

reflection of their mental-disposition is ‘of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{8}\) -\langle\text{as-to-} ‘attendant-

intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-

psychologism\rangle’ (beyond-the-consciousness-awareness-teleology\(^\text{9}\) -\langle\text{in-preconverging-

existential-extrication-as-of-existential-unthought}\rangle\rangle manifestation intradimensionally) as

temporal-dispositions are actually involved in pseudointemporality\(^\text{5}\) inducing temporal-

preservation-as-pseudointemporality\(^\text{5}\) -preservation defining the corresponding

uninstitutionalised-threshold\(^\text{2}\), beyond-the-consciousness-awareness-teleology\(^\text{9}\) -\langle\text{in-

preconverging–existential-extrication-as-of-existential-unthought}\rangle\rangle manifestation, thus

represented as ‘preconverging-or-dementing ‘–apriorising-psychologism and dialectically-out-
of-phase/unsoundness-or-ontological-bad-faith/inauthenticity ‘-of- ‘reference-of-thought’, and

thus the ‘point of engagement’ with all established uninstitutionalised-threshold\(^\text{1}\) is rather a

‘reflection of postlogism\(^\text{7}\) -formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^\text{9}\)-or- ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
psychologism, (as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social

universal-transparency - (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as
universalisation which temporal hollow-constituting <as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> as non-positivism/medievalism led to
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, (as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social

universal-transparency - (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as
positivism/rational-empiricism, and which temporal hollow-constituting <as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as procrypticism—
or—disjointedness-as-of reference-of-thought should lead to preempting—disjointedness-as-of-
reference-of-thought,-as-to—<amplituding/formative–epistemicity>growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/sprit-
drivenness’ in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism social universal-transparency - (transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is
rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to
knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-
natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of-"meaningfulness-and-teleology" by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/notional-philosophy-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is by itself a preconverging–de-mentating/structuring/paradigming shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/"reference-of-
thought/consciousness-awareness-teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset/reference-of-thought/consciousness-awareness-teleology and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social universal-transparency—{transparency-of-totalising-entailing—as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of human mindset/reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating—{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/ reference-of-thought/[cumulated/recomposured]-consciousness-awareness for the prospective knowledge-form/ meaningfulness-and-teleology associated with notional-deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating; as ‘different institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-to-entailing-totalising~in-relative-ontological-completeness} have their knowledge-form/‘meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively notional-deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency} the
insight of a lockstep relationship of the-postconverging-or-dialectical-thinking\textsuperscript{17}-narrative—by—the-preconverging-or-dementing\textsuperscript{15}-narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by\textsuperscript{15} de-mentation\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\} with a corresponding comprehensive grasp of the implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions\langle so-construed-as-from-perspective—ontological-normalcy/postconvergence\rangle’—existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of—\textsuperscript{13} reference-of-thought-as-to—\textsuperscript{13} growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vides-and-impediments\textsuperscript{105}—as-arising-from-disjointedness-as-of—\textsuperscript{16} reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing\textsuperscript{16} of institutionalisation possibilities as subknowledging\textsuperscript{104}. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping
ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding
perversion-of-reference-of-thought-as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation with respect to ushering in the requisite preempting—disjointedness-as-of-
reference-of-thought-as-to-
<amplituding/formative–epistemicity>growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/sapirit-
drivereness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism that should define and conceptualise the notion–deprocrypticism registry-
worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a
‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking—
psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’
‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in
defining individual, summative intradimensional and
transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation meaningfulness reference-of-
thought), renders suprastructuralism and associated transcendental concepts comprehensively
operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-
narration enabling a more profound intuitive elucidation of the phenomena reflected by the
conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality
of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect in its failing-and-succeeding representation of ontologically-
veridical-meaningfulness/intrinsic-reality grasped as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity -educed
existentialising/contextualising/textualising-contiguity -reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by \(^{10}\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation; with the idea that notional–deprocrypticism attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
normalcy/postconvergence} conceptualisation), is of 'subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency”~sublimating—nascent,-disclosed-from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding—oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for <amplituding/formative—epistemicity>causality —as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity. ) Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters
including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation – logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of “meaningfulness-and-teleology” but naively purported to be answered wholly as of a second-order ontology terms. Broadly
speaking philosophy as the first-order ontology (acting as a cog) has been more about providing
the overall scope for meaningful insights and the broader conceptual background for other
subject-matters while science and other second-order ontology disciplines (as the wheel that
meets the ground) draws on a sound and broad philosophical conceptual background to
articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather
naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural
science nature (rather than effective validation techniques relevant to transversal nature of
philosophical conceptualisation) just as the same holds true the other way round. The reality is
that if science was the best method to answer philosophical questions as of its subject-matter,
then it would have already taken over from philosophy as practised and the reverse holds true
as well, as in reality it is all about human practical organisation in construing a superseding–
oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The
fact is science is de-mentatively/structurally/paradigmatically bound to construe causal
effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally
conceptualising by its very nature and providing the broad conceptual background for all
human knowledge with the implication that without such conceptualisation the historical insight
for the need and upholding of the sciences and scientific method wouldn’t have come about
while equally defining the limits of what science can achieve. Insightfully and beyond their
practical differentiations, with all knowledge actually being conceptually philosophical, a lot of
science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-
matter level. So it is rather critical here to distinguish between a human denotative and
segmenting exercise (as not determining inherent reality) which is conventioned knowledge and
the inherent connotation of the reality of knowledge as the superseding knowledge ontology
inherent structure. In that sense, one often misconstrued notion with respect to notional
philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as
the very idea of such notional philosophy is its conceptualising irradiation of second-order ontology with the more immediate and causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various
epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/ references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/ reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t
recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating —(<amplituding/formative>suppererogatory—de-mentariveness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render <amplituding/formative>meaningfulness-and-teleology as of a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism as of wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as of its temporal <amplituding/formative—
by adopting a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of–meaningfulness-and-teleology for prospective meaningfulness-and-teleology); as no registry-worldview/dimension ‘as a product of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology’, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating’ projection notional philosophical dispositions’ upholding an opened-construct-of–meaningfulness-and-teleology to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as-‘inventing’-or-‘creating’-or-‘upholding’-new-intellection—de-mentating/structuring/paradigming-of-societies, are the
‘most social of human acts’ as keeping up by renewing–apriorising/axiomatising/referencing of prospective apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-duced–existentialising/contextualising/textualising-contiguity —conflatedness in {preconverging-disentailment–by–postconverging-entailment as of ontological-normalcy/postconvergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions’ as <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> blithe to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–dementating/structuring/paradigming in distractive-alignment-to-<reference-of-thought-of-apriorising/axiomatising/referencing> as of epistemic-abnormalcy/preconvergence. This is enabled by the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence>{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence>{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising”–self-
referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as E=MC² is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding–oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-
reality/ontology having to do with our relative-ontological-incompleteness\textsuperscript{88}-induced-, 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation'\textsuperscript{<as-to-}
'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation'\textsuperscript{<as-to-} due to our limited-mentation-capacity-deepening\textsuperscript{53}, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening\textsuperscript{53}, we are actually involved in a ‘developmental notional–teleology’\textsuperscript{9} of ontology construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}; with such limited-mentation-capacity-deepening\textsuperscript{53} reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought’ misappropriated \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} in arrogation (as relative-ontological-incompleteness\textsuperscript{88}-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation'\textsuperscript{<as-to-} due to our limited-mentation-capacity-deepening\textsuperscript{53}, with such limited-mentation-capacity-deepening\textsuperscript{53} reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought’ misappropriated \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} in arrogation (as relative-ontological-incompleteness\textsuperscript{88}-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation'\textsuperscript{<as-to-} due to our limited-mentation-capacity-deepening\textsuperscript{53}, with such limited-mentation-capacity-deepening\textsuperscript{53} reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought’ misappropriated \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting <amplituding/formative-epistemicity>causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of ‘disjointedness-as-of-reference-of-thought’ misappropriated \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting <amplituding/formative-epistemicity>causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\(^{52}\)-preservation, is transcended/superseded as preconverging-or-dementing\(^{20}\)–apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\(^{58}\)-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{96}\)-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’, as-it-is–thus–‘in-wait’–for–perversion-of–reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\(^{52}\)-preservation, which is transcending/superseding as ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’, and at the ‘individualisation-level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—deduced—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology), with regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-suprerogation—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought—categorical-imperatives/axioms/registry-teleology representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation reference-of-thought where intemporality //longness-of-register-of—meaningfulness-and-teleology has been more or less secondnatured, at its uninstitutionalised-threshold as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold, and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{2} -
educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{11} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9} —unenframed-conceptualisation that is readily available in construing the hollow-constituting\textsuperscript{5}<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\textsuperscript{5} and ‘ontologically-reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} representation of meaningfulness affirmations (and, specifically with a perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity\textsuperscript{9}–of-reference-of-thought of implied reference-of-thought in establishing what is ‘postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{9}–of-reference-of-thought and in-phase’ and ‘preconverging-ordementing–apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{9}–of-reference-of-thought/slantedness and dialectically-out-of-phase’; from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-faith/authenticity\textsuperscript{9}–of-reference-of-thought of meaningfulness is established, dismissing hollow-constituting<as-disjointed-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is a supplanting-conviction-as-to-profound-supererogation of-‘attendant-intradimensional’ postconverging/dialectical-thinking apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively...
with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively
with ignorance/affordability). However, we can ascertain the true motive and ontological-
veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in
revealing their true mental-dispositions and motives, as of the
circularity/recurrence/repetition/repeatability\(^1\) as of existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology\(^4\) quickly reveals that however
coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-
backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> \(^8\) interlocutor
or conjugated-postlogic/\(^7\) conjoining-looping-set-of-narratives interlocutor (particularly as
recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their
‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-\(^3\) reference-of-thought’
misappropriated ‘meaningfulness-and-teleology’ in arrogation that shines the light on the
fundamental \(<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective- nonpresencing, for explicating-ontological-
contiguity \(^9\) of the postlogism /psychopathic and conjugated-postlogism interlocutors as well
as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation \(^6\) <as-to-‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> whereas the same
exercise with supplanting–conviction-as-to-profound-supererogation—of-‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism interlocutor
will show a coherence of the trace-of-dots-as-narratives and actually in the case where a
supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism interlocutor is actually the
target of such postlogism \textsuperscript{1} -slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ \textsuperscript{1}’ about the latter, that trace-of-dots-as-narratives from the supplanting–conviction-as-to-profound-supererogation \textsuperscript{1} —of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{1}—apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’ \textsuperscript{1}’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge \textsuperscript{1} is that their extrapolation is actually an extrapolation of ‘perversion-of-’ reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting–conviction-as-to-profound-supererogation \textsuperscript{1} —of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{1}—apriorising-psychologism’ whereas retracing of the mental-disposition foregoes elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{2} of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing ‘disjointedness-as-of-’ reference-of-thought’ misappropriated ‘meaningfulness-and-teleology\textsuperscript{2}’ in arrogation in the trace-of-successive-dots-as-\{hollow\}-narratives that shines the light on the fundamental driver/<amplitudes/formative–epistemicity> causality \textsuperscript{2} —as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity\textsuperscript{2} of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation” <as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising-psychologism> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{24} of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological contiguity\textsuperscript{22}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{10} of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{22}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{10}—reification_or_intrinsic-reality—ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{11}, at the relative-ontological-incompleteness\textsuperscript{11}—induced,—‘threshold-of–nonconviction/madeupness/bottomlining—in-shallow-supererogation—<as-to–‘attendant-intradimensional’–prospectively-disontologising~preconverging/dementing—as-priorising-psychologism>’-threshold (as-it-is—thus–‘in-wait’–for– perversion-of—reference-of-thought—as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—>—or-temporal-preservation-as-pseudointemporality—preservation), defining the typical threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-intradimensional’–prospectively-disontologising~preconverging/dementing—as-priorising-psychologism> psyche of successive uninstitutionalised-threshold\textsuperscript{11} (beyond-the-consciousness-awareness-teleology\textsuperscript{10}—<in-preconverging–existential-extrication-as-of—existential-unthought>—manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations)
as recurrent-utter-uninstitutionalisation preconverging-or-dementing\(^{20}\)-psyche, ununiversalisation preconverging-or-dementing\(^{26}\)-psyche, non-positivism/medievalism preconverging-or-dementing\(^{19}\)-psyche and our uninstitutionalised-threshold\(^{12}\) as procrypticism–or–disjointedness-as-of\(^{17}\) reference-of-thought preconverging-or-dementing\(^{20}\)-psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing\(^{20}\)–apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism /preconverging-or-dementing -integration to psychopathy is not significant as its perversion-of\(^{7}\) reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism\(^{72}\)/preconverging-or-dementing\(^{19}\)-integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness\(^{11}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\text{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\rangle\text{-threshold (as the-relative-ontological-incompleteness –is-inherently-thus–‘in-wait’ for perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) or temporal-preservation-as-pseudointemporality\(^{52}\)-preservation) as so-manifested at the uninstitutionalised-threshold\(^{12}\), hollow-constituting\langle\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\rangle/\text{extrapolating/inferring to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> wherein ‘same-terms-of-expressions/seemingly-same-implied-}
meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms—as-of-axiomatic-construct of eliciting abstract/extrapolating/infering hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation nor existential-transitioning/iterability-tracing-of-dots-as-hollow-narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency {(transparency-of-totalising-entailing,-as-to-totalising—for-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology –<in-preconverging-existential-extrication-as-of-existential-unthought>, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms
the fact that temporality/shortness (shortness-of-register-of—meaningfulness-and-teleology) and intemporality/longness (longness-of-register-of—meaningfulness-and-teleology) are both basically the same notion of intemporality, but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality/longness (longness-of-register-of—meaningfulness-and-teleology) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ (and so with respect to their apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), inducing preconverging—dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect where such false-retention construed as temporal-preservation-as-pseudointemporality—preservation is rather in conjugated-postlogism; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—as—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising—
recomposuring-for-relative-ontological-completeness acknowledgment — unenframed-conceptualisation. This conceptualisation of temporality / shortness as being about failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporality / longness (which perfectly syncs intemporality / longness and temporality / shortness as longness-of-register-of-meaningfulness-and-teleology and shortness-of-register-of-meaningfulness-and-teleology), beyond just a qualification notion but rather a amplituating/formative-epistemicity—totalising—‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity ‘-phenomenal-abstractiveness-of-presencing-in—‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity — educated—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness — of— reference-of-thought—devolving-as-of-instantiative-context> construct), equally perfectly renders the notion of temporality / shortness and intemporality / longness operant for a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. The notion of temporality / shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality / shortness is much more than morality as derived from intemporality / longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated
meaningfulness-and-teleology\textsuperscript{99} in arrogation (at individuation-level as relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{89}-<as-to-‘attendant-intradimensional’-prospectively-disontologising~-preconverging/dementing -apriorising-psychologism\textsuperscript{88}>’, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}>--or-temporal-preservation-as-pseudointemporality -preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality\textsuperscript{52}, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology\textsuperscript{99}’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality\textsuperscript{52} individuations (postlogism\textsuperscript{77}-slantedness, postlogism\textsuperscript{77}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{84}reference-of-thought- devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality\textsuperscript{52} individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of-’ reference-of-thought’ misappropriated \textsuperscript{52}meaningfulness-and-teleology\textsuperscript{99} in arrogation (at individuation-level relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{89}-<as-to-‘attendant-intradimensional’-prospectively-disontologising~-preconverging/dementing -apriorising-psychologism\textsuperscript{88}>’, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textsuperscript{96}
supererogation—or-temporal-preservation-as-pseudointemporality—preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity going by human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal—inter-temporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically—<conjugatively-and—
transfusively> the ontological-contiguity\(^{57}\) —of-the-human-institutionalisation-process\(^{68}\), human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking\(^{21}\)–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology\(^{99}\) of a recurrent-utter-institutionalised mindset/ reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a \(^{101}\)universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/ reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{99}\) as of prospective notional~deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein \(\text{de-mentation-}\left(\text{supererogatory-ontological-de-\}ementation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}\right)\) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking\(^{21}\)–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology \(\text{being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-(implicit-ed-epistemic-veracity-of- nonpresencing}<\)perspective—
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^{(3)}\)-sublimating-nascence,-disclosed-from-prospective-epistemic-digression as our being construct is more than just ‘constituted-matter’ but rather ‘being within the contextualisation potency that is existence’ and thus imbued with existential tautological/existential-reference supotent-mimetic-teleology\(^{(9)}\) as the human-mimetic-mind.

Existence is actually a contextualising-contiguity of existence-potency\(^{(3)}\)-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness—induced—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of—apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a-
‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations, and as metaphysics-of-presence⟩{implicated-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness’ ⟩ (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existentreference’) metaphysics-of-absence⟩{implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩} is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting—as-to-conflatedness /deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of- prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality/dynamic-cumulative- aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration, and the implications to meaningfulness can be much more elaborate and as explained further below, with the notion of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-
reference’ (wherein the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity in protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential pathological condition), instead of ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness—induced,—
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –
apriorising-psychologism>’, in order to avoid elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity—<educed–existentialising/contextualising/textualising-contiguity>
inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’. It is important to grasp here that elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity—<educed–existentialising/contextualising/textualising-contiguity>
are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically
wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation
as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-
and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of
how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be
established; going by human limited-mentation-capacity-deepening as of our relative-
onological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>’. An abstract-construal
is of vague-reference/vague-tautologisation, and is of existential import only as of a being-
construal, and is effectively conceptualised by elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
onological-contiguity—<educed–existentialising/contextualising/textualising-contiguity>
and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other
hand is of existential-reference/existential-tautologisation as of becoming/being (as practically
qualified by our consciousness-awareness-teleology). If by mere derivation of elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
aftereffect/aftereffect’ as with all metaphysics-of-absence—{implicated-epistemic-veracity-of-
nonpresencing—<perspective–ontological-normacy/postconvergence> } can be ontologically-
reconstituted/deconstructed from the corresponding metaphysics-of-presence—{implicated-
‘nondescript/ignorable–void ’—as-to-presencing—absolutising-identitive-constitutedness’ } as
‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’, even though the latter is ontologically wrong/non-veridical (not
to be confused with elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring—of-elucidation-outside—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity which
is ontologically-veridical as abstract-construal). This ontological-reconstituting—as-to-
conflatedness /deconstruction is rather a ‘honing exercise’/recomposure of ‘virtuality-or-
Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’ to deliver ‘projective-insights of imbricatedness/threadedness/recomposuring as of
attendant ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness of-
reference-of-thought—devolving—as-of-instantiative-context> as to existence-
potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as
ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’ with respect to ontological-veridicality and in so doing attaining ontological-
veridicality or veracity/ontological-pertinence as a being-construal/existential-
reference/existential-tautologisation. This can readily be appreciated when we grasp that we cannot just operate basic principles in producing scientific research for instance, as there is a whole reality of a ‘honing exercise’ or recomposure (in superseding our ‘‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ reflex’ as metaphysics-of-presence\{implicated-‘nondescript/ignorable–void ’-as-to-


prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
aftereffect/aftereffect’ to generate the art-forms/aesthetics as being-construal/existential-
reference/existential-tautologisation, by way of ‘strategic-insight of perspectives’ for artistic
expression. (Idyllically, superseding—oneness-of-ontology attainable by
notional~deprocrypticism
attendant ontological contiguity-educed—
existentialising/contextualising/textualising-contiguity  
reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –
apriorising-psychologism> of rational-empiricism/positivising-rules’ should imply
ontologically subsuming ‘projective-insights of imbricatedness/threadedness/recomposuring as of
attendant ontological contiguity-educed—existentialising/contextualising/textualising-contiguity
reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the
ontologically deepest being-construal/existential-reference/existential-tautologisation, and
thus will be the [universal nested-congruence of the comprehension of intrinsic-reality,
aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the
uninstitutionalised-threshold arise from ‘virtuality-or-Being-construal-as-abstract-construal-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
afereffect/afereffect’) is what brings about the prospective institutionalisation as
secondnaturing. Critically important to grasp is that the notion of ‘reference-of-thought is
rather a ‘being-contrual’/existential-reference/existential-tautologisation that implies
‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity’ -reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context as to existence-potency -sublimating-nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-afereffect/afereffect’, and should
not mistakenly be confused with the notion of an abstract-construal since this is ontologically
non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as
‘reference-of-thought as being-construal/existential-reference/existential-tautologisation makes
reference to the comprehensive implications existentially with respect to mental-dispositions
along the apriorising-registry-elements/anchoring-of-meaning-elements of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology’, and involving the potency of both consciousness-awareness-
teleology representations and implications, for instance, the difference of the ‘reference-of-
thought as an alchemist and a chemist is much more than just an on-occasion/incidental
difference (difference in abstract-construal) with respect to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’ of
meaning but carries derived being-construal/existential-reference/existential-tautologisation
differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity. In fact, ontological-reconstituting-as-to-conflatedness/deconstruction which always refers rather to the issue of reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context-as-to-existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aferffect/aftereffect’ nature and it is about implying a prospective reference-of-thought, rather than just a différance (differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting-as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening as shallow-mented-r-mentation-capacity to deeper-mented-mentation-capacity ontological-reconstituting-as-to-conflatedness; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or
individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation\(\langle\supersub{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}{83}\text{reference-of-thought}\rangle\) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening in ‘engaging the same existential reality and drawing implications thereof’ as human epistemicity-totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\} as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression, it is thus analysed as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as a mental-rescheduling and goes by the ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-

³ categorical-imperatives/axioms/registry-teleology of the prior positivism institutionalisation leading to procrypticism–or–disjointedness-as-of-reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-construct/ontologically-valid-narration will be grounded on ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness –of- reference-of-thought-

³
veridical-existent-
reference'. Transcendently/transdimensionally/interdimensionally, it is the ontological-contiguity implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity' -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency -sublimating-nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existent-realit
dynamic-cumulative-
aftereffect/aftereffect’ as of deepest being-construal/existentialical-reference/existential-
tautologisation that underlies the ontological-contiguity —of-the-human-institutionalisation-
process behind base-institutionalisation/universalisation/positivism/prospective-
deprocrypticism, and likewise it is the notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised-
preconverging/dementing -qualia-
schema> implied by ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existent-reference’ thus in ‘disjointedness-as-of-’ reference-of-
thought’ misappropriated meaningfulness-and-teleology in arrogation (beyond-the-
consciousness-awareness-teleology -<in-preconverging-existent-
extrication-as-of-
existent-unthought> manifestation), that induces the uninstitutionalised-threshold process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-
medievalism/procrypticism. The implications at the individuation-level is that our limited-
mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality/shortness as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness -<in-preconverging-
entailment that ultimately fails hence inducing virtualities. And so, when initially striving to
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment—<implied—self-assuredness-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> as of <amplituding/formative–epistemicity> causality—as-to-projective-
totalitative–implications-of-prospective—nonpresencing,—for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns
projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the
‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-
construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation for the
<amplituding/formative–epistemicity> totalising—devolved—purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our
temporality /shortness disposition associated with apriorising/axiomatising/referencing—{of-
attendant ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—constitutedness—in—preconverging entailment, with this compensating exercise
construed as of ‘presencing—absolutising-identitive-constitutedness’ or more
consummately as apriorising/axiomatising/referencing—{of—
attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—
{preconverging disentailment—by}—postconverging entailment/conflatedness. This
presencing—absolutising-identitive-constitutedness and
apriorising/axiomatising/referencing—{of—
attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—
disentailment—by}—postconverging entailment compensation mechanism, given our limited-

registry-worldview’s/dimension’s reference-of-thought ontological-performance<including-virtue-as-ontology> as of its historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> as so-analysed as from notional~deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional~referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicism beyond-and-over human construal/conceptualisation of ‘meaningfulness-and-teleology’ about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or
entailment. Pointing out that there must necessarily be an exercise in developing the requisite ‘ontological reference-of-thought or axiomatic-construct of an epistemic-totalising ~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ to which logic and mathematics (and any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), but it wouldn’t work out the other way round on the basis of simple methodological mimicry starting out from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) on the naïve goal of then grasping a reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the specific biology <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such domains-of-study where the positive or negative sanctioning by <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary \(^\text{historiality/ontological-eventfulness}\)/ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> grounded methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\)
(as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normaley/postconvergence metaphysics-of-absence\(\text{implicated-epistemic-veracity-}\)
of nonpresencing<perspective–ontological-normalcy/postconvergence>/Doppler-thinking as it elicits human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism~form-factor <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative~implications-of-prospective~nonpresencing,—for-explicating-ontological-contiguity ). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-though apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }—constitutedness —in–preconverging–entailment. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrerogatory–de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology° as of prospective notional~deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of meaningfulness-and-teleology° that overcomes disjointedness-as-of-

disposition/ontologically-veridical  supplanting–conviction-as-to-profound-supererogation


<as-preconvergingly-apriorising/axiomatising/referencing-in-
supererogation >, of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology

-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation  

<as-to-'attendant-

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

psychologism>  

(beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging–

existential-extrication-as-of-existential-unthought>⁶ manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology⁹⁹, as it is preconverging-or-dementing²⁰–apriorising-psychologism and dialectically-out-of-phase). 

This ‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism, ¹⁰³ universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism⁷⁷—and-conjugated-postlogism uninstitutionalised-threshold stubbornly-rotation as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as ‘non-positivistic-
or-medieval–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’, ‘ununiversalisation–virtuality-or-Being-construal-as-
flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold ⁰² (as beyond their respective corresponding consciousness-awareness-teleology⁹⁹) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging–

existential-extrication-as-of-

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existential-unthought> of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiolgisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional~deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as of prospective notional~deprocrypticism about the suprastructurally implied preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional~deprocrypticism is the structural-resolution for the perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as the preconverging-de-mentating/structuring/paradigming vices-and-impediments of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are always
by definition in conflict with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> (beyond-the-consciousness-awareness-teleology –in-preconverging-existential-extrication-as-of-existential-unthought) hence inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—de-mentating/structuring/paradigmimg but for a new
reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought associated with procrypticism—or-disjointedness-as-of-reference-of-thought for notional-deprocrypticism attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism of rational-empiricism/positivising-rules’. This consequent ‘postconverging-or—dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-worldview of positivism—procrypticism (temporal-dispositions-in-temporal-preservation-as-pseudointemporality—preservation) as ‘preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase’ is so about their non-committal (whether with respect to good or bad commitment as ‘good or poor/bad supplanting—conviction-as-to-profound-supererogation—of—attendant—
intradimensional—postconverging/dialectical-thinking—apriorising-psychologism’) as
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing

apriorising-psychologism> with respect to the reference-of-thought–categorical-imperatives/axioms/registry-teleology in ontological-normalcy/postconvergence of new/prospective institutionalisation as deprocrpticism; (beyond-the-consciousness-awareness-teleology

manifestation), in ‘perversion-of’ reference-of-thought


Correspondingly, such a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation storied-construct/ontologically-valid-narration
aetiologisation/ontological-escalation’ as of the reflecting/perspectivating/highlighting of
‘procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism’ will be critically
about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism as being a social-construct ‘uninstitutionalised-threshold mirroring
development of the fundamental insane-fitment of the childhood-psychopath/cinglé
perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation mental-disposition structure’ (which is very much socially universally
transparent at childhood and thus does not start to elicit protracted social postlogism-as-of-
compulsing–nonconviction/madeupness/bottomlining-('decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’ of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-
supererogation–as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’) as conjugated-postlogism /preconverging-or-dementing-integration by temporal-dispositions
at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with
its postlogism ), (ii) and creatively protracting this fundamental phased storied articulation in
‘successive phased phases of integration with the social construction’ (wherein the ‘increasing
shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism
lessens the social dysfunctioning of its postlogism as it learns from past experience and is now
select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{20}-integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96} \langle\text{as-to-attendant-intradimensional”–prospectively-disontologising–preconverging/dementing – apriorising-psychologism}\textsuperscript{77}\rangle is rather ‘storied-construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-aftereffect/contextualising-contiguity of existence-potency \langle\text{~sublimating–nascent,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality aetiolgisation/ontological-escalation of notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence\langle\text{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence}>\rangle of the social as metaphysics-of-presence\langle\text{implicated-‘nondescript/ignorable–void ’–as-to- presencing—absolutising-identitive-constitutedness }\rangle (arising because of the decreasing social\textsuperscript{103} universal-transparency\textsuperscript{16} \langle\text{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }\rangle of the cingle’s postlogism\textsuperscript{77}-slantedness/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism\textsuperscript{77}-slantedness in a social atmosphere where it is not\textsuperscript{101} universally transparent to be the denaturing\textsuperscript{16} of reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism\textsuperscript{77}-and-its-conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{20}-integration is upheld by temporal-
preservation-as-pseudointemporality\textsuperscript{62} -preservation threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{5}-as-to-‘attendant-
intradimensional’ -prospectively-disontologising-preconverging/dementing –apriorising-
psychologism\textsuperscript{6} of the procrypticism uninstitutionalisation, and thus is temporally integrated by
conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-
exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the
broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue
is not inherent’ but rather our ‘understanding/knowledge/<amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity construction’ is what creates our
virtue in superseding our vices-and-impediments\textsuperscript{105}, just as for instance, ‘medieval vices-and-
impediments\textsuperscript{106}’ weren’t inherently because they were a different human species to us but rather
due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our
relatively grander state of virtue and knowledge, likewise the point here is about articulating
such prospective understanding/knowledge/<amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity and its corresponding ‘institutional-
designing by percolation-channelling-<in-deferential-formalisation-transference>’ as our virtue
and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-
ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful ‘tone-
as-temperament and thematic construal of notional–firstnatures—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
individuations teleologies/teleological-differentiations (by \textsuperscript{5}maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{7} —unenframed-conceptualisation covering the concepts
articulated in this paper on social-construct and social institutions teleology\textsuperscript{69} and value-
reference as of notional~deprocrypticism imbricatedness/threadedness/recomposuring with
regards to the ‘implications of postlogism—-and-procrypticism mental orientations’, (iv) and
further, the possibility of a remaking of the above storied-construct/ontologically-valid-
narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of
‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-
reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval
uninstitutionalised-threshold threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation as of ‘attendant-intradimensional’-prospectively-disontologising–
preconverging/dementing –apriorising-psychologism’, to contrastively
provide the revealing retrospective insight of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation as of ‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism as uninstitutionalised-threshold as human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor is construable
from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the
décomplexage/uninhibitedness (induced by our metaphysics-of-presencelangle implicited-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness or
illusion-of-the-present/present-consciousness/epistemic-totalising →self-referencing-
syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from
the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to
appreciate the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation as of ‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing
–apriorising-psychologism>
representation of the
present positivism–procrpticism uninstitutionalisation as
procrpticism–or–disjointedness–as-of

reference-of-thought-and-teleology

reference-of-thought–categorical-

imperatives/axioms/registry-teleology

with respect to futural Being-development/ontological-


meaningfulness-and-teleology

as of prospective deprocrpticism, even though such an
appreciation is rather counterintuitive.*

The underlying technique for perpetually upholding
ontological-veridicality as ‘imbricatedness/threadedness/recomposuring as of
attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity”

<reifying-or-elucidating-of-prospective-relative-ontological-completeness

as-of–reference-of-

thought–devolving-as-of-instantiative-context> as to existence-potency

sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of–
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking

reference-of-thought in relative-ontological-completeness

as depth-of-
thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not
allowing for the 'breaking of the threadedness/thread of ontologically-veridical meaningfulness
(as such a breaking induces virtuality-or-ontologically-flawed-construal leading
correspondingly to the false uptake as ontologically-veridical of the wrongly implied
soundness/non-perverted–reference-of-thought, i.e. unsound/perverted ‘apriorising–

reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity”<reifying-or-
elucidating-of-prospective-relative-ontological-completeness

as-of–reference-of-thought-

devolving-as-of-instantiative-context>

including implied—logical-dueness-or-scape,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology

by rather reflecting/perspectivating/highlighting the points where such ‘breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness’ occur as of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-’attendant-

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

psychologism> (in postlogism and conjugated-postlogism ) and as preconverging-or-
on-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-
and-non-veridical-existential-reference’. As breaking (by new  \textsuperscript{54} logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as

‘prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-

intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a logical-level-engagement (’logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’) based on wrongly implied prospective relative-ontological-completeness -of- reference-of-
thought-{as-of attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>} and wrongly implied soundness/non-perverted-” reference-of-thought, whereas in reality it is just an <amplituding/formative–epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of the relative-ontological-
of-thought, and so a decentering of meaningfulness; the causality being more like what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>’ is in a state of totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought-as–preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} with notional–deprocrypticism prospective institutionalisation \textit{<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity\textsuperscript{1}}, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83} reference-of-thought; just as an apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness\textsuperscript{88}–of–\textsuperscript{83} reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic \textit{<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity\textsuperscript{1}} approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83} reference-of-thought. Hence contrary to what we may think from our \textit{<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic–drag} perspective the mere fact of relative-ontological-incompleteness\textsuperscript{88}–of–\textsuperscript{83} reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion–of–\textsuperscript{7} reference-of-thought\textsuperscript{<as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining–as-to-shallow–supererogation >} by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our \textsuperscript{8} reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our ‘\textsuperscript{8} reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{1}–<including-virtue-as-ontology> of \textsuperscript{8} reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold
supererogation > phenomenon as a non-positivism/medieval postlogism · phenomenon such as notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism > reference-of-thought <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} of ‘great living’ as of its prior relative-ontological-incompleteness-of- reference-of-thought but then a

‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in— {preconverging-disentailment—by) postconverging- entailment of conceptualisation’ will convert such perversion-and-derived- perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in terms of the ‘Being defect as uninstitutionalised-threshold of the so-called great living of non-positivism/medievalism > reference-of-thought’ to arrive at the prospective relative-ontological-completeness-of- reference-of-thought of positivism opened-construct-of—meaningfulness-and-teleology which —de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments of non-

positivism/medievalism. This same process applies to our positivism–procrypticism with respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-
perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > will elicit an ordinariness <amplituding/formative> wooden-language

(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable–void ’-with-regards-to-

procrypticism–or–disjointedness—as-of— reference-of-thought <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
preempting—disjointedness-as-of reference-of-thought and positivism reference-of-thought that carry the prospective relative-ontological-completeness reference-of-thought opened-construct-of meaningfulness-and-teleology. Ultimately, the very transversality of for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffective—disambiguated—motif-and-apriorising/axiomatising/referencing’ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness—reference-of-thought is ‘the very paradox of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness—reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic causality—amplituding/formative—epistemicity—nonpresencing,—for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so as of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturenedness—temporal—
to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>\textsuperscript{'}-existentialism-form-factor; but then humankind has always been called upon to show itself capable of surpassing/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of \textsuperscript{15} de-mentation-\textsuperscript{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} in that relative-ontological-incompleteness of reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its de-mentative/structural/paradigmatic implied vices-and-impediments\textsuperscript{105}, as it is rather an issue of uninstitutionalised-threshold\textsuperscript{102} as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring \textsuperscript{103} universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our \textsuperscript{8} procrypticism—or—disjointedness-as-of-reference-of-thought uninstitutionalisation requiring prospective notional—deprocrypticism institutionalisation as preempting—disjointedness-as-of-reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{79} of relative epistemic-abnormalcy/preconvergence\textsuperscript{11} for relative ontological-normalcy/postconvergence as of \textsuperscript{15} de-mentation-\textsuperscript{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)} stranding dynamics. A ‘relative-ontological-completeness of reference-of-thought’ implies ‘a new all-pervasiveness of reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{80} as the axiomatic-construct of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{80} as a prospective institutionalisation reference-of-thought. Thus a reference-of-thought is an all-pervasiveness of reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{80} as the axiomatic-construct of \textsuperscript{56} meaningfulness-and-
entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness \] inducing the conjugated-postlogism\(^{77}\) of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing\(^{16}\) of the form of ‘meaningfulness-and-teleology’’. Thus at that uninstitutionalised-threshold\(^{102}\) which highlight ‘denaturing\(^{6}\) of the form of ‘meaningfulness-and-teleology\(^{99}\)’ as temporality/shortness in concatenation with ‘apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}—conflatedness\(^{42}\) in \{preconverging-disentailment-by\} postconverging-entailment’ as intemporality\(^{92}\), it is only a renewed ‘apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}—conflatedness in \{preconverging-disentailment-by\} postconverging-entailment’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that induces a prospective ‘\(^{103}\) universally-transparent constraining mechanical-knowledge as new bare\(^{93}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{99}\) as axiomatic-construct’ and ‘its social\(^{103}\) universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness\(^{77}\) of reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) of relative epistemic-abnormalcy/preconvergence\(^{1}\) for relative ontological-normalcy/postconvergence as of ‘de-mentation—(supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness of reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness-reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, as revealing of the
grander framework of vices-and-impediments\textsuperscript{105} inherent to the relative non-positivism/medievalism relative-ontological-incompleteness\textsuperscript{\textsuperscript{82}} of reference-of-thought. Rather it is about articulating the ontological-completeness-of reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, \textsuperscript{10} universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism \textsuperscript{27} associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism \textsuperscript{7} perversion-of reference-of-thought\textsuperscript{83} as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{83} and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of reference-of-thought in overcoming <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{34} by prior/transcended/superseded non-positivistic or procrypticism \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemperial-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemorial-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or
reduced--existentialising/contextualising/textualising-contiguity as to existence-potency
~sublimating–nascence, disclosed from
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further
epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective
of the ‘postconverging-or-dialectical-thinking reference-of-thought in relative-ontological-
completeness as depth-of-thought’) thus take the form of postlogism slantedness and its
conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-
affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-
exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and
conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding
virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference. With the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical
meaningfulness’ always disambiguated creatively as ‘a supratransversality transitioning construal’ of ‘ontologically-veridical meaningfulness with reference-of-thought–
categorical-imperatives/axioms/registry-teleology as intemporally-preservational’ distracted
by ‘the breaking or a subtransversality failing/not-upholding-encompassing-as-of-intemporal-preservation-entropy-or-contiguity-or--ontological-preservation’,
‘in distractive-alignment-to reference-of-thought as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality’ (by temporal-
postlogism /disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness of all
registry-worldviews’ \(^1\) references-of-thought including with regards to the phenomenon of
psychopathy and social psychopathy (as indicated at the beginning) of the positivism–
procrypticism registry-worldview, i.e. specifically with the psychopathic/postlogic induced pre-
valuation/pri-individuation/de-individuation/commitment \(^2\) perversion-of- \(^3\) reference-of-
thought-\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\)
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>)\), wherein this process
is reversed (but beyond a temporal equivalence and rather for an aetiologisation/ontological-
escalation of the \(^4\) universal implications as metaphysics-of-absence-\(\{\text{implicit-epistemic-}\)
veracity-of- nonpresencing-\(<\text{perspective–ontological-normaley/postconvergence}\}\) in re-
establishing ontological-veridicality of ‘attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity’ \(\langle\text{reifying-or-elucidating-of-}\)
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency \(\langle\text{sublimating–nascence,-disclosed-from-}\)
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ \(\langle\text{referring-of-thought,}\)
wherein the ‘induced de-individuation \(\langle\text{reference-of-thought’ is rather reconstrued in its
veridical existential-reality of narratives by SUPRATRANSVERSALITY\(\langle\text{IN-}\}
SUBLIMATING–EXISTENTIAL–EVENTUATING/DENOUEMENT\(\rangle\)-OF-MOTIF–AND-
APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical \(\langle\text{reference-of-}\)
thought of ‘notional–deprocrypticism preempting—disjointedness-as-of- \(\langle\text{reference-of-thought
<amplituding/formative–epistemicity>causality \(\langle\text{as-to-projective-totalitative–implications-of-}\)
prospective- nonpresencing,-for-explicating-ontological-contiguity ’ of psychopathy and
social psychopathy along all implied thematics of the social-construct whether as of

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phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview

insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-
inequivalence/non-correspondence with the subtransversality-<in-desublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing; and so by way of
the-transcendental-enabling/sublimating/supererogatory–de-mentativity-that-is-intrinsic-reality-
or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective
intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory–de-mentativity’ with perverted use of such notions as
differentness, infamy, status, significant-others basis of logic, repute, social authorities and
influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity⁹, implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,
derunderhandedness, inductive-limitation or so-called principle that is not articulated as a
universal construct but targeted, avowing its reality as fake and thus of temporal-disposition,
etc.), while the ‘induced pri-individuation “reference-of-thought’ of psychopathic postlogism⁷⁷
and conjugated-postlogism⁷⁷ in its virtuality-or-ontologically-flawed-construal (being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference) of narratives is construed as SUBTRANSVERSALITY-<IN-DESUBLIMATING–
EXISTENTIAL-EVENTUATING/DENOUEMENT>–OF-MOTIF-AND-
APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-
reference-of-thought procrypticism–or–disjointedness-as-of-”reference-of-thought
extricatory-and-temporal incidental construals of “meaningfulness-and-teleology” wrongly
striving to equivocate its extrication/temporality⁹⁹ by using ‘social-aggregation-enablers over
intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory–de-mentativity’ in undermining the transcendental-

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apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology, as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). It is the idea of the causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing.,for-explicating-ontological-contiguity of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflatedness processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/ reference-of-thought of meaningfulness-and-teleology with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of-reference-of-thought-as-of-conflatedness) in the middle to long run construed as of de-mentation–{supererogatory–ontological–de-mentativity–dialectical–de- mentation—stranding–attributive–dialectics}. This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/superseding ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure–{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’>} do not arise because of the reality of a ‘human intemporal-emanance philosophical acquiescence’ but rather by ontologically inducing untenability/internal-contradiction/internal-
incoherence/institutional-constraining of existential reality as a constraint for the secondnaturing of institutionalisation, without transforming the underlying reality of a human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor individuations. That is while the implied aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements (implied meaningfulness-and-teleology
) imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality<-in-sublimating–existential-eventuating/denouement>~of-
motif-and-apriorising/axiomatising/referencing) being real and the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-
‘attendant–intrdimensional’-prospectively-disontologising~preconverging/dementing –
apriorising-psychologism>), without mutual intelligibility of logical-processing-or-logical-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—
producing-measurements (supratransversality<-in-sublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) appropriateness-
of reference-of-thought-as-of-conflatedness
that collapses the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(subtransversality<-in-desublimating–existential-eventuating/denouement>~of-motif-and-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination along formal constructs based on a postconverging–de-mentating/structuring/paradigmning for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards intemporality, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in grasping attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-
presence-{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness   }, and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism-fitment of the childhood-psychopath perversion-of- reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‥ mental-disposition structure as it induces conjugated-postlogism /preconverging-or-dementing -integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing of nature of postlogism and conjugated-postlogism /preconverging-or-dementing -integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing of its mental-disposition is relatively socially-universally-transparent (enabling an understanding-of-<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ‐of-the-underlying-phenomenon). In the case were in a ‘dereifying act’ water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality by ignorance) not aware of the mental-disposition of the childhood-psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism or conjugated-ignorance as its relative-ontological-incompleteness -induced,-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ‐<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ led it to align in-prelogic supplanting–conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly (as-of-pseudointemporality ′ ) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality-preservation’, that it was the brother that
spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism’-as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ with respect to the ‘denaturing postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’> -<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and is preconverging-or-dementing-apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further it state of ignorance speaks of its relative-ontological-incompleteness-induced,–‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as procrypticism–or–disjointedness-as-of-reference-of-thought which can’t be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality by ignorance) might act the same way he acted in
‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/notional-knowledge-reification-gesturing-sin-
prospective-horoscopism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—
confatedness-in-{preconverging-disentailment-by}–postconverging
entailment>/<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity
construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-
transparency-{transparency-of-totalising-entailing-as-to-entailing}<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality) and will assume mostly an incidental/on-occasion conjugated-postlogism effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing}<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with
dramatic social consequences and as there is further eliciting of enculturated postlogism as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level as dynamic-cumulative-aftereffect—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—unenframed-conceptualisation level as dynamic-cumulative-aftereffect—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

of psychopathy and social psychopathy’ as it develops more and more shrewdly into adulthood with a further loss of social universal-transparency\(^{10}\) \(\Rightarrow\) transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity\(\Rightarrow\) totalising-in-relative-ontological-completeness of the underlying postlogism\(^{77}\) as-of-compulsing-nonconviction/madeupness/bottomlining\(\leftarrow\) ‘decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing\(\Rightarrow\) induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-contextualising/existentialising-attendant-ontological-contiguity \(\Rightarrow\) in-shallow-supererogation \(\Rightarrow\) as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness\(\rightleftharpoons\) mental-disposition wherein with development of childhood psychopathy into adult psychopathy, ‘social expansion-and-gravity of tones-as-temperament and thematic implications with regards to notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (as postlogism\(^{77}\) and conjugated-postlogism\(^{77}\) in pseudointemporality\(\Rightarrow\) preconverging-ordementing-apriorising-psychologism, and supplanting—conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism as to intemporal/ontological in non-pseudointemporality\(^{77}\) thinking) ensue. It exclusively requires on an ontological postconverging—dementating/structuring/paradigm involving maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, as the explanation given to the visiting stranger about its error and the childhood-psychopath mental state as ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity\(\rightleftharpoons\) educed—existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-
<reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought— devolving-as-of-instantiative-context>)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, even though the natural reflex to be of supplanting— conviction-as-to-profound-supererogation — of ‘attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologism as prelogism — as-of-conviction,—in-profound-supererogation — <existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical—outcome—arrived-at> means that we rather tend to assume by reflex that the implied—logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the
referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity’–<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context’), which is the psychopath foundational faulty-mentation-procedure-deception-or-urge as first-order level of faulty-mentation-procedure-deception-or-urge, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge logically/elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity’ wherein we end up hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation inducing the virtuality–or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as an outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting–conviction-as-to-profound-supererogation—of–‘attendant–intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism mind’s own reflex mental-disposition to be of supplanting–conviction-as-to-profound-supererogation—of–‘attendant–intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism as prelogism–as-of-conviction–in-profound-supererogation—<existentially-veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes–disontologising-logical-outcome–arrived-at>). Critically, the concepts articulations in the
storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve
the ‘point-of-departure-of-construal of reference-of-thought technique of distractive-
alignment-to- reference-of-thought of apriorising/axiomatising/referencing wherein: the
narratives of the temporal-dispositions (postlogism and conjugated-postlogism) as of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> are construed in transversality for-sublimating–existential-
eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing as of subtransversality in-desublimating–existential-
.eventuating/denouement–of-motif-and-apriorising/axiomatising/referencing(*as-of-
pseudointemporalities; referring to unsound reference-of-thought, and so as ‘breaking
imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context as to existence-potency sublimating–nascence,-disclosed-from-
prospective-epistemic-digression rules-of-apriorising/axiomatising/referencing that further-
epistemically-unconceal-the-the-very-ontologically-same-existential-reality as existential-reality or
procrypticism–or–disjointedness-as-of reference-of-thought preconverging-or-dementing apriorising-psychologism’, and consequently necessarily wrongly implied soundness/non-
perverted reference-of-thought, i.e. unsound/perverted ‘apriorising– reference-of-thought-
elements/apriorising–registry-elements (out of attendant-ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context’) including implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology and speaking of
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming for ‘creating/inventing’ prospective
institutionalised-being-and-craft’ implied by the transcendent, inherently ‘dements’ pretences
of ‘second-order meaningfulness’ of extricatory/temporal preconverging–de-
mentating/structuring/paradigming within secondnatured institutionalised-being-and-craft
constructs. Supratransversality,<in-sublimating–existential-eventuating/denouement>~of-

motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality 
) speaks of
upholding the intemporal/transcendental/maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation by underlining
imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative
ontological-contiguity of reference-of-thought, and reflecting/perspectivating/highlighting
subtransversality,<in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the
temporal/non-transcendental/incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation by disjointed/discontinuous/decontextualised/misappropriated
utilisation of the same abstract construal (elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity
) for
being-construal/existential-reality-construal as does supratranversality, thus inducing
virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference as perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation involving the discontinuity (as postlogic-backtracking<iterative-looping-
‘set-of-dereifying-hollow-narratives-and-acts’> and conjoining-looping-set-of-narratives of

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apriorising/axiomatising/referencing which is in protracted-pseudointemporality; more like a deprocrypticism, positivism, universalisation or base-institutionalisation supratransversality; more like a deprocrypticism, positivism, universalisation or base-institutionalisation supratransversality.

Contending correspondingly about the perversion-of-referencement of thought of procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality.

The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivism/medievalism subtransversality.

As of non-pseudointemporality, the ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality rather a maximalising/transcendental firmament for obtruding the subtransversality as of its ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’.

<as-to-
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –
apriorising-psychologism>', reflected by the subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing

subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; the same analysis will be drawn for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation with respect to notional~deprocrypticism supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality’ ) and procrypticism subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality’ ) in terms–as-of-axiomatic-construct of their implied intellectual-and-moral implications (in a projection of a notional–deprocrypticism worldview where the mental-dispositions and conventioning in a procrypticism setup are construed as ‘prospectively questionable’). Such a supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing insight can transcendentally be grasped in the archetype characters of say a Socrates or Rousseau. Wherein within their respective registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective
registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation' as-to-'attendant-intradimensional'–prospectively-disontologising–preconverging/dementing –apriorising–psychologism' reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’—will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of postconverging–nonextricatory-existential-preempting-of-existential-unthought in his asceticism’ the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting that then ‘invents/creates’ the dementative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as
there isn’t any inherent intemporality\textsuperscript{52}/longness but for the disposition for \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57}—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality\textsuperscript{52}/longness as \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57}—unenframed-conceptualisation needs its \textsuperscript{amplituding/formative–epistemicity}totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succe$$\thesis-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity’—of-the-human-institutionalisation-process\textsuperscript{59} is ‘not a human emanance/seeding/incipient—transformation-<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} into the intemporal-disposition/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} (not about firstnaturedness of human dimensionality-of-sublimating-\textsuperscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) but rather is solely a positive-opportunism—of-social-functioning-and-accordance secondnaturing to supersede the uninstitutionalised-threshold\textsuperscript{102} divulged as to its relative-ontological-incompleteness\textsuperscript{98}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’}. The implication is that acting as-of-a–‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection \textsuperscript{amplituding/formative–epistemicity}totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency — sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentail-reality as existential-reality, for the ultimate crossequational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). The transcendental first-order-ontology/ontological-construal work derived by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation in base-institutionalisation—ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology) in universalisation—non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology) in positivism—procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-
ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Copernicus, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Rousseau, an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Galilei or an intemporal-prioritising/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation Darwin, and so as a fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory preconverging–dementating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for
transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism> without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters
(or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as antinihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/’ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging–de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming which is necessarily antipodal to the

We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-<in-desublimating–existential-eventuating/denouement>-by-supratransversality-<in-
sublimating–existential-eventuating/denouement> technique of transversality<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated–'motif-and-apriorising/axiomatising/referencing’ is further rendered operant
as the teleological structure of the storied-construct/ontologically-valid-narration
aetiologisation/ontological-escalation based on the underlying principle involved in the
example of the visiting stranger (as-of-pseudointemporality^2) or generally the BODMAS
characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting
stranger (as-of-pseudointemporality^2) was of ‘sound registry-{reflected-as-soundness-or-
onological-good-faith/authenticity -of- reference-of-thought}’ in its circumstantial/existential
relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance-so-construed-by-prospective-^3 reference-of-thought’ (as
lacking notional~deprocrypticism from an ontological-normalcy/postconvergence epistemic-or-
notional~projective-perspective) arising from its procrypticism–or–disjointedness-as-of-
reference-of-thought (as social universal-transparency_(transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
onological-completeness ) about the child-psychopath’s postlogism wasn’t available to it)
implied an existential-reality of imbricatedness/threadedness/recomposing that ‘decentered’
(by maximalising-recomposing-for-relative-ontological-completeness^9—unenframed-
conceptualisation) its meaningfulness as of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation~<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism^8, as subtransversality<in-desublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-

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thought’) is the suprathresability\textsuperscript{46} of motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\textsuperscript{7}) that is a complete and unique ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72} - <including-virtue-as-ontology>’ in its supplanting-conviction-as-to-profound-supererogation\textsuperscript{49} —of—’attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologism or transcendental/intemporal\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87} —unenframed-conceptualisation disposition of reference-of-thought which ‘bounces off and decenters’ (by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87} —unenframed-conceptualisation) the recursive/progressive/regressive-preconverging-or-dementing -distractive-looping-narratives- of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism\textsuperscript{77} and conjugated-postlogism) as the subtransversality\textsuperscript{46} desublating–existential-eventuating/denouement\textsuperscript{46} —of—motif-and- apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically (with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism\textsuperscript{77} interlocks with temporal-dispositions (instigating social psychopathy in ‘socially-perceived-value as of social-stake-contention-or-confliction situations’) as temporal-dispositions are already preset/in-wait as of prior relative-ontological-incompleteness -of— reference-of-thought defective\textsuperscript{83} reference-of-thought—\textsuperscript{2}categorical-imperatives/axioms/registry-teleology\textsuperscript{99} for its induced conjugated-postlogism\textsuperscript{77} by inherent relative-ontological-incompleteness\textsuperscript{88} induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96} <as-to—’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing — apriorising-psychologism\textsuperscript{86} (notional–procrypticism, i.e. the corresponding uninstitutionalised-threshold \textsuperscript{102}), such that the postlogism\textsuperscript{77} dynamism in its social protraction reflects a threshold-
at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism) or consciously adopted by conjugated-postlogism mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality→<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality→<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality)’ is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation that further elucidates the conceptualisations herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology /teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional~firstnaturedness—temporal-to-intemporal-dispositions→so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects
will fundamentally be predisposed to a defining teleology /teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology /teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology /teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional-firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity—of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology /teleological-differentiation at the individuation-level in a continuum from pseudointemporality (involving the ‘faulty-mentation-procedure-deception-or-urge’ of postlogism-slantedness and the derived-by-conjoining temporal-accommodation-of-this-perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as conjugated-postlogism /preconverging-or-dementing-integration,
construe teleology /teleological-differentiation as discrete, as a conceptualisation of teleology is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to reference-of-thought as to postconverging/dialectical-thinking –apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implicitation — supposingly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting–conviction-as-to-profound-supererogation —of-’attendant-intradimensional’— postconverging/dialectical-thinking –apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing –apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-unduueness as reflected by postlogism and conjugated-postlogism } but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance - <including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating- ontological-contiguity construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as ontological-contiguity or intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology), defines and structures teleology /teleological-differentiation in its derivation as
thinking —apriorising-psychologism as of transcendental-projection/intemporal-preserving/ maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity — educed—existentialising/contextualising/textualising-contiguity’

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—
ontologically-same-existential-reality’ as from the perspective of the ‘postconverging—or-dialectical-thinking’—reference-of-thought in relative-ontological-completeness as depth-of-thought’) is what ‘decenters/drives-out’ by ‘de-mentation—(supererogatory—ontological—de—
mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) of reference-of-thought’ of an uninstitutionalised-threshold (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism) reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold as of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—
‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism>, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter—uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base—institutionalisation, universalisation, positivism and prospectively deprocrypticm; and so with their ontological possibilities and limits as well as corresponding ‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or
impediments associated with a positivism–procrpticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence-{implicit–'nondescript/ignorable–void 'as-to-' presencing—absolutising-identitive-constitutedness } conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporeticism overcoming/unovercoming nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/supererogatory~de-mentativity terms as akin to a positivistic laden text
attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presenceˈ(implicited-ˈnondescript/ignorable–void ’-as-to- presencing—absolutising-identitive–constitutedness ˈ), and going by ‘projective-insights’/postdication/metaphysics-of-absenceˈ(implicited-epistemic-veracity-of- nonpresencing–perspective–ontological-normalcy/postconvergence)ˈ is equally what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview references-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presenceˈ(implicited–ˈnondescript/ignorable–void ’-as-to- presencing—absolutising-identitive–constitutedness ˈ) traditional/conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology is put into question, and the notion of understanding
itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold as of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> based on their respective relative-ontological-incompleteness-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology –<in-preconverging-existential-extrication-as-of-existential-unthought> ) to the given uninstitutionalised-threshold registry-
existential-unthought>\textsuperscript{6} of ‘recurrent-utter-uninstitutionalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{8} (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into base-institutionalisation suprastructuring/transcendental/intemporal-preserving \textsuperscript{9}reference-of-thought by way of the given \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10}—unenframed-conceptualisation); in base-institutionalisation–universalisation uninstitutionalisation (which is ununiversalisation), \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{11}—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology \textsuperscript{12}—<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} of ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{8} (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into \textsuperscript{10}universalisation suprastructuring/transcendental/intemporal-preserving \textsuperscript{9}reference-of-thought by way of the given \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{10}—unenframed-conceptualisation); and, in \textsuperscript{10}universalisation–non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{11}—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology \textsuperscript{12}—<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} of non-positivism/medievalism core meaningfulness of reference’ is
and-teleology /teleological-differentiations known as supratransversality<in-sublimating-
existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over
the transcended 56 meaningfullness-and-teleology /teleological-differentiations known as
subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in inducing a middle-to-long-run or trans-generational
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ pivoting/decentering/psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring from the transcended/superseded state as
procrypticism–or–disjointedness-as-of–99 reference-of-thought 56 meaningfullness-and-
teleology 9 reference-of-thought–categorical-imperatives/axioms/registry-teleology 99 to the
maximalising-as–11 deprocrypticism–or–preempting—disjointedness-as-of–8 reference-of-
thought transcending/superseding 56 meaningfullness-and-teleology 9 reference-of-thought–
categorical-imperatives/axioms/registry-teleology 99 of futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfullness-and-teleology 99 as of prospective deprocrypticism, going by prospective
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing.–for-explicating-ontological-contiguity and induced
untenability/internal-contradiction/internal-incoherence/institutional-constraining bringing
about percolation-channelling<in-deferential-formalisation-transference> as futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of–56 meaningfullness-and-teleology 99 as of prospective notional–deprocrypticism
institutionalisation; as the very state of a prior/transcended/superseded registry-worldview
relative-ontological-incompleteness 99–induced.–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ~as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to be instigated,
 upheld and be enculturated and endemised, for the de-mentative/structural/paradigmatic perpetuation of the vices-and-impediments of-de-mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’ and postlogism phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought> ) <amplituding/formative–epistemicity> causality - as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity at the individuation-level is that with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-teleological differentiation of human mental-dispositions as of non-pseudointemporality as of supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism and pseudointemporality as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> (including as derived/conjugated pseudointemporality as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>), and so in contrast to the social/normal reflex of naively-and-
wrongly construing and falling back to the idea of ‘meaningfulness-and-teleology’ (as of reference-of-thought) rather essentially of non-pseudointemporality as of supplanting conviction-as-to-profound-supererogation —of-attendant-intradimensional’

postconverging/dialectical-thinking —apriorising-psychologism. For pseudointemporality as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing — apriorising-psychologism> and by its derivations (consciously, expediently or unconsciously),

the representations of meaningfulness-and-teleology are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness-induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing —apriorising-psychologism>’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is bound to lead to human integration of the corresponding postlogism /perversion-of-

reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-


disontologising–preconverging/dementing —apriorising-psychologism>’. Thus a non-
pseudointemporality² mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of meaningfulness-and-teleology⁹ will put in question the reflex idea (in instances of perversion-of-reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > and the corresponding <amplituding/formative-epistemicity>causality ~as-
to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-
ontological-contiguity ) to naively operate logic and its axioms as of a sound human
universal mental-disposition for construing ontologically-veridical meaningfulness as
virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-
and-shallow-and-non-veridical-existential-reference, in order to account for such
‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association with
the essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-
teleology⁹, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling
prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹, for-
temporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such
‘parasitism of meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-
expediency/unconsciously. This is the intemporal-disposition individuation decentering
mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-
cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings
about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹ with respect to construed
prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as
in all prior registry-worldviews, the pseudointemporality\textsuperscript{14} logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity\textsuperscript{14} that construes of the present (by its\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{11},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/\textsuperscript{14}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality\textsuperscript{82} that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of\textsuperscript{10} universal import with temporal extricatory preconverging–de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the\textsuperscript{10} universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution,\textsuperscript{10} universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its\textsuperscript{14} deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought
of meaningfulness (a progression from just a positivism mindset/reference-of-thought of meaningfulness-and-teleology\(^{19}\)) grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> to appropriately factor in the dynamism of human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of meaningfulness-and-teleology\(^{19}\)’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-{susceptible-to-effecting- parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology \}) in inducing defect of reference-of-thought as perversion-and-derived- perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies
‘de-mentation’(supererogatory–ontological–de-mention-or-dialectal–de-mention–
stranding-or-attributive-dialectics) of ‘reference-of-thought’ behind the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring, and no registry-
worldview/dimension sees itself as de-mentable prospectively, as being decentered for a
prospective centering, even where it acquiesces to the notion retrospectively up to its own
institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine
perspective for construing the dynamism of knowledge-and-virtue or ‘meaningfulness-and-
teleology’. The fundamental point of a knowledge construct (which is necessarily tautological
as intrinsic-reality/ontology is already given) is rather an exercise of ‘human
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-
as-utter-placeholder-setup-ontological-rescheduling—(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology) as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency—sublimating–nascence–disclosed-from-prospective-
epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) for redefined ‘meaningfulness-and-teleology’. Thus
for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in
‘grasping the uninstitutionalised-threshold reflecting procrypticism involving postlogism
and conjugated-postlogism’, the knowledge construct will assume this same fundamental goal
of ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling—(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology) as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
enabling/sublimating/supererogatory de-mentativity as intemporal reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity’ as ontologically preconverging-or-dementing –apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a ‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism-in-relative-ontological-incompleteness’ —enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposing-for-relative-ontological-completeness’ —unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness /relative-ontological-completeness of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of
meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence \(\text{implicated-nondescript/ignorable–void as-to-presencing—absolutising-identitive—constitutedness} \). Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of samplituding/formative—epistemicity causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’, and finally from a transcendental/maximum-recomposing-for-relative-ontological-completeness unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications} mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory—de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’
driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a
universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/interested/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ with the transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality
This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory−de-mentativity’ as driven by postlogism—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical−’attendant-intradimensional−apriorising/axiomatising/referencing’−logical-dueness backtracking-<iterative-looping−’set-of-dereifying-hollow-narratives-and-acts’> postlogism and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping−’set-of-dereifying-hollow-narratives-and-acts’> respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory−de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality-<in-sublimating–existential-eventuating/denouement>−of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality-<in-desublimating–existential-eventuating/denouement>−of-motif-and-apriorising/axiomatising/referencing of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory−de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with corresponding meaningfulness-and-teleology (so-reflected as to the success of registry-worldviews/dimensions of the ontological-contiguity—of-the-human-institutionalisation-process) inducing the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, universalisation (universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
reference-of-thought-as-of-conflatedness) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold are in a transversality-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing of these two divergent mental-dispositions with respect to meaningfulness-and-teleology whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superceratory-de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’with-regards-to-prospective-apriorising-implications} driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendentonal. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of—meaningfulness-and-teleology in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology mindset’ of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) may lead to its very own circumspection
with the registry-worldview’s/dimension’s meaningfulness-and-teleology and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued meaningfulness-and-teleology’ with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of meaningfulness-and-teleology. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity) conflatedness in {preconverging-disentailment-by}-postconverging-entailment/>\langle amplituding/formative-epistemicity\rangle causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity in its \langle amplituding/formative-epistemicity\rangle totalising-‘ratiocontiguity/ratiocination-as-referentialism—implicit_attendant—ontological-contiguity’-phenomenal-abstractive-ness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of_attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> of intemporality/) will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/ reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of relative-ontological-incompleteness\textsuperscript{-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism'}) about a figure involved in ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness ‘-or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility (and the corresponding psychologism) for prospective positivism institutionalised-being-and-craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality provides the opportunity for prospective de-mentative/structural/paradigmatic human flourishing, with the underlying fact being that inherently such a personality type rather as of a solipsistic-intemporality\textsuperscript{i} individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendental possibilities (when we come to grasp that the true profundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation\textsuperscript{i}’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity implication as
an an an <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveving/ressentiment/closed-construct-of- meaningfulness-and-teleology as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology^{9} -<in-preconverging-existential-extrication-as-of-existential-unthought> ‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mention-capacity with respect to social universal-transparency^{10} -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness } as of attendant-ontological-contiguity^{12} -educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as of ontological-completeness-of-reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology^{9}, and hardly addressing such a
more fundamental question as implied by ‘postconverging-or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality' more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construal but identify objective reality by its naturally constraining <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypicism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional–deprocrypticism insight, wherein positivism–procrypticism is decentered and notional–deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author’s or anyone’s chosen but rather that the test for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought- devolving-as-of-instantiative-context>, induced by prospective relative-ontological-completeness<reference-of-thought> of reference-of-thought is what counts as true knowledge beyond the blurriness-in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence<implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence> is pushed to its full implications over metaphysics-of-presence<implicated–nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-constitutedness > as our present-consciousness/illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal—
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence'–existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology') point to the idea that institutionalisation (the ontological-contiguity—or-of-the-human-institutionalisation-process as intemporalisation is actually 'a maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing' which in its operant effectuation (due to limited-mentation-capacity as of 'presencing—absolutising-identitive-constitutedness') defines its very own prospective interspersing with uninstitutionalised-threshold articulated as 'socially-functional-and-accordant' temporalisation of meaningfulness-and-teleology as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—attendant—
entailment>/<amplituding/formative—epistemicity>causality ~as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating—ontological—contiguity construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence>
based on reasoning in terms—as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised ‘meaningfulness-and-teleology’, there is a tendency associated with their corresponding extended-informality—{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology } wherein there is ‘parallel construed extended-informality—{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology } ‘meaningfulness-and-teleology’—as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality—{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology } construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality—{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology } ‘meaningfulness-and-teleology’—as-of-a-relatively-poor-institutionalising-inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality—{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to— meaningfulness-and-teleology } effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendency of
extended-informality—\{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
absolutising-identitive-constitutedness of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and just as the ‘base-institutionalised mindset’ arose from referencing/registering/decisioning the reality of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—(as ‘base apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity)—constitutedness—of—preconverging-entailment—of reference-of-thought
conventioning-social-aggregation-enablers, thus endemising/enculturating the said
Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\) and conjugated-postlogism\(^8\) as ‘conjoining looping narratives of flawed-existential-elevation-of-registral-reference-of-thought’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^7\) are ‘denaturing\(^6\) devoided-of-conviction-as-to-profound-supererogation\(^5\)-or-prelogism -basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^9\) being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge\(^3\) potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\(^6\) postlogic-backtracking devoided-
of-conviction-as-to-profound-supererogation-or-prelogism-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the
attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, - when further undermined claim in ‘denaturing\textsuperscript{16}’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{‘-or-prelogism’-basis’}, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{-and-conjugated-postlogism / perversion-of- reference-of- thought-<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\textsuperscript{02} vices-and-impediments\textsuperscript{105} construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as \textsuperscript{1} procrypticism–or–disjointedness-as-of\textsuperscript{’ reference-of- thought in need for prospective institutionalisation as deprocrypticism, not as an on- occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{69} as it undermines uninstitutionalised-threshold\textsuperscript{02} arising from perversion-of-\textsuperscript{7} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for the recurrent intemporal-disposition <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought possibility of further prospective civilisational living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-escalation/’metaphorically-a-million-and-one-instances-and-locales’ conceptualisation. The grandest job and the grandest living from an intemporal-

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ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{57}—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicty-relativism-determinism <amplituding/formative-epistemicity> causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity' for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality\textsuperscript{52}/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsincity (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as a ‘deeper limited-mentation-capacity—a\textsuperscript{as of relative apriorising/axiomatising/referencing—a\textsuperscript{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}\textsuperscript{ }—conflatedness—in {preconverging disentailment by}—postconverging entailment\textsuperscript{ }’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise.
meaningfulness-and-teleology; more like a jurisprudential maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional–deprocryptic individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as defining the registry-worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as the respective uninstitutionalised-threshold with respect to the
superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold \(^1\) are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^2\) is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^1\) construct and perception about our own registry-worldview uninstitutionalised-threshold \(^2\) as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^1\) conceptualisation of ‘the social as at its uninstitutionalised-threshold \(^2\) threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^1\)’ is more real (from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^1\) defect of conscious mindsets within the given uninstitutionalised-threshold \(^2\) registry-worldview/dimension (as the
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation→
attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
 apriorising-psychologism> insight is suprastructural to it or beyond-its-consciousness-awareness-teleology));
is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-conflatedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,—disclosed-from–prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further–
epistemically-unconceal-the-very-ontologically-same-existential-reality’ for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), just as the core non-positivism/medievalism mindset/reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary-as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩’ outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the
body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence?
implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness of reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity —of-the-human-institutionalisation-process, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising-self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘universally applicable’, à la Kantian positivism registry-worldview/dimension <amplituding/formative-epistemicity>totalising-‘intervalist-as-categorising—implicit_attendant—ontological-contiguity’,-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfulness-and-teleology of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our institutionalised positivism conceptualisation of meaningfulness-and-teleology whether such is truly in a ‘requisite
contemplative-and-Being position as of the prospective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{67}/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality\textsuperscript{70} of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{59} which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrypticism \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} at its uninstitutionalised-threshold\textsuperscript{102} as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procrypticism \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} is being called upon to evaluate as to ‘a \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality explaining the disparate nature of the development of human knowledge. This author as previously articulated points out that there is a more profound basis for how and why new/prospective knowledge whether outlying or main stream is socially integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
notional~deprocrypticism-prospective-sublimation ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking –'projective-insights'/'epistemic-projection-in-conflatedness –'of-notional~deprocrypticism-prospective-sublimation)) originary/event –of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with ‘postconverging–or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s ^8 reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality <for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif–and-apriorising/axiomatising/referencing” between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness –of–reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness –of–reference-of-thought is ‘the very paradox of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supertorogatory–de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness –of–reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic–
reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/superceryatory-de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflicatedness—in-preconverging-disentailment-by-postconverging-entailment relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness reference-of-thought as of its apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—constitutedness in preconverging entailment, as the latter is rather in shortness-of-register-of meaningfulness-and-teleology /distractiveness to the former as of reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-performance <including-virtue-as-ontology>. Consider for instance Einstein’s theory-of-relativity and Newton’s laws of motion with respect to the same given physics domain-of-study reality, wherein the former’s prospective relative-ontological-completeness reference-of-thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation of the very same physics domain-of-study reality as of transversality for sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ with the latter; as henceforth the logical-dueness of
the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of
the former or for educational and practical insights purposes! Of course, this comparison differs
from a construal of postlogism77 and conjugated-postlogism77 associated perversion-and-
derived-77perversion-of-77reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>: in that as of a human condition relations it is construed rather as (beyond-
the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought> ) postlogism77-and-conjugated-postlogism77-as-of-11 compelling–
nonconviction/madeupness/bottomlining</<decontextualising/de-existentialising-of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising/attendant-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ prior relative-ontological-

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prophesying metaphysico-theological constructs of early times reflected in non-universal and
universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and so as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; but then
humankind has always been called upon to show itself capable of superseding/surpassément for
prospective possibilities to avail. A second weakness of many critiques is by naively
misrepresenting post-structural meaningfulness, and going on to criticise this. For instance,
such arguments about post-structuralism as a theory that has no worldview are not made by
poststructuralists who in their transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>
have been rather questioning openly what the reality of the meaningfulness they construct
implies, as a basis for further intellectual development. This explains the convoluted responses
of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to
further develop. This will be tantamount to criticising early quantum physics for contending
that the fundamental particles are rather like waves and evasive without yet establishing an
advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing
against another nor is it a popularity contest but rather it is all about finding out what constitutes
intrinsic-reality as it reflects <amplituding/formative–epistemicity> causality <as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-
contiguity>; intrinsic-reality being the superseding transcendental enabler, and not any humans
no matter their statuses. A third weakness has been by relating to poststructuralists as if they
have got to get all their ideas right on by the instant, as if the theoretical framework isn’t in
development like all theoretical frameworks (by the same token imagine all the unanswered
questions that underlie quantum physics for over half a century that are still being elucidated,
for instance, string theory which is so highly speculative but is still credibly a basis for research
and analysis). The purpose of a theoretical framework is not to provide an immediate answer
for everything but rather to provide a framework for constant critical development of ideas.
Otherwise, it will be best to develop a correlational construct that may statistically be coherent
with many arguments at any given point in time but is of little predicative or projective value
because it hasn’t got a profundity as a genuine theoretical construct which may actually be
mostly incoherent with many arguments at its earlier stage but provides a wealthy framework
for the continuous articulation of ideas and resolutions, and this is actually the point of a theory
in the very first place. It is thus no accident that many other disciplines have found post-
structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has
to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not
beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been
the case throughout human history) and further so in a social domain that is not immediately
amenable to predicative-effectivity–sublimation–as-to-underlying–ontological-commitment
implies—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> as with the natural
domain even though the latter equally faces similar issues but to a lesser extent. When we come
to reflect that the leading poststructuralist of his time had an entire school, rather than focusing
on developing research criticisms of his work and other poststructuralists (which would have
been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his
recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think
that intellectualism and ideas occur in an absolute neutral environment particularly when of
socially-perceived disturbing implications. While it is generally recognised that knowledge is
determined on its own merits as an interest-free principle, the fact is in the real world of
‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human
mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and
extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility
of post-structural meaning is outright ridiculous with respect to the exegetical aims of its
authors, and no less so as expecting advanced chemistry, biology and physics writing to be
popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference
permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of
thought’ is not the sound basis for construing issues raised in terms—as-of-axiomatic-construct
of profoundness of contemplation. The ontological-contiguity—of-the-human-
institutionalisation-process by its deferential-formalisation-transference is an exercise of
shrinking the melee of common sense wherein spheres previously opened for common
opinionionatedness are shoved away as ‘deferred to’ specialisms whether institutional or
subject-matters by the mere effectiveness, with ‘informed common and individual opinions’
being the panache for the expression of sovereignty whether about the polity or individual
choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that
there is a common sense social science is a falsehood no more than there is no common sense
natural science, and intellectuals are irresponsible when peddling the notion that readers
shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness
and rather expect that they should be able to satisfactorily engage at the same intellectual level
(‘reference-of-thought) involving advanced studies and research on the basis of ordinariness of
thought. This should not be confused with a popularising exercise meant to stir popular interest
like popular science, though in fact there is no truly popular science for that matter but
serious/candid science. Such a confusion can hardly arise in the natural sciences because of the
‘promptness of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity /intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendent-enabling/sublimating/supererogatory–de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity /intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity /intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendentally-enabling-level-of-ontological-good-faith-or authenticity /objectification/desubjectification-as-objectification~as-to-ontological-faith- notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing~as-so-being-as-of-existential-reality as antinihilism> with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising
similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory–de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory–de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and projection; with the latter wholly
the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory--dementativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory--dementativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory--dementativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation–and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation“<as-to-perspective–ontological-normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming‘>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of
subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and- apriorising/axiomatising/referencing as the melee of common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as the law says that…, physicists say that…, etc. and not a common sense posture of the sort I think that…, thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and- apriorising/axiomatising/referencing intellectual criticism but raising subtransversality-<in- desublimating–existential-eventuating/denouement>~of-motif-and- apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing hasn’t got the requisite intemporality²²/longness in terms–as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology²⁹ that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability /validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality-<in-desublimating–
existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than ‘to defer’, or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn’t expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-}
nondescript/ignorable–void 'with-regards-to-prospective-apriorising-implications>' terms–as-of-axiomatic-construct, such that social deference is now institutionalised as 'chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of 'chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as 'being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought', as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } with <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}' mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center –be it
conceptualised as an ‘imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity’-educed existentialising/contextualising/textualising-contiguity’-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/supererogatory–de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding.
reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ‘meaningfulness-and-teleology’ from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency -sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, so-reflecting disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation–and–derived-parameterising} and entailment-{as-to-totalising-contiguous/coherent–factuality-of-variability}', and so with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing-‘herein-specifically
specifically with regards to the practical application of post-structural thought as a re-equilibrium exercise derived from the ‘theoretic reshuffling-of-the-cards/putting-into-question’. Thus post-structuralism being so construed as ontologically-driven (having a center as of ontological-normalcy/postconvergence grasable by ‘the dynamics of metaphysics-of-absence ⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological- normalcy/postconvergence⟩⟩ or postdication insight with respect to metaphysics-of-presence ⟨implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive- constitutedness⟩) involving diminishing–human-epistemic-abnormalcy-or-preconvergence’/increasing-relative-ontological-completeness’-of-’ reference-of-thought in construing-ontological-veridicality as determined-by attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity’<reifying-or-elucidating-of- prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of- instantiative-context> due to human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity-{as of relative appriorising/axiomatising/referencing-{of attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—conflatedness ‘in {preconverging- disentailment–by}–postconverging-entailment} development’) effectively heralds post-ideology as ideas and notions are validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis
over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbedded in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and ethnological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-conflatedness/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/ reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not ‘ontologically performant’ enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by its attendant ontological-contiguity ~reduced–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> for the further development today of the study of the
Social as of its fleeting/blurred nature (on such terms of ‘what predicates should take precedence’). It must be said that the notion of transcendental enabler with regards to the Social today is rather of relative ontological weakness such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and is more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology\(^\circ\)\(^\circ\)-<in-preconverging-existential-extrication-as-of-existential-unthought>, rather than truly ontological-primemovers totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity\(^\circ\)\(^\circ\)’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers totalitative-framework under the rational-empiricism postconverging-de-mentating/structuring/paradigmning is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology\(^\circ\)\(^\circ\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^6\) abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as ‘deprocrypticism–or–preempting—disjointedness-as-of-\(^7\)’ reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology\(^8\)-<in-preconverging-existential-
extrication-as-of-existential-unthought> level of social thought involving notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness awareness teleology and is fully transcendental-enabling/sublimating/supererogatory-de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory-de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory-de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional-deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see.
beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation of-mentally-aesthetised-preconverging-dementing-qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness and-teleology as of prospective notional—deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of
Poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science
issues but political economy issues that require a criticism with respect to social choice about
the political economy, but this has been usurped uncritically as if of a natural economic
allocation mechanism (a falsehood). This author makes this latter point on the belief that
knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in
fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration
but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of
speculative thinking allowed to this author in this paper, it is such a proposition together with
the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism
since the 1980s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics
particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual
standards they have been able to show elsewhere, together with the notion that these have
tended to be unusually media driven in inducing a populist effect. Imagination will point to the
idea that something much more ‘cynical and non-intellectual’ must be at work but passing for
legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment
more or less grasping the true implications of a non-medieval positivistic thinking on the whole
intellectual, belief system and social-construct, and cynically upholding notions they knew
better to be wrong but for their overall sense of preservation of their present and their present
interests. This impression can be extended as well with respect to the idea of the social
implications of postlogism/-as-of-compulsing-nonconviction/madeupness/bottomlining
(‘<decontextualising/de-existentialising~of-attendant-inradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-
inradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-inradimensional–
apriorising/axiomatising/referencing’-logical-dueness>}) as of its ontological-resolution
(aetiologisation/ontological-escalation) in all the successive registry-worldviews/dimensions given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism which is more than just palliative/incidental-in-its implication with regards to a specific instance or specific instances of notions and-accusations of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness-induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’ (as of metaphorically-a-million-and-one-instances and-locales as enabling the possibility of the phenomenon of notions and-accusations of-sorcery and other vices and-impediments of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of—meaningfulness and-teleology’ preservation’ that wouldn’t necessarily construe the social manifestations of notions and-accusations of-sorcery with their associated vices and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of—meaningfulness and-teleology’ preservation’. Likewise an
articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances and-locales as well as other vices and-impediments of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional-deprocrypticism ontological-completeness of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness of-register-of–meaningfulness and-teleology preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices and-impediments as abstractly and ontologically unwarranted universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional-deprocrypticism ontological-completeness of-reference-of-thought (as intemporal/longness of-register-of–meaningfulness and-teleology) undermining of procrypticism relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ (as the temporal/shortness of-register-of–meaningfulness and-teleology).

Such an articulation equally extends to the idea that notions overlooking vices and-impediments associated with psychopathy and equally wrongly implying its associated virtue
defect) as at adulthood, the postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness and-teleology’ in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness and-teleology’ in arrogation involving the temporal elicitation of derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and it is thus naïve to construe postlogism without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!